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P. OVIDI NASONIS
HEROIDES

A. PALMER

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD



LONDON, EDINBURGH, AND NEW YORK



Instant officio nomina binasuo
 Creberranda cui vita grauis auctor & carnis
 Tradidit arbitrium neptis habebat auus
 At pater actio pro miserat inscius acti
 Plus quoque prior est ordine pos & canus
 Cum abinubebam nullum me agere nocebat
 Suungat per rhotu mihi letus eris
 Et pater ignosce nostro menelaus amor
 Succubui tuis prope & is ipse de
 Quem sibi permisit genero concedit amo
 Proderit exemplo mater amatacchio
 Tu mihi quod patri pater est, quas gerat olim
 Dardanius patris aduena per rhotu digne
 Ille tunc patrius siue sine superbiat actis
 Et tuque referes facta per rhotu habes
 Iamta lides omnis ipsum q, p & ebat achillem
 Hic part militat duxerat ille ducum
 Tu quoque pro auum pelopem pelopisque pater
 Similius numeres abue quinitus eris
 Nec uir tute caret armam iudicio sagulisti
 Sed tu quid faceres induit illic pater pater
 Mater a uellem fortis melior es uisses
 Non laet est operi sed data causatio
 Hanc tamen implorasti, iuguloq; giftus apto
 Iecta cruentat que pater antetius
 Incripat acides laudemq; in crumine uisus
 Et tamen aspectus sustinet ille meos
 Numpor & ora mihi pariter curam meum q, uisus

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P. OVIDI NASONIS
HEROIDES

WITH THE
GREEK TRANSLATION OF PLANUDES

EDITED BY THE LATE

ARTHUR PALMER, LITT.D.

HON. D.C.L. (OXON.), LL.D. (GLASG.)

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UNIVERSITY OF DUBLIN

WITH A FACSIMILE

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PREFACE

WHEN it became apparent last summer that Professor Palmer would not be able to continue his work on the *Heroides*, he asked me to finish it for him. To this suggestion I demurred, as I had never devoted any special study to Ovid; and in any case the adequate completion of such an elaborate edition as his was quite beyond my powers. However, Professor Palmer seemed so distressed at my answer that I could not, under the circumstances, persist in refusing to meet his wishes, especially as the Delegates of the Clarendon Press were willing to assent to the transfer. Indulgence, then, may be fairly claimed for this attempt to complete the work of one of the foremost Latin scholars of our time, who was besides an exceptionally gifted genius.

Professor Palmer had completed as far as the end of the 14th Epistle. He had written most of the Commentary for 15, 16, 17, and had some notes on the remaining Epistles roughly jotted down. His directions to me were—to leave 16, 17 virtually as they stood; to add very little to the notes of 15, but to write an extended introduction to that Epistle defending, as far as possible, the Ovidian authorship of it; and to see that full notes and introductions

were written to the remaining Epistles. He recommended that a specially detailed introduction should be prefixed to 20, 21. His own notes on all the Epistles were to be printed as they stood, and whatever additions or criticisms I thought fit to make were to be enclosed in square brackets. A general Introduction to the volume was to be written; and with respect to that he gave me no instructions, except that there was to be a chapter on the translation of Planudes. He also expressed a wish that I should make a copy of Bentley's manuscript Emendations and print it at the end of the Commentary as an Appendix. Finally, as full an Index as possible was to be added.

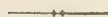
These instructions I have followed to the best of my ability. The portion of the volume which has been written by Professor Palmer will doubtless be recognized as exhibiting that high excellence which characterized all his work. The shortcomings of the remainder are many. But they would have been very much more numerous, were it not for the kind assistance of Dr. J. S. Reid of Gonville and Caius College, Cambridge, who gave me valuable aid in the Commentary; of the Reader of the Oxford University Press, who has helped me at every turn; and of the Vice-Provost of Trinity College, Dublin, who kindly read the proofs of a considerable portion of the general Introduction. To them I offer my most sincere thanks.

LOUIS C. PURSER.

TRINITY COLLEGE, DUBLIN:

August, 1898.

CONTENTS



	PAGE
INTRODUCTION	ix-lix
I. Ovid and his Heroides	ix-xxxii
II. The Chief Manuscripts	xxxiii-xlv
III. The Translation of Planudes	xlvi-liii
IV. Mr. Housman's Emendations	liv-lix
P. OVIDI NASONIS HEROIDES	1-15 ^b
MAXIMI PLANUDIS METAPHRASIS	159-274
COMMENTARY	275-508
APPENDIX I. On Hiatus	509-510
II. Coniecturae Bentleianae	510-520
INDEX	521-542

INTRODUCTION



CHAPTER I

OVID AND HIS HEROIDES.

IT is not certain when Ovid published his *Heroides*. The *Ars Amatoria* was published about 2 B.C., as allusions to contemporary events would show; cf. 1. 177 and *Rem.* 155, where mention is made of the projected expedition of Augustus against the Parthians, but none of the peace which was concluded in 1 A.D. In that work (3. 343-6) Ovid alludes to his *Amores* and *Epistles* as already published:—

‘Deve tribus libris, titulus quos signat Amorum,
Elige, quod docili molliter ore legas;
Vel tibi composita cantetur Epistula voce:
Ignotum hoc aliis ille novavit opus.’

It is fairly well agreed that the *Amores* were first issued in five books shortly after the death of Tibullus (cf. 3. 9), which took place in 19 B.C.; and that afterwards a second edition in three books (which we now have) was published some time between the date of the first edition and that of the *Ars Amatoria*¹. Within the same period (19-2 B.C.) the *Epistles of the Heroines* were published; we cannot state anything more definite than that. When Ovid published *Am.* 2. 18,

¹ Pieri (*Quaestiones ad P. Ovidii Nasonis Epistulas Heroidum . . . pertinentes*, Marseilles, 1895, p. 8) disbelieves in the two editions; but if Ovid merely intended to publish this work in five books, and changed his mind before publication, he would not have mentioned the fact: for what interest could it have for the public?

19, it would appear that he was engaged in the composition of both the *Epistles* and the *Ars Amatoria*. M. Piéri's point that the *Epistles* must have been published before the *Amores*, for otherwise Sabinus could not have written replies to these letters (*Am.* 2. 18. 27), can be answered by supposing that Ovid sent his *Epistles* to his friend before publication, and that it was intended that two volumes should appear simultaneously—one by Ovid, *Epistulae Heroidum*; the other by Sabinus, *Epistulae Heroum*.

The full and exact title of the first series of Epistles (1 to 15) was probably *Heroidum Epistulae*, which for purposes of reference was shortened into *Heroides*¹, just as Ovid often speaks of the *Ars Amatoria* as simply *Ars*, e.g. *Trist.* 2. 303. The fact that Ovid wrote Epistles from exile prevented the grammarians from citing our work as *Epistulae*. It is quoted as *Heroides* by Priscian (*Gram. Lat.* ii. 544, 4 ed. Keil), 'ut Ovidius in Heroidibus,' referring to 4. 67: so too by the Scholiast on the Ibis, 'in libro Heroidum' (notes on 357, 589, pp. 66, 98, ed. Ellis): also by John of Salisbury². That Ovid uses the word *Epistula* in *A. A.* 3. 345 would lead us to think that it was contained in the title of the volume. The Second Series of Epistles (16 to 21), which contained letters from men as well as from women, probably in the first instance bore the simple title *Epistulae*; but when this Second Series was joined with the first into one work, the general title of *Heroidum Epistulae* was given to the whole collection, just as the *Epistulae ad Familiares* of Cicero are in several MSS. styled *Epistulae ad Lentulum*, and the separate books are cited by the correspondent to whom the first letter of the book is addressed (cp. Nonius, 83. 25, who quotes *Fam.* ix. 20 (an epistle to Pactus) as *Cicero ad Varro-nem epistula Pacti*³).

¹ This title of *Heroides* has so fixed itself in literature that it would be pedantry to avoid using it.

² See Tollkiehn *Quaestionum ad Heroides Ovidianas spectantium capita vii*, Lips. 1888, p. 3), who however thinks John's quotations are too inaccurate to be of much value in a case like the present.

³ Tollkiehn notices that the *Halientica* contain a considerable discussion on land-animals as well as on sea-animals, yet the title must not on that account be

Further, the novel feature in Ovid's work was not that it made the heroines the centre-point of interest—that had been done in the *Eoiai* and other legends of fair women long before¹—but that it represented them as writing letters, and Ovid probably did not fail to emphasize that feature in the title of his work.

Ovid maintained that his *Epistles* were a new form of art ('ille novavit opus'). In what consisted the novelty²? In this, that, whereas the dramatic expression of emotion and development of character had been the peculiar province of the drama and had been therein effected by dialogue or short monodies which were subordinate to the dialogue, it was now effected by one long utterance or soliloquy. The *Epistles* are really soliloquies, the epistolary setting being little more than a mere form which gives an apparent reason for these soliloquies being committed to writing at all. Nothing can show how little the epistolary setting was before Ovid's mind than the concluding portion of the *Deianira*, where, though *Deianira* has learned that *Hercules* is dead, yet she continues to pour forth her soul, changing the tone to that of agonized self-reproach. Yet it is a poor kind of facetiousness to make merry over the epistolary setting. Many forms of art are in their general effect quite alien to reality, for example, the pantomimes of the Roman Empire, and the Italian opera. And it is shallow wit to object to *Ariadne's* letter to *Theseus* because there was no regular postal service between *Naxos* and *Athens*, and thereby to impair the power of considering whether the ἡθῆ and the

impugned. He is, however, of opinion that the title was originally *Heroïdes* (*epistulae* being understood). But Ovid always uses *herois* as a substantive. If *Heroïdes* is the title, it means 'The Heroines.' Birt (*Das antike Buchwesen*, p. 380) is of opinion that the original title of the first fifteen letters was *Heroïdes* or *Heroïdum Epistulae*: but when the second series of epistles was added to the former, in the fourth or fifth century, the title was altered to *Epistulae* simply.

¹ Such possibly was the work called Ἡρώειαι, which *Suidas* attributes to *Theocritus*, s. v. Θεόκριτος.

² *Lamark* (*Quaestiones Sapphicæ*, Kazan, 1888, p. 43) supposes that it was the translation into Latin literature of a species of composition much used by the Greeks. But the words do not naturally bear that meaning; and as we know of no such Greek epistles before Ovid's time, this view cannot be considered probable.

$\pi\acute{\alpha}\theta\eta$ are well sustained and well developed. If they are well sustained and well developed, then we should overlook the form and recognize the poet¹.

It was no exaggeration on the part of Ovid when he maintained that in this kind of Epistle he had created a distinct form of art. It is at once dramatic and distinct from the drama. And there is no satisfactory evidence that such epistles or soliloquies were ever seriously regarded as a distinct form of art and used solely as the vehicle to develop character and describe emotion before Ovid².

Propertius has written a beautiful poem in which Arethusa, a young Roman wife, writes to her husband, Lycotas, who has gone to the wars. It bears a considerable resemblance in its thoughts to Ovid's Epistles. But the poem of Propertius is supposed to have been written by a real person to a real person; for Arethusa and Lycotas are but poetical names for Aelia Galla and Postumus. The mind of Propertius is directed to that wife and that husband. He did not grasp, or at any rate did not work out, the idea that such an epistolary form could be used in general for the delineation of character and the expression of emotion. Ovid did grasp the idea and did work it out, adopting as his correspondents those characters which the Epic and the Drama had rendered familiar. Whether the idea was suggested to him by the poem of Propertius or not is incapable of proof. Even supposing it was so suggested, still Ovid had every right to claim originality, as he established that epistolary form as a new vehicle of general dramatic expression. Originality may fairly be claimed by any one who

¹ Ovid sometimes feels that he must apologize for the epistolary form. Penelope writes to Ulysses, but she does not know where he is. She gives the letter to a chance stranger, who may possibly come across Ulysses somewhere ('*si te modo viderit usquam*,' I. 61).

² There must of course have been letters inserted in the writings of Callimachus and other Alexandrine authors who handled love-themes. The nurse was such a stock character as confidante and go-between in the love-affairs related in the Alexandrine romances, that of necessity there must have been love-letters in them. There may have been such an epistle as that from Phaedra to Hippolytus, or from Acontius to Cydippe; but they were incidental, and quite subordinate to the main point, which was narrative, not dramatic expression.

sees what is capable of being prosecuted with success, and prosecutes it with such success that it becomes associated with his name.

If the *Epistles* are indirectly an offshoot of the drama they are more directly derived from the *suasoriae* of the schools. Indeed the *Epistles* are little else than *suasoriae*, the subject of which is deserted or unprosperous love. *Suasoriae* were the first kind of declamation practised in the rhetorical schools, as they required no technical knowledge. They consisted in soliloquies or monologues of celebrated characters in certain given situations. Agamemnon deliberates whether he shall sacrifice Iphigenia or not; Sulla whether he shall lay down his dictatorship or not; Cato's dying speech was a stock subject (Persius, 3. 44). A fine example of a *suasoria* in modern poetry is Tennyson's *Lucretius*. Juvenal (1. 16; 7. 161) comically represents the schoolboy as giving advice to Sulla or Hannibal: yet that is the real meaning of the word *suasoria*, though perhaps *deliberativa* would be a more suitable term for this form of school exercise (cf. Quintilian, iii. 8. 6 'pars deliberativa, quae eadem *suasoria* dicitur'). The pupil was expected to throw himself into the position of the character, and to reason as appropriately as he could from that point of view¹. Now to have brought these *suasoriae* from the schools to the public, and from prose to poetry, and to have been successful in so doing, gave Ovid full right to make the very modest claim to originality which he does in just one half of a distich. Nor do his contemporaries appear to have disputed this claim.

Graceful, easy and luxurious in his character and his poetical style, Ovid naturally enlisted in the service of Love, served as a soldier in Love's camp, and wrote Love's commentaries. He had already written three books of these, when he thought of combining his natural bent with the practice of the schools; he became Love's Professor and wrote Love's *suasoriae*. The subject was one which exactly

¹ That such a training served to develop the imagination cannot be denied; but when practised too exclusively and without judgement, it was apt to make the pupil's style somewhat inflated and too ornate. This, as we shall see, was the effect it had on Ovid.

suiting him. He knew, or at all events seemed to know, the changing and various movements of the female mind. He depicts in turn the thoughts of the different lovers in their misfortune, the tearful, the affectionate, the passionate, the indignant—and all with a simple observation of fairly obvious features, and without any deep psychological analysis. An inferior poet in treating such subjects would be monotonous and tiresome to the last degree; but Ovid's extraordinary ease of style and command of language allow him to vary the theme in such a manner as to excite our wonder and admiration, and to reduce the feeling of monotony within the narrowest limits. But to an age which is so deeply critical and introspective as the present, his poems cannot afford any great instruction, or excite any deep feeling. It is only occasionally that they do more than please by their ingenuity. Ovid is at best too superficial in his thoughts and feelings to be anything but the idle singer of an empty day. An ordinary educated person reads him to cull the choice phrases, the ingenious lines or the graceful passages; he has his marked Ovid. Depth of thought and depth of feeling are rarely to be found in the poet. 'Si vis me flere dolendum est primum ipsi tibi'—and Ovid seldom grieves. Hence his works appeal rather to our intellect than to our feelings; and we think more of the way in which Ovid has handled his subject than sympathize with the sufferings of his characters.

Ovid was a tolerable success in the schools. Seneca the rhetorician relates that he attended the classes of Arellius Fuscus, whose style was somewhat elaborate, involved and uneven; dry in argument and narrative, but often diffuse and brilliant in special passages, especially in descriptions. The writings of Fuscus never showed vigour, solidity, or rugged strength; his style was brilliant and exuberant rather than rich. Trained by this man, whom Ovid sometimes surpassed even in the schools, he developed to an undue extent his natural tendency to luxuriance; and as he was a born poet, who, when he attempted prose,

'Lisped in numbers, for the numbers came,'

we are not surprised to learn that his declamations were

regarded as 'prose poems,' and that no higher praise was bestowed on his talent than that it was cultivated, refined, and attractive. He was considered too discursive in the several topics of a declamation, and did not know when to let well alone. He disliked work and regarded argument as tiresome; hence he preferred suasoriae to controversiae; and when he did attempt the latter he chose subjects connected with morals, as these did not require any special study. Ovid had plenty of faults, and knew that they were regarded as such, but excused them by saying that

'So in fair faces moles sometimes arise,
Which serve to stay the surfeit of our eyes.'

The story is well known that some of his critics asked to be allowed to expunge three of his lines, and that when he consented on condition of being allowed to retain three, the three chosen by each were the same¹.

Ovid derived the materials for his *Heroides* from many sources, but especially from Greek tragedy. The well-known passage in the *Tristia*, 2. 381-406, shows that he was a diligent student of the Greek drama. To Aeschylus's trilogy of the *Danaïdes* he owed the story of Hypermnestra and Lynceus; to the *Hermione* and *Trachiniae* of Sophocles he is indebted for his Hermione and Deianira, and possibly to the *Ῥιζοτόμοι* for part of his Medea; while to Euripides he is under more extensive obligations—to the *Hippolytus* (probably the *καλυπτόμενος* as well as the *στεφανηφόρος*) for his Phaedra, to the *Acolus* for his Canace, to the *Medea* for part of his Medea,

¹ For the style of Arellius Fuscus see Seneca, *Controv.* ii. Intro. Ovid his pupil, ib. ii. 2. 8, 'habebat ille (Ovidius) comptum et decens et amabile ingenium. Oratio eius iam tum nihil aliud poterat videri quam solutum carmen'; § 9 'sine certo ordine per locos discurrerat'; ix. 5. 17 'Ovidius nescit quod bene cessit relinquere'; ii. 2. 12 'Declamabat autem Naso raro controversias et non nisi ethicas: libentius dicebat suasorias: molesta illi erat omnis argumentatio. Verbis minime licenter usus est nisi in carminibus, in quibus non ignoravit vitia sed amavit.' Then follows the story about his critics' request. Two of the lines were 'Semibovemque virum semivirumque bovem' (*A. A.* 2. 24), and 'Et gelidum Borean egelidumque Notum' *Am.* 2. 11. 10', 'ex quo adparet summi ingenii viro non iudicium defuisse ad compescendam licentiam carminum suorum sed animum. Aiebat interim decentiorem faciem esse in qua aliquis naevus fuisset.'

to the *Protesilaus* for his Laodamia. Homer has given him the subject of Penelope and Briseis; Virgil that of Dido; Catullus (and perhaps the Alexandrine originals of Catullus) that of Ariadne; and the Alexandrines the rest. Oenone appears to be derived from Parthenius or the Cypria. It is to the Cypria that Ovid is probably also indebted for much of his Paris and Helen¹. Hypsipyle is certainly taken from Apollonius, to whom Ovid is also partially indebted for his Medea. Callimachus is possibly the author from whom Ovid derived Phyllis², part of Sappho (Sappho's own writings and the New Comedy supplying the other part), and Leander and Hero: and he was certainly Ovid's original authority for Acontius and Cydippe.

Ovid, in using these originals, sometimes adhered fairly closely to them (e.g. in the *Briseis*), but generally did little more than take from them the main outlines of the story. And as Shakespeare passed Plutarch and the Italian novels through his great mind and there issued characters of extraordinary power, depth and subtlety; so Ovid passed his materials through his gentle mind, and his characters emerge more tender and less violent than in his originals³. They are all forgiving and yielding, all ready to welcome their lover back, even Hypsipyle: they pray for their own death rather than his: the utmost they wish is that he may feel remorse. The *Heroides* are genuinely Ovidian productions, reflecting the poet's own soft and limpid nature. 'Confiteor misero molle cor esse meum.' Accordingly, perhaps it may

¹ See Georg Wentzel, *Die Entführung der Helena*, Göttingen. 1890—a most instructive essay. He has a fine reconstruction of the *Alexander* of Euripides, but decides that Ovid made little use of that drama.

² Cf. *Frag.* 505, vol. ii. p. 660, ed. Schneider, Νύμφη Δημοφών ἄδικε ξένη. Perhaps, as Birt suggests (*Rhein. Mus.* xxxii. p. 414), Ovid obtained this story through Tuscius, a contemporary of his own, who wrote a *Phyllis* (cf. Pont. 4. 16. 20 'Quique sua nomen Phyllide Tuscius habet'), and Teuffel, § 252. 8. Possibly Callimachus told the story in an account of the origin of Amphipolis.

³ This point is well brought out by Mr. James N. Anderson, of the Johns Hopkins University, in his pamphlet *On the Sources of Ovid's Heroides*, Berlin, 1896. It is possible that the dramatic necessities of the epistolary setting may have had some little effect in producing the milder tone adopted by the Ovidian Dido, Ariadne, and Medea.

be well to take a rapid glance at a few of his characters and see how he has delineated them ¹.

It may or may not be true that most women have no character at all ; but certainly some of Ovid's heroines have very little character. Ariadne, for example, both in Catullus and in Ovid, has not much personality ². She is a situation, and a very pathetic one. She is loneliness and its terrors. The terrors are perhaps more prominent in Ovid, the loneliness in Catullus, as in the great lines—

‘Nulla fugae ratio, nulla spes, omnia muta,
Omnia sunt deserta, ostendant omnia letum.’

The more passionate Catullus makes Ariadne curse her betrayer, while the gentler Ovid does not allow her to go beyond reproach. But the soliloquy in both poets is such as any one would make in similar circumstances. Again, Hypermnestra is not a character, nor is Hermione; and the situations of both those heroines are too exceptional to excite our sympathy. Both poems consist mainly of digressions, which impair the artistic merit of the epistles. The conflicting feelings of Hypermnestra on the night of the murder are well represented, but the digression on Io is feeble. It has been noticed by Birt (*l.c.*) that there is not one hint in the epistle that it was love which impelled Hypermnestra to spare Lynceus: it was her gentleness and mercy (*pietas*); and her appeal for aid is not based on her love but—

‘Si qua pia, Lynceu, tibi cura sororis.’

Whatever may be the faults in detail ³, we cannot deny

¹ The story of Byblis and her passion for her brother Caunus, told in *Met.* 9. 450 ff., forms an extended Heroical poem ; but, as befits the narrative setting, it is divided into two regular soliloquies, between which comes an epistle. There is in that story much that recalls the *Heroides*. Byblis, like Canace, at first does not know that the feeling within her is love. She clasps her lover in her dreams, like Sappho. She recalls the close unions of the gods, and in the letter tempts Caunus, just as Phaedra tempts Hippolytus. She will not take a first rejection, for Caunus is not born of a tiger, nor is his heart of adamant. When finally rejected she raves like a Bacchante. The whole stock-in-trade of a suatoria of the schools is here called into use.

² She is represented, however, as having a certain sense of dignity. She remembers that she was a princess (89, 90). Ovid often endows his heroines with this sense of dignity, e.g. Phaedra (153), Oenone (10, 89), Hypsipyle (114).

³ Perhaps the faults are not as great as appear at first sight. For the metre of

vividness to the description which Hermione gives of the confusion and bewilderment when Paris carried off Helen, and a certain pathos to the description of her orphaned youth and of the return of Helen, who did not know her daughter and whom her daughter only knew as being so passing fair—

‘Te tamen esse Helenen, quod eras pulcherrima, sensi;
Ipsa requirebas, quae tua nata foret.’

Laodamia and Penelope are patterns of wifely anxiety for their absent husbands. They are so far represented as distinct that we feel that Laodamia is young and impulsive, and Penelope old and staid. The overwhelming passion with which the great poet of passion has endowed Laodamia (Catull. 68. 73, 105) is not to be found in Ovid. The only pleasing relief to the constant repetition of imagined dangers is the graceful little passage (117 ff.) in which is pictured the return of Protesilaus. The constancy of Penelope leads to one fine outburst—

‘tua sum, tua dicar oportet:
Penelope coniunx semper Ulixis ero.’

But neither poem imprints itself on the memory.

Some of the other heroines are beautiful and touching pictures. There is Phyllis, the tender and trustful, ‘et amans et femina,’ who loved not wisely but too well—the simple girl who might have won indulgence, who has but one thing to reproach herself with, that she placed faith in a perjured lover, though such faith if truly weighed and measured deserves praise. Perfect simplicity is the note of her character. Such a couplet as—

‘Speravi melius, quia me meruisse putavi:
Quaecumque ex merito spes venit, aequa venit’

goes straight to the heart. Canace is also tender and brave.

71, 78 see below, p. xxix. The change of subject in 77 may be justified, if not by the fact that no one could mistake the meaning, by the consideration that the poet had Helen in his mind as the principal person all through. Accordingly when he speaks of ‘coniux’ he means *her* husband; but of course he could not speak of Tyndareus as her father, for Jupiter was father of Helen. Possessive pronouns in such passages, like the definite or indefinite article, may be assumed according to the context; and no one would cavil at ‘soror Silvia’ in Virg. *Aen.* 7. 487, though ‘Tyrrheus pater,’ not ‘Tyrrhidae,’ precede.

Her love grows without her knowledge, she bears the throes of childbirth without a cry. Her gentle and affectionate lover, and her wild and savage father are well indicated; but perhaps the agony of the mother's grief for her innocent little one—scarcely born, to whom has been given but one day, the first and last—is the greatest achievement of the *Heroides*. The poet, as a critic has finely said, has no part here, the mother has it all.

Less interesting and touching, though not wanting in interest and pathos, is the humble-minded Briseis—who was once a princess, who remembers with a proud sorrow her husband stretched huge upon the earth in the agonies of death and her brave brothers 'dying amid their dying country's cries'—

'Qui bene pro patria cum patriaque iacent,'—

but is now a captive; yet she loves her captor devotedly; he is her lord, her husband, her brother. She is content to be slave even to his proud wife¹, if only she may be near him, and sometimes receive a kind word from him. Oenone is not at all so humble; but she is a distinct character. She is the wild thing reared on the mountains, the daughter of the River god, who enjoyed those golden country days—

'With Paris once her playmate on the hills'

('tecumque fui puerilibus annis'). But she has lived to see the fleet put into Troy with the Grecian woman in the arms of Paris. She could not bear her griefs in silence. She made all Ida ring with her complaints, and rushed back to her cave to weep and weep. Very far from humble is the magnanimous Hypsipyle. This poem is a fine crescendo. Hypsipyle, the princess, the daughter of Thoas, the granddaughter of Minos, the queen of the Lemnian women, the faithful daughter, the married lady², the legitimate mother of Jason's children, is supplanted by a barbarous, savage

¹ 3. 77: Ovid here describes a great Roman lady, not a Grecian one.

² This is much insisted on, cf. 6. 5, 17, 20, 22, 41-6, 60, 111, 112, 134, 155, 163. Perhaps in 54 we should read, 'Milite tam forti *tuta* tuenda fui.' If *tū* dropped out, the copyist going on at the wrong *t. fortula* would at once pass into *fortuna*, and with *fortuna* would come *fuit*.

and adulterous witch, who has abandoned her father and murdered her brother. If they were to come to Lemnos she would slay the woman, but—such is her mildness—pardon the husband; but they will not come, so curse them both—

‘Vivite devoto femina virque toro!’

Ovid has shown considerable judgement in his choice of the exact time at which to represent Dido writing to Aeneas¹. It is just the moment when she is described by Virgil as no longer the proud Queen of Carthage and not yet the deserted Oriental, but the tearful and supplicating woman, praying for a short delay. This exactly suits Ovid's nature. It is a fine letter; but a good example of Ovid's besetting sin of not letting well alone. It is too long. That Aeneas is ungrateful, is falsely called ‘pius,’ is foolish too in leaving Carthage, the great and wealthy city, and leaving it in storm, to face dangers, are all insisted on twice over. Dido drifts off into regular soliloquy twice (25, 103); and the last six lines, which are an address to her sister, should not belong to the letter at all; just as the last twenty-six lines of the Deianira with their strange *θρῆνος* and its refrain show that the poet sometimes regarded the epistolary setting as the merest form. The poem of Deianira is somewhat tiresome². Meleager would not recognize his sister in the portrait of Ovid. She is feebly querulous³. The use of catalogues is

¹ There is an epistle of Dido to Aeneas in the *Salmasian Codex*, which is to be found in Baehrens (*P. L. M.* iv. p. 271), and Riese (*Carm. in codd. scripta*, p. 113). It is probably later than the third century. It consists of 150 hexameters, generally correct (but cf. 132 *sed quod hospes eras*); but it is Ovidian rather than Virgilian. Dido's love is stronger than her desire for revenge. Though a rhetorical exercise, it has some merit. We find in it two fairly effective refrains, ‘sua taedia solus Fallere nescit Amor,’ and ‘Cui digna rependes, Si mihi dura paras?’ The gist of the poem is, ‘Tutus fraude manes et nos pietate perimus.’ The theme that Nature passes through many changes, but Love once fixed in the heart suffers no change, is treated at undue length, though with some grace. The author proclaims his Epicurean views more than once: ‘trahit omnia casus’ (41); ‘Esse deos natura docet, non esse timendos Rerum facta probant,’ (121).

² Mr. Shuckburgh, in his excellent edition, says that in some respects this Epistle seems to him to be less effective and artistic than the others; he especially censures the laboured digression about Omphale.

³ Some MSS, e.g. v₆ (cf. Sedlmayer, *Proleg. crit.* p. 12) call this ‘Conquestio Deianirae.’

overdone. The subject of the poem is that Hercules can conquer all things but love¹; and we are given a catalogue of his love adventures, which makes us think of Leporello in *Don Giovanni*. In this list comes Omphale, who forms the subject of an immense digression. To her Hercules is represented as giving a catalogue of his labours. The grotesque pictures of Hercules spinning and Omphale arraying herself in his arms verge too closely on the comic to be appropriate to the main theme. Yet it is difficult to believe that the poem is not by Ovid. It looks as if it might have been some studies for a Deianira run together in a hasty and inartistic fashion.

The fourth (Phaëdra) and sixteenth (Paris) Epistles may be put together as studies in temptation. Ovid knew his business here; but it is mere business. 'Ars fit,' no matter what Phaëdra may say (25). There is really no romance, nothing to cast a glamour. The opportunities for sin are all in our favour, I love you (i.e. long for you), you are my first real love, you are beautiful, it will be to your material advantage to yield, I shall be always faithful, ordinary morality is mere 'rusticity'²—the bad old arguments advanced without any kind of exceptional grace. Paris is a commonplace gallant, with a slight veneer of culture; but at times he strays into vulgarity and almost coarseness. The reply of Helen, who is more refined, but a regular flirt, who is young and fair and has the gift to know it³, reminds us of Julia in *Don Juan*—

'But who alas! can love and then be wise?

Not that remorse did much oppose temptation:

A little still she strove and much repented,

And whispering "I will ne'er consent"—consented⁴.'

The affection she seems to entertain for her worthy but

¹ Cf. Soph. *Trach.* 488—

ὥς τᾶλλ' ἐκεῖνος πάντ' ἀριστεύων χερσὶν
τοῦ τῆσδ' ἔρωτος εἰς ἅπανθ' ἥσων ἔφθ.

² 4. 131–2, cf. 102; 16. 285, cf. 17. 12, 13; 20. 59.

³ Cp. 17. 153 'Lude, sed occulte'; 37 'non quo fiducia desit, Aut mea sit facies non bene nota mihi.'

⁴ Compare 177–8 'Et libet et timeo, nec adhuc exacta voluntas Est satis: in dubio pectora nostra labant' with the concluding lines of the Epistle.

dull husband (110), and for her native land (226), are the redeeming traits in her character. The simple Ovid was not the man to draw Helen, the world's wonder.

Along with these poems should go that of Sappho, which is the only Epistle which exhibits real passion, though it is passion more of a physical than a romantic kind. It was a pity, though perhaps inevitable, that Ovid should have thought fit to represent Sappho to a considerable extent as the New Comedy had chosen to caricature her, rather than as that Sappho who was on the one hand the poetess all fire and air, and on the other the Lesbian lady who made the dignified reply to the advances of Alcæus¹.

Does Ovid put all his own tender feelings into his women, and his own assurance in love-affairs into his men? Certain it is at any rate that his men are very well satisfied with themselves, not to say somewhat blatant. Leander seems to think a great deal more of his athletic feats than he does of Hero. She is a goddess and all that sort of generality; but still his imagination does not picture and sympathize with her loneliness, but always turns to his own swimming and his own troubles. Quite different Hero, who knows (9-16) that

¹ A chivalrous defender of Sappho is found in Lunak, *op. cit.* p. 110 ff. He is a very strong and lively supporter of the Ovidian authorship of the Epistle. 'Itaque hodie fere nulli nisi toti plumbei de Ovidio eius epistolæ auctore dubitant' (p. 8). He thinks that Ovid mainly derived his materials from Sappho's own poems, but added some traits which he found in Alexandrine narratives and epigrams. Lunak defends (p. 88) *Cydo*, the reading of F in v. 17, correcting frag. 71 of Sappho, Ἦρων ἐδίδαξε Κύδρω, supposing the verse to be Sapphic metre. He notices that βάρβιτος was a word used by Sappho, cf. Athen. 4. 182 F τὸν γὰρ βάρωμον καὶ βάρβιτον ὦν Σαπφῶ καὶ Ἀνακρέων μνημονεύουσι . . . ἀρχαῖα εἶναι. Bodenstein (*Studien zu Ovids Heroiden*, Merseburg, 1882, p. 16) would admit the genuineness of the Epistle were it not for the peculiar nature of its tradition and position in the manuscripts; see *Intro.* to the Epistle, pp. 420-421. It is urged by Birt (*Rh. Mus.* xxxii. p. 399, 430 ff.) that Ovid drew much of the material for this Epistle from the *Αἴτια* of Callimachus. The appearance of the Naiad, the story about Deucalion's leap from the Leucadian rock, the lyre of Sappho dedicated to Apollo, all look like material of an aetiological poem. We know that Callimachus treated of Ἀκτία, which Suidas tells us was an ἀγὼν παλαιός, ὡς Καλλίμαχος ἐν τῷ περὶ Ἀγώνων δῆλον ποιεῖ. Diltthey (*Cydidippe*, p. 118, note 1) thinks that perhaps in the temple of Apollo at Mytilene a lyre may have been shown to travellers as that of Sappho, and a story may have gathered round it which was related in detail by Callimachus.

‘Man’s love is of man’s life a thing apart,
 ’Tis woman’s whole existence.’

Her thoughts are ever with Leander; her fears are ever for him, fears for his safety, fears for his faith. But it is ungracious to look at the Epistle of Leander from this point of view, when we remember the beautiful description of the straits on a moonlit night, with the sounds of the kingfishers across the waters (18. 75–82), which for simplicity and picturesqueness is equal to anything in Roman poetry. Here certainly the poet was a master. Another example of consummate descriptive powers exhibited in a few strokes is that of the first dawn of morning on the shore at Naxos, the white frost, the moon still up, the birds just beginning to sing (10. 7 ff.). The artistic excellence of these pictures consists in their perfect simplicity. Ovid was not thinking of making an effect at all: freed from self-consciousness, the artist within him by a line or two has made the scenes stand before us in all their vivid beauty.

The correspondence of Acontius and Cydippe gives us the only example in the collection of ‘the maiden passion for a maid.’ The two Epistles are among the very best of the poems, and the epistolary setting is most appropriate. Acontius may perhaps seem too urgent; but he softens down any harshness by his assurance that it is his own ardour and the beauty and charms of Cydippe which compel him to abandon all reserve in the declaration of his passion—

‘Aut esses formosa minus; peterere modeste:
 Audaces facie cogimur esse tua.’

At first the little trick played on Cydippe strikes us as childish; but ‘Love is a child.’ We must remember too that uttered words had far more weight with the ancients than with us; and even with us undue importance is often attached to expressed words; there are many who would act a lie, but would hesitate to tell one. But in any case the quibble is not nearly so paltry in itself as that in the *Merchant of Venice*, and it is addressed to the court of Love, where all things are fair, not to the strict court of Venice before the Duke and the magnificoes in solemn conclave assembled. The reply of the

sick girl is charming. She is rightly indignant at being imposed on, and sets forth ably the consequences which such formalism must bring about. But heaven is against her: she must be in error. She begs Acontius to make offerings for her recovery; the hands that wounded her should heal her. 'Why should the goddess, who is enraged because your promised bride is not yet yours, strive to bring it to pass that she can never be yours (21. 185-186)?' So she *is* his promised bride; and at last she is his willing bride—

'Doque libens victas in tua vota manus.'

Nothing could be more graceful and maidenly than this surrender. But the poem all through is admirable. Not the least beautiful part of it is the description of the young girl's first visit to Delos for its splendid ceremonial. The youthful excitement which she displays is a particularly happy touch.

The great similarity of the arguments and sometimes of the very expressions which one finds in the different Epistles is due chiefly to the influence of the schools which taught certain heads of discourse for each subject; and also to the general similarity of the position of so many of the deserted heroines. There are one or two of these topics which Ovid loves to dwell on with especial emphasis. The greatest of these is the Greek idea of *ἄτη*—that of a curse descending in a family from generation to generation¹. Ovid, as we have seen, was a diligent student of the Greek drama², and has caught this conception from them and woven it into his poems with much effect. Such a curse was supposed to have blighted nearly all the great royal families of legendary antiquity, and the crime and shame and sorrow which were the lot of each succeeding generation afforded admirable material for tragic treatment. Thus Phædra feels that the

¹ 'History seems to show that hereditary royal families gather from the repeated influence of their corrupting situation some dark taint in the blood, some transmitted and growing poison, which hurts their judgements, darkens all their sorrow, and is a cloud on half their pleasure' (W. Bagehot, *The English Constitution*, p. 237).

² Another example of the influence of the Greek drama on Ovid is perhaps the idea which interpenetrates the *Oresteia*, of the dead being still active and calling for vengeance; cf. note to 8. 50.

curse of Venus has devoted all the progeny of the Sun to unholy loves (4. 53)—

‘Forsitan hunc generis fato reddamus amorem,
Et Venus ex tota gente tributa petat.’

Similarly, Deianira sees that her family too is accursed (9. 153)—

‘Heu devota domus! solio sedet Agrios alto,’

father, brothers, mother, have all come to ruin; why does she, now involved in the net of crime (*impia*), delay to die? Hypermnestra supposes that the curse of Juno follows her race from Io (14. 85 ff.). Hermione wonders (8. 65)—

‘Num generis fato, quod nostros errat in annos,
Tantalides matres apta rapina sumus¹?’

Allied with this idea is the universal superstition of the unfortunate, that ill-luck pursues them. Thus Briseis (3. 43) is in doubt as to whether she has offended the gods—

‘An miseros tristis fortuna tenaciter urget,
Nec venit inceptis mollior hora malis,’

and Dido is convinced (7. 111) that

‘Durat in extremum vitaeque novissima nostrae
Prosequitur fati, qui fuit ante, tenor².’

Slighter examples of stock themes are Ovid’s parting scenes, and pictures of a heroine ‘looking over the wild waves in vain for the skiff of her lover; he comes not again,’ e. g. 2. 91, 121; 5. 43; 6. 58; 10. 25; 13. 15. These may be fairly considered as essential, and are generally managed by Ovid with picturesque effect.

The similes used to express hard-heartedness would also seem to be part of the regular stock-in-trade of Roman reproach. Catullus (64. 154) and Virgil (*Aen.* 4. 367) do not disdain to compare the obdurate one to lionesses and Scyllas, to Hyrcanian tigers and the rocks of Caucasus; so Ovid may be excused for similar commonplaces (7. 37; 10. 109; cf.

¹ See Prof. Palmer’s fine note on this passage.

² Of course Ovid, like all love-poets, supposes that Fate plays a large part in the affairs of love, cf. 6. 28, 51; 12. 35, &c.: but that is the merest commonplace.

3. 133). Again, when a heroine becomes violently excited the regular illustration is that she is like a Bacchante (c. g. 4. 47; 10. 41; 13. 33); but this is also found in Virgil (*Aen.* 4. 300; 7. 385) and Propertius (3. 8. 14). It would be easy to add other recognized conceptions and illustrations, which it was imperative to introduce into the poems, just as Sir George Beaumont is said to have considered that a brown tree should be introduced into every landscape. A somewhat prosaic example is the reason given by some of the heroines for concluding their letter, that their hand is weary with writing, e. g. Hypermnestra (130), Helen (266), Cydippe (245).

But if these are artificialities, they are trifling ones; and on the whole we cannot deny that Ovid has made a great deal of his subject. His *Heroides* have won, if not a great, yet a moderate and well-deserved success. They were read and imitated from his time¹ down to modern times. We have referred to the Epistle of Dido, above, p. xx, and there is an Epistle of Deidamia to Achilles in a Paris MS. 2,782 of the twelfth century. It is written in leonine elegiacs without elision, and shows a considerable knowledge of the *Heroides*². Theodolphus, bishop of Orleans in the ninth century, may possibly have imitated 21. 235, and 20. 34³. The *Heroides* were early translated into French, and well known in Germany during the Middle Ages⁴. In the thirteenth century Vincent of Beauvais in his *Speculum Historiale* quotes from them a whole string of lines 'elegantior dicta et ea praecipue quae moralia videntur,' cf. p. 422. Matthew Paris often quotes the *Heroides* (see Index).

Dante seems to have known of the *Heroides* by his allusion to Hero and Leander in *Purg.* 28. 73, and to Phyllis and Demophoon in *Parad.* 9. 101. In the third book of the *Confessio Amantis* Gower tells the story of Canace, deriving his materials mainly from Ovid. Chaucer in his *House of Fame*,

¹ See Persius (1. 30 ff.) quoted below, p. xxxi.

² It has been published by Riese in the *Rhein. Mus.* xxxiv. (1879), p. 474. Leonine verse did not come into vogue till about the ninth century.

³ See Dilthey, *Obs. in epp. heroidum Ovidianae*, Göttingen, 1884, p. 21.

⁴ For details see Piéri, *op. cit.* p. 91 ff.; cf. also Sedlmayer, 'Beiträge zur Geschichte der Ovidstudien im Mittelalter,' in the *Wiener Studien*, vi. 142, and his account of a Middle Age Epistula Phaonis (26 lines) in *Wiener Studien*, x. 167.

Book i, makes reference to a large number of the *Heroides*; touching Dido he says:—

‘But al the maner how she dyede,
And alle the wordes that she seyde,
Who so to knowe hit hath purpos,
Rede Virgile in Eneydos
Or the epistele of Ovyde.’

In the Prologue to the *Legende of Goode Women* he writes:—

‘Hero, Dido, Laudomia, alle yfere,
And Phillis, hangyng for thy Demophoun,
And Canace, espied by thy chere,
Ysiphile betraysed with Jasoun,
Maketh of your trouthe neyther boost ne soun,
Nor Ypermystre, or Adriane, ye tweyne,
My lady cometh, that all this may disteyne.’

An imitation of Ovid by Petrus de Luncsana called *Complanctus Phaedrae de Hippolyti recessu*, written in 1414, is printed at length in Sedlmayer, *Prolegomena Critica*, pp. 105–108. An Italian, Angelus Quirinus Sabinus, about 1467, composed three Epistles, *Ulysses to Penelope*, *Demophoon to Phyllis*, *Paris to Oenone*, which are replies to the Epistles of Ovid. That these Epistles are not by Sabinus the friend of Ovid, has been established by Jahn, *Zeitschr. für die Alt.-Wiss.* (1837), 631 ff.¹

There are some imitations of the *Heroides* in English literature. Pope’s *Eloisa to Abelard* is a most exact imitation,

¹ Some people in the Middle Ages actually regarded Ovid as a moral and didactic writer, who wrote his *Heroides* to teach lessons in virtue. Sedlmayer (p. 101) quotes Hubertinus Crescentinas, who thus judges of Ovid’s purpose (in *ed. Ven.* 1490): ‘Materia vero est ethica i. e. moralis, quia describit varios virorum mulierumque mores. Intentio poetæ est exercendo ingenium et quaerendo formam amoris effectus demonstrare et ostendere, quantum hi differant in mulieribus pudicis et impudicis, qui in aliis casti amoris pietatem, in aliis libidinis et furoris incontinentiam probant. Itaque aliae ad laudem et imitationem, aliae ad libidinis et impudicitiae detestationem memorantur.’ But Sedlmayer shows that this view had been held before. In the scholia to one MS. (v₃) we find it stated that the aim of Ovid was ‘duo amoris genera notare, castum scilicet et incestum, castum ut Penelopes et Laodamiae, incestum ut Phaedrae et aliarum’; and of Leander it is stated in another MS. that Ovid’s aim is ‘reprehendere ipsum quod tantis periculis se exponbat’! Compare also certain prose arguments in v₅ (Vind. 210, and verse arguments in v₁ (Vind. 3, 117), g₂ (Guelf. 336), c₂ (Cremifanensis, 149). As specimens of these cf. the arguments to Ep. 8, the prose one ‘Intendit auctor eam (Hermionen) a legitimo et casto amore commendare;’ the verse one ‘Approbat hic castas multum Naso mulieres,’ which is as foolish as it is unmetrical.

and is doubtless finer in its rhetoric than anything in Ovid, but it is more stilted, more laboured¹. Perhaps the characters and circumstances, as being on a higher plane than Ovid's, demanded a more exalted treatment; but certain it is that Pope has not the easy and natural flow of his Roman models. But nevertheless his is a tolerable poem. Not so successful are the letters of the collection called *England's Heroical Epistles* by Michael Drayton. These are works of some merit and feeling, written in ten-syllable rhyming couplets; but they are prolix, heavy and of a distinctly less soft and delicate texture than Ovid's works. These Epistles are in pairs. World-worn King Henry in a pathetic poem replies to an abject letter from Fair Rosamond. Queen Catherine comes 'with gentle argument of love' to Owen Tudor, for 'we may hide treasure but not hide our love'²; and Owen Tudor, like Acontius, with no small pride in his race, excuses the ardour of his passion:—

‘If I do fault the more is beauty's blame
When she herself is author of the same³;
All men to some one quality incline,
Only to love is naturally mine.’

King Edward tempts Jane Shore who yields to him. King John tempts Matilda who scorns him. Queen Isabella, like Hypermnestra, begs the aid of Mortimer whom she has rescued, and he promises to return and rescue her in due time. The Earl of Surrey and Lady Geraldine confirm to one another their unaltering faith, and so on. The Lady Geraldine, like Laodamia, will leave all gaiety until her love returns: and longs for the time when she will hear from his own lips of all his journeyings and exploits, when he will describe to her all the details:—

‘as the Grecian finger dipped in wine
Drawing a river in a little line,’

¹ Dr. Ward, in his Introduction to the Epistle, says, ‘Most readers of this poem will be inclined to consider that its language is appropriate to passion, but not the language of passion itself’—a remark which is eminently applicable to several of the Ovidian Epistles.

² Cf. *Heroid.* 12. 37.

³ Cf. *Heroid.* 20. 53-54.

and ends her graceful letter in Ovidian style:—

‘Then, as Ulysses’ wife, write I to thee,
Make no reply, but come thyself to me¹.’

These instances will show that Drayton was a diligent student of Ovid, of whom he ‘partly professes to be the imitator.’

We have spoken all along of the whole twenty-one *Heroides* as being by Ovid. This has been done for convenience sake: it would be awkward to have to say ‘the author of the Paris,’ or a similar circumlocution. Even though it be proved conclusively that some of the Epistles are not by Ovid, still there is no doubt that they were written in the Ovidian style and are Ovidian Epistles. Ovid is their ancestor, if not their father. There is the greatest diversity of opinion as to what Epistles are by Ovid and what are not. K. Lehrs (*Adversarien über die sogenannten Ovidischen Heroiden*, Jahrb. 1863, pp. 49–69) cuts out large passages from most of the Epistles, e. g. from the Penelope he cuts out 51–56, 87–116. The Canace is perhaps the only one he leaves intact. This able Greek scholar has not shown his usual judgement in this essay. Not even his admirers can follow him². Lachmann (*Kleinere Schriften*, 56–61) has condemned not only 15–21, but also 3, 8, 9, 12, 13, 14; but it was the strength of his personality rather than the strength of his arguments which obtained for his view undeserved consideration³. The chief argument he brings against 3 is the repeated epanalepsis in 3–10; but if this is a blemish it was probably one which Ovid introduced purposely, cf. above, p. xv. He appears to have been fond of repetitions of a similar kind, cf. 13, 7, 10, 19; and in any case it is not sound criticism to condemn a whole poem because a little portion of it may seem to be inferior to the general level of the author. The eighth Epistle is condemned chiefly on metrical grounds, (a) that Ovid would not have written *Ledä* (l. 78) but *Ledä*. But he does write *Ledä* in the unquestionably genuine *Am.*

¹ Cf. *Heroid.* 13. 31 ff., 113 ff.; 1. 33, 2.

² Cf. Tollkühn, *op. cit.*, p. 18.

³ Tollkühn's pamphlet is mainly directed against Lachmann's view, and is eminently successful.

2. 4. 42; it also appears in *Heroid.* 17. 55. Similar words are *Acthră*, 17. 150; *Cassandra*, *Am.* 1. 7. 17; *Idă*, 5. 138, 16. 110; *Europă*, *Met.* 8. 120; *Actnă*, *Met.* 5. 352; *Cretă*, *A. A.* 1. 298. Again (*b*) Lachmann says that Ovid would not elide the *-i* of *Castori*, as he appears to do in v. 78 *Castori Amyclaco et Amyclaco Polluci*. But this reads very like a transliteration of a Greek line Κάστορ' Ἀμυκλαίῳ καὶ Ἀμυκλαίῳ Πολυδεύκῃ, see Bodenstein, *op. cit.* p. 20. For elision of *-i* of the dative in Greek Epic cf. Hom. *Il.* 5. 5; 12. 88; 16. 385, &c. (eleven times in the *Iliad*, and six in the *Odyssey*).

Lachmann objects to the Deianira on account of the metrical difficulties—to the hiatus in 131, 133 (see notes on those lines and Appendix i); and to the lengthening of *-it* in v. 141—

‘Semivir occubuit in lotifero Eveno,’

but cf. Virgil, *Aen.* 8. 363; *Georg.* 2. 211 ‘At rudis enituit impulso vomere campus’; and Ovid himself also lengthens the final *-t*, see note to 6. 31¹. The other cases fall under the rules laid down by Lachmann, which however seem quite arbitrary, viz. that Ovid only lengthens a short syllable in the middle of a line (1) when *et* or *aut* follows a caesura in the third foot of the hexameter, (2) when a Greek word follows. It is very hard to believe that Ovid would make any difference between *occubuit et* and *occubuit in*; certainly Virgil would not².

As to 12, 13 it is only on aesthetic grounds that Lachmann separates them from Ovid’s works. They have not

¹ However, most of the examples there quoted, as being compounds of *eo*, would carry no conviction to Lachmann, who holds that *-it* in such perfects is always long. (See Conington on *Georg.* 2. 81, and Appendix to *Georg.* 2.)

² The correct reading in 9. 126 may be ‘Fortunam vultu fassa gemente suam.’ Two letters *-em-* of *gemente* were omitted, and *gente* altered to *tegente* of P, a copyist more readily adding syllables at the beginning or end of a corrupt word than in the middle. As *tegente* did not make sense, the copyist of G altered to *vultum . . . tegendă*, adopting an un-Ovidian quantity. It is barely possible that in 133 for the corrupt *insanii* we should read *Iardanii*, with reference to Hercules’ slavery to Omphale, daughter of the Oriental Iardanus. We should not alter *et*, and *turpia* would suggest that the epithet attached to *Alcidae* should be one of scorn. If we supposed the down-stroke of R attached to A, the rest of the corruption would easily follow. Mr. Housman (*Cl. Rev.* xi. 239) very ingeniously suggests *Echionii*, but this is rather far from the MSS.

'illam sanam copiam et ubertatem quam Nasonis propriam esse constat,' and exhibit 'molestam quandam et exuberantem orationis abundantiam,' and to them belongs an 'exilis ingenii vena.' On such questions of taste it is well not to dispute. But as regards 14 he brings weighty arguments against two lines—the trisyllabic ending *generis* in 62 and the lengthening of the middle syllable of *potitur* in 113. But neither of these lines is in P by the first hand¹. The first is to be corrected or give place to 114; the second to be ejected. See crit. notes on those lines and p. lvii².

An attempt has been made to defend the authenticity of the Sappho in the introductory note to that Epistle. This defence was made in accordance with Prof. Palmer's direction. In his admirable edition of this epistle De Vries (Leyden, 1885) has almost demonstrated that it was written by Ovid. As to the authenticity of 16–21 nothing is here said, as Prof. Palmer has expressed a strong opinion on the subject, p. 436 ff.; and the present writer has no reason to believe that he would have altered it. Those who impugn these six Epistles would probably regard them as the work of some imitator of Ovid such as Persius (1. 30 ff.) describes with withering contempt³:—

' Ecce inter pocula quaerunt
Romulidae satiri, quid dia poemata narrent.
Hic aliquis, cui circa umeros hyacinthina laena est,
Rancidulum quiddam balba de nare locutus,

¹ Bodenstein (p. 4) is misleading when he states that P reads 'danda forent generis.' It is only P corrected which reads it.

² We must remember, however, that Ninnius Crassus, who translated the *Iliad* in the first century B.C., and Lucilius, v. 18 (cf. Priscian, i. 502 Keil), ended hexameters with *potitur*. As to the other difficulties of this Epistle, v. 42 'Quaeque tibi dederam vina soporis erant' may be altered with Prof. Palmer to 'Quaeque tibi dederam, plena soporis erant,' or Dilthey to 'Quaeque tibi dederam iuncta, soporis erant,' both referring to the sleep which followed the conjugal embrace. But the expression and idea seem unusual and uncomely; besides, Hyperminestra never appeals to Lynceus on the ground of their love. Possibly there may be an allusion in the word 'sopor' to the sense of 'narcotic,' which it sometimes has; in prosaic language, it was 'the wine of a narcotic,' i.e. drugged; cf. Nep. *Dion* 2. 5 'ne agendi esset Dioni potestas, patri *soporem* medicos dare coegit. Hoc aeger sumpto sopitus diem obiit supremum.' The sons of Aegyptus seem to have been plied with wine; cf. vv. 29, 33.

³ It is possible that Persius may be alluding to Ovid himself (cp. ll. 36–37).

Phyllidas, Hypsipylas, vatum et plorabile si quid,
 Eliquat ac tenero supplantat verba palato.
 Adsensere viri: nunc non cinis ille poetae
 Felix? Non levior cippus nunc imprimit ossa?
 Laudant convivae: nunc non e manibus illis
 Nunc non e tumulo fortunataque favilla
 Nascentur violae? "Rides" ait "et nimis uncis
 Naribus indulges. An erit qui velle recuset
 Os populi meruisse et cedro digna locutus
 Linquere nec scombros metuentia carmina nec tus?"

There is no doubt that this is the view maintained by the majority of scholars. But as far as the present writer has been able to form an opinion on the subject, these *Epistles*, neither in matter nor in language, appear to offer a sufficient number of anomalies to make it necessary to disallow their Ovidian authorship. They probably formed a separate volume, *Epistles* (Second Series), written some years after the others, when Ovid was not so punctilious with regard to his metre as he was in his earlier works, and when he had acquired a greater diffuseness of style. But as this is a mere individual opinion, and runs counter to the view entertained by the editor of this volume, any defence of it should be made in some other place.

CHAPTER II

THE CHIEF MANUSCRIPTS¹.

THE chief MS. of the *Heroides* is the Codex Parisinus 8242 (P) of the eleventh century, often called by its old name of Puteaneus. It is universally allowed to be the MS. on which the text should be mainly based. Heinsius considered it his sheet-anchor, 'Puteaneus ad quem frequenter recurrimus tanquam ad sacram ancoram.' It contains the *Heroides* and *Amores*, but neither quite completely. The portions of the *Heroides* which are wanting are 1. 1 to 2. 13; 4. 48-103; 5. 97 to 6. 49; 20. 176 to the end. It omits the whole of 15, also 16. 39-144; and in its original state no doubt omitted 21. 13-248. There are twenty-eight lines in a page. A specimen of the writing can be seen in the photograph at the beginning of this volume. The first hand wrote such subscriptions and inscriptions as *Fin.* ii, *Incipit* iii: but the names of the heroes and heroines are added by a later hand, as the false spelling (e. g. Ypolito, Horestio) shows. No such mistakes occur in the text.

This MS. was subjected to a very extensive process of correction about the twelfth century, the corrector emending most of the mistakes in spelling, adding sometimes whole lines, often words omitted by the first hand, often too other readings between the lines, and even (in some forty passages at least) erasing the original readings.

¹ In this section the principal guide followed has been H. S. Sedlmayer, *Prolegomena Critica ad Heroides Ovidianas*, 1878. Some assistance has also been obtained from *Observationes ad P. Ovidii Nasonis Heroidum Epistulas* by Guilelmus Peters (Leipz. 1882).

P exhibits all the usual errors to which copyists are prone, e.g.

(a) It often omits one of two similar words when they come together: e.g. it gives 9. 32 *nubere pari* (for *nubere nube pari*); 70 *hic victo* (for *huic victor victo*)—and of course individual letters in a similar position: 8. 38 *succubui telis* (for *succubuit telis*). (b) It omits syllables of words. This is an error which it very frequently presents, e.g. 9. 49 *temeram* (for *temeratam*); 101 *insignis* (for *insignitus*); 12. 144 *prior* (for *proprior*); 207 *praedicte* (for *praedicere*)—and once at least it exhibits the reverse process of adding a syllable, 14. 101 *manere* (for *mare*). (c) It runs two words into one: 7. 65 *agite* (for *age te*); 11. 10 *spectat sed* (for *spectasset*); 17. 230 *numinis* (for *num minus*). (d) Not infrequently it has transpositions of letters: 3. 97 *felix* (for *flexit*); 7. 72 *flumina* (for *fulmina*); 13. 71 *limit* (for *milite*). It makes much less error in proper names than might be expected.

Professor Palmer made a careful collation of P. All the points in which his collation differs from that given in Sedlmayer's critical edition, or which are in any other way of importance, are added in an Addendum to this section¹.

Of far less importance is G, the Codex Guelferbytanus (MS. Extrav. 260) of the twelfth century. It has suffered much from damp, and considerable portions of *Epp.* 17, 18, 19, 20 are almost illegible. The first hand ends at 20. 194, a second hand has added the rest of 20, but 197–215 are cut away either wholly or in part. This MS. was subjected to a very considerable recension in the thirteenth century, which added many glosses and various readings, and filled up some lacunae, which were left by the first hand, possibly from his inability to read the archetype from which he was copying, e.g. 8. 59 (*quisquamne*), 20. 112 (whole verse). There are also corrections by a third and fourth hand, but they are of no importance. The value of the MS. in itself is slight. It often exhibits special readings, good in themselves; but from comparison with P and other MSS. it can be seen that they are conjectures, e.g. 2. 73 (*alios*), 9. 147 (*iactabitur*). In those passages where P is wanting we must use this MS. with the greatest caution, unless it is supported by some other MSS., especially those of the mixed class². Thus in 1. 48 we can read *esse* with G, because it is supported by Planudes; but in

¹ See below, p. xlii.

² See below, p. xxxvii ff.

1. 62 we cannot adopt the strange *novata*; nor *cur* in 6. 17. Yet again, we cannot entirely scorn the guidance of G in the passages which P omits; for the later MSS. are infected with the thirteenth century recension from which G is free, e.g. in 4. 75 G has *sin*, i.e. *sint*; the fifteenth century MSS. in their efforts after simplicity read *sunt*¹.

The codex Etonensis (E) of the eleventh century, written in Gothic characters, is of the same age as the first hand of P, but is vastly inferior. It contains *Theoduli carmina*, *Cornelius Gallus* (i.e. Maximianus), the *Achilleis* of Statius, Ovid's *Remedia Amoris*, his *Heroides* up to 7. 157, and the verse translation of the Acts by Arator. It was brought by Sir H. Wotton from Venice. It is copied from a worse archetype than G, is full of corrections made by some grammarian prior to the eleventh century, and of emendations of its own. The following are some of the examples:

1. 33 *Sigeia porta* (for *S. tellus*), 50 *erit* (for *abest*); 2. 17 *diis* (see p. xxxviii), 110 *plura datura*; 3. 128 *dabo* (for *feram*); 4. 19 *serior*, 127 *immitis* (the copyist perhaps did not understand the irony of *sic meriti*); 6. 161 *cum pennis* (for *consumpserit*); 7. 68 *Troica* (for *Phrygia*), 101 *quater atque ter* (for *noto quater*). The following readings of E are also found in some late MSS.: 1. 106 *valet* (for *potest*); 3. 6 *queror* (for *-ar*), 89 *finiat* (for *desinat*); 4. 53 *sectamur* (for *reddamus*), 171 *Fauni* (for *Panes*); 7. 123 *cupiere* (for *coiere*). E occasionally preserves the right reading: 2. 122 *Quaque*; 5. 124 *illa*, 150 *deficio* (which is nearer *deficior* than *destituor* the reading of s is); 6. 110 *pollicito*, 137 *vincit*². The error of omitted syllables³ is very common in E.

The *schedae* Vindobonenses (V), considerable fragments of *Ep.* 10 to 20 (omitting 15), belong to the twelfth century. They have not a single verse which is wanting in P, and this cannot be said of any other MS. Thus 14. 62, 113 are not in V. The fact that V have not 18. 1, 2 renders these lines doubtful⁴. They sometimes confirm readings of P which would otherwise be uncertain, e.g. 14. 65 *quo*, 131 *lassa*; 19. 70 *lente morator*.

¹ See below, p. xxxix.

² Most probably 6. 29 *timidum quod amat*, the reading of E, is right. Mr. Shuckburgh defends it by 1. 12.

³ See p. xxxiv.

⁴ See *Adn. Crit.*

The remaining MSS. are not mentioned separately in *Adn. Crit.*, except the Francofurtanus (F) about which see below p. xxxix. The virtual agreement of all the MSS. of the thirteenth to the fifteenth centuries is denoted in the *Adn. Crit.* by the symbol ω ; the readings of a few, somewhat inferior, MSS. of this group, which however appear to deserve mention, are denoted by ς .

The chief MSS., viz. P G E, are derived from a common archetype, as Sedlmayer (p. 38) and Peters (p. 4) have proved. They all omit 2. 18, 19; and read in 2. 122 *littora lata* (for *acquara lata*); 3. 30 *blandas*; 7. 97 *violat*, 113 *in terras* (for *internas*); and that P and G had a common archetype may be further seen from 9. 103 *dardanis* (for *Iardanis*); 10. 10 *semisopita*; 19. 118 *peccas*.

For the MSS. of *Ep.* 15; 16. 39-144; 21. 13-248, see *Adn. Crit.* on those passages. Notice has been directed (p. 157) to the Harleian MS. 2565 (K) in the British Museum, written about 1475, which contains all these passages. It is of no value otherwise, in almost every case belonging to the inferior class of fifteenth century MSS. In the Epistle of Sappho it agrees very closely with u (= Urbinas 347), e.g. both alone have 73 *positi*, 206 *capit*; but it also has a close relationship with Γ (= Laurentianus 36. 21, called l_1 by De Vries) and v_s (= Vindobonensis 3111).

Of the early editions the Roman editio princeps (1471) appears to be based on a MS. which was subjected to the recension which was made prior to the eleventh century, and which appears so largely in E. It rarely has any of the alterations of the thirteenth century recension. The Bologna editio princeps also appeared in 1471. All the other editions, viz. eight from Venice, 1478 (ϵ_1), 1486 (ϵ_2), 1489 (ϵ_3), 1492-8 (ϵ_4), and 1484, 1490, 1492, 1496 (1, 2, 3, 4); that of Parma, 1477 (π), and that of Vicenza, 1480 (β), come from a single archetype A. As regards the long passages omitted in the principal MSS.,—if we call 16. 39-144 (*a*): 21. 13-144 (*b*) and 21. 144-248 (*c*),—A and 1, 2, 3, 4 lacked *a b c*; ϵ_1 has *b*; ϵ_2 ϵ_3 ϵ_4 have *b c*; π β have *a b c*.

The first hand of P exhibits the text in the purest condition

of any of the extant MSS. But some time before the eleventh century, in which P was copied, some grammarian applied himself to correct and amplify some other codex which was akin to P. That this recension was made before the eleventh century is certain, for it has in a large measure found its way into E. We may call it the Chief Recension. The second hand of P exhibits it in a large degree; but it may be considered as existing in its entirety in G (of the twelfth century)¹. But it must not be supposed that all the MSS. which are subsequent to G are entirely dependent on, though they are all in a large measure influenced by, the Chief Recension. There are a considerable number of MSS. of those centuries which present only a certain number of the alterations of the Chief Recension, and in many cases either present a better reading than P, or at any rate agree with P against G. But, though this is the case, and thus in a measure they are superior to G, still these later MSS. cannot be taken as the sole authority in the parts where P is deficient, because they are disfigured by a series of corruptions and interpolations beginning in the thirteenth century and continued during the two following centuries. Corruptions and interpolations, then, have entered the text (1) from the Chief Recension, (2) from a series of recensions subsequent to the twelfth century. Thus there are four classes:—

1. The first hand of P.
2. Several MSS. of the thirteenth, fourteenth and fifteenth centuries, which in some few cases are not influenced by the Chief Recension, but in the majority of cases are influenced both by it and by the recensions which were made after the twelfth century. This may be called the mixed class.
3. G, which is wholly influenced by the Chief Recension, and E, which is largely influenced thereby.

¹ The fact that the archetype from which E was copied was a much less pure source than that from which G was derived will explain why G and P often agree, while E falls into error, e.g. 2. 66 *faciant* P G rightly, *faciunt* E; cf. Peters, pp. 5, 6. E is accordingly of less value on the whole than P or G. Peters seems to hold that G was copied from a MS. like P, but was corrected partly by the aid of the recension which appears in E and partly by corrections of its own scribe.

4. The mass of fifteenth century MSS. which are influenced by both the Chief Recension and the series of recensions which began in the thirteenth century.

Of these classes a few words must be said on the mixed class. The chief MSS. of it are—

1. The Gissensis (σ) in the University Library at Giessen, of the fourteenth century. It omits 16. 39–142 and 21. 13–248, but it, and it alone of the codices which we now possess, has 2. 18–19, l. 18 in the form ‘cum prece turmoniis sum venerata sacris¹.’ It is impossible to believe that these verses are not by Ovid. They would have dropped out on account of the two successive hexameters beginning with *sacpe*; they are far too good for an interpolator, who would never have excogitated such an Ovidian word as *turicremis* (cf. *A. A.* 3. 393); the corruption of this word into *turmoniis* looks as if the line had a long history; and the lines afford a satisfactory structure for *deos*². Sedlmayer (p. 52), Peters (p. 51), and Mr. Housman (*Cl. Rev.* xi. 202), have done good service in protesting against their exclusion.

Sedlmayer has quoted a number of other passages on the support of which he attributes a high position to σ ; but he used the very faulty collation of Wigand given at the end of Loers’s edition. Peters (pp. 9–13) has subjected σ to a careful examination and sums up: ‘Puto fluxisse codicem Gissensem

¹ It is also to be noted that these lines are given in the text of σ without comment, whereas in 4. 132, where σ gives the manifestly spurious couplet (see *Adn. Crit.*), it notes ‘illi duo versus non sunt de textu’—whence Peters (p. 14) rightly concludes that they were in the margin of the archetype of σ , while 2. 18, 19 were in the text of the archetype.

² E to be sure alters to *diis*, a simple proceeding. It is hard to believe that Ovid would have used the singular *deo*. At the end of the Venice edition of 1484 is the note, ‘absunt duo carmina quae falso in hunc locum contulerunt.’ But at the end of the Aldine ed. 1502 we find, according to Ehwald, this note: ‘Illud non duxi silentio praetereundum in epistola Phyllidis ad Demophoontem duos hosce adinventos esse versiculos

Sum prece turicremis devenerata focis
Saepe videns ventos caelo pelagoque faventes
additosque sic

Saepe deos supplex &c.

qui etiam sunt pernecessarii: nam sine ipsis nulla haberi constructio potest quod facile est volenti cognoscere.’ They also appear to have been in two MSS. seen by Burmann, with the variant *turiferis*.

ex archetypo qui non minus secundum Etonensis quam secundum Guelferbytani recensiones opera levi et inconstanti tractatus est . . . cum nullius pretii esse censeo.' Of the passages quoted by Sedlmayer the only ones which σ really exhibits are 3. 30 *blandae . . . preces* (which F also has, and which has a considerable degree of probability, Madvig (*A. C.* i. 76) notwithstanding), and 9. 129 *sublimis ab*, which other MSS. also have; see *Adn. Crit.*¹

The Guelferbytanus Gud. 297 (g_3) of the fifteenth century also belongs to the middle class. With P it, and it alone, omits 9. 81, 83; 18. 23, 24. It also agrees with P in such corruptions as 6. 155 *mater materque duorum*. In 9. 160 it has proved useful in preserving with some other MSS. *fatis* (eat P: *titulis* G).

Similarly the Vindobonensis 13685 (v_3) agrees with P in many corruptions, but also possesses some of the genuine readings which are corrupted in P, e. g. 2. 142 *libet*; 9. 129 *sublimis ut*. In 8. 5 both σ and v_3 preserve *feci* (for *renui*), which was certainly the original reading of P.

But the MS. of the mixed class which is most free from the alterations of the Chief Recension is the Francofurtanus (F) of the thirteenth century, which is the best authority for the Epistle of Sappho. It exhibits many of the corruptions of P but preserves what is probably the right reading in 3. 30 (*blandae . . . preces*); 4. 127 (*sic meriti*); 7. 104 (*admissi*); 9. 12 (*humili*). To the same class appear to belong Vindobonensis 306 (v_1) of the fourteenth century, Gothanus posterior (γ_2) and some others (cf. Sedlmayer, p. 61).

These MSS. of the mixed class are all able here and there to afford some little aid towards the criticism of the text; but it is a tedious task to discover the grain of wheat which lies in the heap of chaff. For they have all suffered from the extensive alterations which were introduced into the text after the twelfth century. The chief cause of this recension was a desire for clearness; thus the indicative is often put for the

¹ This reading has much to recommend it. If the words were wrongly divided *sublimi sab*, we should as the next step have *sublime sub* of P G ω . But probably the MS. of Planudes and v_3 are right in reading *sublimis ut*.

subjunctive, e.g. 7. 126 (*præbueram*); 8. 18 (*feres*); a verb is added where Ovid intended it to be understood, e.g. 2. 53 'quid iam tot pignora *prosunt*' (Ovid had *nobis*); and such like alterations are made without any scruple.

The most interesting kind of interpolations are whole verses which have been inserted. That there are many such in the *Heroides* is unquestionable, e.g. after 4. 132 in several MSS. including σ occurs the distich:—

'Saturnus periit, perierunt et sua iura:
Sub Iove nunc mundus: iussa Iovis sequere.'

In 14. 47–48 the hexameter fell out owing to the fact that both lines began with the same word; whereupon one grammarian composed a line:—

'At rursus monitis iussuque coacta parentis,'

and another:—

'Tandem victa mei saeva formidine patris.'

In another codex the pentameter fell out, and in its place this last invention was foisted in, so that there were three hexameters following one another; whereat a heroic versifier proceeded to add two pentameters:—

'Mente sequi dira iussa paterna volens,'

and

'Audeo per iugulum tela movere meum.'

Thus we can see how interpolations propagated themselves. For a nest of such inventions see *Adn. Crit.* to 9. 81 (cf. 9. 55).

But there are many lines which are generally regarded as interpolations about which some doubt may be entertained. Among the chief of these are those mentioned in *Adn. Crit.* at 5. 24; 7. 23, 97; 8. 19; 13. 73; 16. 265; 20. 11. Prof. Palmer regarded all these as interpolations. But a case can be made out for the genuineness of some of them. After 5. 24 the omitted distich fell out because the next one began with the same word. Oenone had spoken generally of trees and beeches on which her name had been cut, but there was one poplar especially on which her memory dwelt, and some reference to it was necessary before she could burst out into an apostrophe to it. The doubtful lines mentioned at 7. 23 and 13. 73 are excellently defended by Mr. Housman in

Cl. Rev. xi. 200 ff.¹ Those mentioned at 7. 97 and 8. 19 are rightly defended by Vahlen (*Ueber die Anfänge der Heroiden des Ovid*, Berlin, 1881) and Mr. Housman, *l.c.* The lines at 16. 265 are probably an interpolation, as the apodosis 'Sic et tu Phrygiæ venies regina per urbes' breaks the series of comparisons. Those at 20. 11 are doubtful. Certainly—

'Id metui, ut divæ diffusa est ira: decebat
Te potius, virgo, quam meminisse deam'

does not sound like Ovid.

There are besides many couplets which begin certain Epistles, and which are generally regarded as spurious, but about which a doubt may be raised as to whether they may not be genuine; namely those mentioned in *Adn. Crit.* as being found in some MSS. or early editions at the beginnings of 5 (E), 6 (E), 7 (E), 8 (Ald. ed.), 9 (s), 10 (s), 11 (s), 12 (ed. Ven. 1474), 17 (given by Heinsius), 20 (s), 21 (s). Planudes omits all these. They are vigorously defended by Vahlen (*op. cit.*)—not that he wishes to vouch for those very couplets, but he maintains that some such introductory couplets are required. For (he argues) in studied works like these Epistles Ovid would not break into the middle of a thought; and, in what are formally Epistles, Ovid would naturally employ some metrical form of the ordinary salutation, as he does so frequently in the *Epistles from Pontus*. But strong objections have been urged against this theory by Peters (p. 47 ff.): (1) Why did so many of the introductory lines fall out? Vahlen (p. 35) assumes that it was because the copyist wanted room for an illuminated letter at the beginning of the Epistle. Presumably the copyist was required to put a certain number of lines into the parchment given him; accordingly, if he wished to have additional space for illumination he had to suppress lines. This seems an inadequate reason. Why did he not suppress *all* such introductory couplets? (2) Ovid does not always in his *Epistles*

¹ Perhaps it is hardly necessary to alter *diesque* into *quiesque* in 7. 26, though if *quiesque* was the original reading, it would probably have been corrupted into *diesque*. The emphatic word in the hexameter is *semper*. Aeneas is before Dido's eyes, which *never* sink in sleep; night and day bring Aeneas to her mind. *Noxque diesque* is a variation of the theme *semper*.

from *Pontus* use a form of salutation, e.g. he has none in 2. 1; 3. 1, 7; 4. 3, 4, 5, 10, 12, 14. (3) Sometimes certainly the abruptness is effective, e.g. in *Heroid.* 12. Vahlen cannot be considered as having proved his point; yet his paper is most able and learned, and is well worth reading.

In some MSS. the Epistles appear divided into books like the Satires of Juvenal; sometimes into two (1-14: 16-21); sometimes three (1-5: 6-14: 16-21); sometimes four (1-5: 6-10: 11-14: 16-21); sometimes five (1-5: 6-10: 11-13: 14-17: 18-21). Birt (*Das antike Buchwesen*, pp. 378-379) thinks that the First Series of Epistles consisted of three books, 1-5: 6-10: 11-15; and that the Second Series also consisted of three books, 16, 17: 18, 19: 20, 21. In λ (=Laurentianus, 36. 27, Saec. XIV) we find a note to 20: 'Haec missiva epistula . . . est prima pars tertiae partis secundi libri;' and to 21: 'Haec est responsiva epistola . . .; est secunda pars tertiae partis secundi libri.' Cf. Peters, p. 2.

ADDENDUM AD ADNOTATIONEM CRITICAM

[Tradidit mihi Palmerus meus ut ederem collationem, quam fecerat et accuratissimam esse dixit, codicis Parisini 8242 (P), quem optimaе notae esse semper putavit. Sed vix mihi quidem videtur operae pretium esse totam collationem typis mandare, quippe quae semper fere cum Sedlmayerana congruat. Quaecunque tamen ab illa collatione vel minime discrepare videntur, omnia hic protuli.]

II. 81. *A* //// *mē* m. 1; *At mea* m. 2. 100. Ductus litterarum in P favet lectioni *Expectem pelago vela negante tamen*: nam post *t* certe fuit *e*: et etiamnunc ultima littera potest *n* esse aequae ac *o*. 101. *expecta*, *o* a m. 1. 108. Non recte *pastus* ex P qui habet *partus* citat Sedlm.

III. 4. *voces* ex *vocos* correctum. 20. *nuri* tum ras.; fortasse fuerat *nurus*. 25. *Non* (non *Nec*); itaque *Non* legendum. 43. *An*, *h*

man. rec. 76. Certe *plenos* fuit ante ras. 83. *Qui*^d, *d* m. 2.
 86. *t* in *lacerat* m. 2 : *laceros* fuisse videtur. 115. Nunc puto *Et*
quisquam in P primo fuisse : *Et* in *si* mutatum est, et *quam* in *quis-*
quam vix legi potest. 136. *tuus*, sed altera *u* ex alia littera quae *p*
 fuisse potest correcta : *patris* ma. rec. in marg.

IV. 14. *victus* (non *victas*) ; vide Comm. 36. *posuisse* (i.e. prae-
 posuisse) add. post finem versus. 125. *pulcherrima*^e, *e* a m. 2.

138. *Cognata*^o, *o* a m. 2. 141. *reserenda*^a *manti*, *a* a m. 2, ut puto.
 150. Nota interrogationis post *iacent*, non *verba*. 156. *colla* ma. rec.
 supra *corda* scriptum. 167. *ora*^o, *o* a m. 2. *mŷum est*, *c* a m. 2.
 175. *que*^{quo}, *quo* a m. 2.

V. 3. *ceberrima*^{le}, *le* a m. 2. 10. *flumina* in *flumine* corr.
 24. *surgit erecta*. 33. *miserere* a m. 1.

VI. 65. *argo*. 81. *Argolidas* in *Argolicas* m. rec. mutatum.
 88. *loco* /// (*locos* fuit). 98. *fero sanguis*. 100. *Utrum favet*
notis expunctum sit nunc dubito : *facit* a m. 2 nunc videtur scriptum.
 103. *Non haec aesonides sed fil* !, /// filia *phasias octę*. In lacuna
 spatium circiter novem litterarum. Verba *filia phasias octę* videntur esse
 a m. 2. 109. *aesonides*^{esia}. Corrector voluit *es Iason*. 118. Non
 solum *lis* dispicitur sed crus primae litterae *q* ut videtur fuisse. 142.
Inerasses, *t* a m. 2. 163. *fraudana*^t, *t* a m. 2.

VII. 10. *Que* (-*que* om.). 45. *censeris* non *cesseris*. 47.
mag /// (*glossa* *f. dāno*).

VIII. 38. *tedis* (non *telis*). 50. Num *tu* sit a m. 2 dubito.
patē // *patré* : utrum vox ultima a m. 2 sit incertum. 65. *eral-*
nannos, *t* a m. 2.

IX. 41. Glossa *divino* a m. 2 supra *Aucupor* scripta. *murmure*^a
fame 64. *alma*. 95. *redulabat*, *re* incerta, *du* satis certa,
labat certa. 104. /// *capto*^e, *e* a m. 2 : *a* videtur in ras. fuisse.
 113. *illa* ex alia voce corr. ; *ille* ut videtur. 140. *tempora* in *tim-*
pōra mutatum a m. 2. 149. *Ei quid* vel fortasse *Et quid* : non *Si*
quid.

X. 16. *erat somno* a m. 1: *erat* in *erat a* corr. et *e* superscriptum.

64. *Qui si qua recessus, si in se* corr. 86. *trigide^sinsula*: cetera ut in adn. crit. P non habet *sacvas*. 96. *prædaci^sbisque* cf. Planudem.

106. *stravil* a m. 1 totum est ut puto: sed si non totum, certe quidem *str.* 126. *turbesⁱ*, *e* in *i* a m. 2 mutato: utrum *t* a m. 1 sit dubium.

XI. 8. *Auctoriq^sue*, *s* a m. 2. 48. *eras* vel *erat* in *eram* corr. m. 2. 125. *uulnere* ut nunc puto. 127. In ras. fuerunt circiter novem vel decem litterae quorum ultima erat *g*. In marg. a m. 2 *Tu rogo pro-
iectae*.

XII. 134. *Aesona* a m. 1. 201. *aureo* a m. 2 (non *auro*).

XIII. 35. *phib^lacey^ld* /// ceteris abscissis. 62. *pisⁱlo^{puto}* *i* a m. 2 puto a man. rec. ut puto. Corrector alter voluit *piis*. 86. *Substitit* totum a m. 1. 135. *Si quid* non *Sed quid*. In ras. post *revoco* fuerunt circiter septem litterae, non plures quam octo, quarum ultima fuit *s*, quinta vel sexta *l* vel *d* vel *b*. Pro *revoco* primo fuisse credo *revocans* (i. e. revocās); spatium non quadrat cum *revocans*. 136. *secundat^c*, *e* a m. 2.

XIV. 62. In ras. dispicitur *Que* in initio, *-is* in fine versus. 91. *Conata* // *loqⁱ*: *q* ante *loqui* non dispicitur: *loqⁱ* tamen post corr. est, nec dubito quin in P fuerit *Conato queri* (sic). 123. *pie^{remanet}* /// tibi, *remanet* a m. 2. Nihil incertum est.

XVI. Post 38 ne minimum quidem signum lacunae. Lector quidam parvam notam atramento rubro posuit. 150. *visa est*.

180. *dicere^a*, *a* vix a m. 1 est.

XVII. 73. *causaboris^{la}*, *la* a m. 2. Dele meam coniecturam. 102. glossa *verecundiae* supra *oris* scripta. 109. *turocia* in *tua troica* corr. a m. 2. 121. *fata* in *ficta* corr. a m. 2. 169. '*damna* a m. 1; corr. m. 2.' (Sedlmayer.) Equidem nil nisi *damn- est* legere possum.

192. *fuit^r*, *r* a m. 2. 245. *dubite*, *e* in *o* corr. a m. 1 ut puto; *dubito* noli mutare. 249. *Tu^{An}*, *an* a m. 2.

XVIII. 13. *ut ante*, non *velut ante*. 203. *ut g^s mare*. 215. *hiems* a m. 2 in marg. inter *patietur* et *remis* rasura circ. trium litt. An *iter* fuit?

XIX. 53. *incertus* P ut nunc est, sed *a* ex *u* facta videtur, et *i* super scripta et *s* inserta a m. 2.

XX. 26. *solertem*, non *solertum*. 30. *Consūptoque* (nil a m. 2).

75. *flentes* (nil a m. 2). 101. *lydon* ^{ca} // *aper* // (reliquis erasis): in marg. a m. 2 *nāscim*^o *ut illo* ut recte refert Sedlmayer. P non habet *sic sacrus ut illo* quod in codd. aliquot reperitur. 116.

Nūtis^p pro *mitis*, *p* a m. 1. 161. -ll ——— *ax*: fuit ut nunc puto *Ille tamen mendax*.

CHAPTER III

THE TRANSLATION OF PLANUDES¹.

THE monk Maximus Planudes lived in the latter half of the thirteenth century at Constantinople. As he was a man of eminence and discretion (ἐλλόγιμον καὶ συνετόν, Pachymer, vol. ii, p. 243, ed. Bonn), he was sent in 1296 by the Emperor Andronicus II, along with Leo Bardalas, the ὀρφανοτρόφος, on a mission to Venice to assure that state that the Emperor had no share in the massacre of Venetians which had lately taken place at Constantinople. It has been sometimes assumed that Planudes lived about thirty years later, and that it was in the embassy to Venice in 1327 that he took part. But of that embassy there are full details, and Planudes is not mentioned as having been connected with it; moreover in letters written by himself, probably not later than 1300, he alludes to his journey to Venice and all the troubles connected therewith. We know that Planudes died at the age of 50², and, as he was probably of mature age when he acted as ambassador, we may fairly fix his birth between 1255–1260, and his death 1305–1310.

He was a Byzantine who had learned Latin, and this gave him considerable importance. Though he wrote many other works³, his translations from Latin were the most famous. Of these we have the Disticha which go under the name

¹ The only special work on Planudes's translation of the *Heroides* known to the present writer is that by Prof. Gudeman (*De Heroidum Ovidii codice Planudeo*, Berlin, 1888), which is an admirable treatise. To it this section is often indebted.

² The epitaph written by his friend Gregorius says (l. 7) πέμπτῃν ἐξαυῶν ἐτέων δεκάδ'.

³ E. g. on Grammar, scholia on Theocritus, a biography of Aesop and prose edition of his Fables, mathematical works, some poems, a large and valuable collection of letters; extracts of earlier Greek writers, such as Plato, Aristotle, Strabo, Pausanias, Synesius, excerpts of Dio Cassius; a summary of Plutarch's works; collections of epigrams and proverbs—the latter entitled παροιμῖαι δημάδεις συλλε-

of Cato; Cicero's *Somnium Scipionis* and the commentary of Macrobius; perhaps Cornificius *ad Herennium* on memory 3. 16-24 (if that translation is not the work of Theodorus of Gaza); Caesar's *Galic War*; Ovid's *Metamorphoses*¹ and *Heroides*; St. Augustine *De Trinitate*; and Boethius *De Consolatione Philosophiae*. The translation of Boethius is considered the best. It was completed in 1295; so that we may be fairly certain that his translation of the *Heroides* was composed before that date, when Planudes's knowledge of Latin was less extensive than it afterwards became.

For the translation of the *Heroides* is a flat and bald work; in a considerable number of places showing a very imperfect knowledge of Latin. Take, for example, the following:—

- | | |
|---|---|
| 1. 30. Narrantis coniunx pendet ab ore viri. | καὶ ταῦτα διηγούμενος ἀνὴρ τῶν ὥτων (aure) ἐξαρτᾶται τὴν σύζυγον. |
| 2. 143. Stat nece matura tenerum pensare pudorem. | καὶ καθάπαξ κεκύρωταί μοι (=stat) γηραιοῖς πρέποντι (matura) θανάτῳ τὴν ἀκμάζουσαν σωφροσύνην ἀντισηκῶσαι. |
| 3. 3. lacrimae fecere lituras. | στοιχεῖα (=litteras) τοῖς ἐμοῖς ἐγένετο δάκρυσι. |
| 37. coniunx Ex Agamemnoniis una puella tribus. | σύζυγε, τῆς Ἀγαμεμνονείου φυλῆς μία παρθένος (as if <i>tribus</i> was genitive of <i>tribus</i>). |
| 55. dotata. | ἀποδοιδόμενη. |
| 4. 124. tollendi ('rearing'). | αὐξηθῆναι. |
| 164. regia tota. | ἡ χώρα πᾶσα (regio) ² . |
| 8. 52. Non lecta est operi sed data causa tuo. | καὶ οὐδ' ἀνεγνώσθη σοι τῷ ἔργῳ ἀλλ' ἐδόθη ἡ δίκη. |
| 9. 35. votis operata pudicis. | σώφροσι προστετηκῦα εὐχαῖς. |
| 88-9. et vasto pondere laedat humum. Non tibi Threiciis adfixa penatibus ora. | καὶ ἀπείρῳ βιάρει τὸν ὤμον (humerum) ἐπίεσεν. οὐδέ σοι ἢ τοῖς Θρακίοις θεοῖς πεποιθυῖα (Did P. think there was a word <i>adfixa</i> ?) χώρα (ora nom. sing.). |
| 10. 71. tecto morerere recurvo. | τῷ κοίλῳ ἐμβραδύνas (morarere) οἰκήμυτι. |

γείσαι παρὰ τοῦ σοφωτάτου κυροῦ Μαξίμου τοῦ Πλανοῦδου: see K. Krumbacher, *Geschichte der byzantinischen Litteratur*, § 119, pp. 248-250.

¹ This has been edited by Boissonade, and is to be found in the fifth volume of Lemaire's *Ovid*, 1822.

² *Regia* appears to have been a troublesome word for Planudes. In 5. 81 he translates it ἐφουσία: in 6. 50 again χώρα.

10. 109-110. <i>sīlices</i> .	<i>δρῦς (īlices)</i> .
17. 59. <i>suspicio</i> ('look up to').	<i>ὑποπτεύω</i> .
18. 98. <i>nec mihi verba dabis</i> .	<i>οὐδ' αὐτὴ περὶ τούτων μοι διηγῆση</i> .
20. 24. <i>conciliare</i> .	<i>συμβουλεύειν (consiliare: but the verb is deponent)</i> .
224. <i>despectis arguor ortus avis</i> .	<i>ἐξ ὀλιγορουμένων ἰδάτων (aquis) ἐλέγχομαι γεννηθείς</i> .

Planudes seems to have no proper notion of the meanings of the Latin participles; witness the following:—

2. 100. <i>pelago vela negata meo</i> .	<i>τὰ ἰστία τὰ τὴν ἐμὴν ἀπαρνησάμενα θάλατταν</i> .
5. 108. <i>Uxor . . . habenda fui</i> .	<i>σύζυγος γέγονα σή</i> .
7. 147. <i>Utque latet vitatque tuas abstrusa carinas . . . terra petita</i> .	<i>οὕτω δ' ὥς ἀπόκισται καὶ ἄδηλός ἐστιν ὁ ζητούμενος χῶρος καὶ τὰς σὰς ἀποκλείει τριήρεις</i> .
10. 112. <i>premenda fui</i> .	<i>πεπίεσμα</i> .
19. 183. <i>Arte laboratae merguntur ab aequore naves</i> .	<i>αἱ μὲν γὰρ νῆες ὑπὸ τῆς θαλάττης καὶ τῇ τέχνῃ πονοῦσαι βυθίζονται</i> .
198. <i>Collaque pulvino nostra ferenda dedi</i> .	<i>καὶ μοι τὸν τράχηλον τῷ προσκεφαλαίῳ φέρουσα δέδωκα</i> .

And as regards quantity he often falls into error:—

7. 85. <i>at me novere merentem</i> (right reading <i>movere</i>).	<i>ἐμὲ δ' ἔγνωσαν οἱ παρόντες ἀλύουσαν (maerentem)</i> .
123. <i>qui me coiere querentes</i> .	<i>οἱ με μεμφόμενοι ἐβιάζοντο (coegere)</i> .
10. 90. <i>Neve traham serva grandia pensa manu</i> .	<i>μηδὲ δούλῃ γενομένην μέγαν ἔλκοιμι τῇ χειρὶ στήμονα</i> .
96. <i>Destituor rabidis praeda cibusque feris</i> .	<i>καὶ δὴ τοῖς ἄρπαξι θηρσὶ καὶ ἀγρίοις ἐγκαταλέλειμμαι (praedācibusque)</i> .
12. 88. <i>Et dea marmorea cuius in aede sumus</i> .	<i>καὶ ἡ μαρμαρέα θεὸς ἧς ἐν τῷ οἴκῳ τυγχάνομεν</i> .
140. <i>At mihi funerea flebiliora tuba</i> .	<i>ἐμοὶ δ' ἐπιτάφιος αὐλὸς γοερώτερα</i> .
17. 77. <i>me spectas oculis lascive protervis</i> .	<i>ὀφθαλμοῖς εἰς ἐμὲ λοξοῖς σὺν χλιδῇ (lascivē) ἀτενίζεις (besides λοξοῖς does not render protervis)</i> .

Other errors of a more or less serious nature may be found at 1. 69, 76, 82; 2. 33; 3. 81; 4. 115, 137; 5. 121; 6. 22, 150; 8. 31; 9. 141; 11. 19, 67, 71; 12. 84, 161, 175, 177; 13. 42; 16. 316; 17. 93, 102, 110, 170; 18. 39, 135, 153; 19. 14, 48, 130; 20. 29, 53, 241.

Planudes occasionally translates a singular by a plural and

vice versa : 1. 30 τῶν ὤτων (*aure*); 6. 30 θεοῖς (*deo*); 7. 95 φωνῶν (*vocis*); and has such renderings as 5. 73 ὀλολυγμῶν καὶ ἀγανακτήσεων for *querulis ululatus*, cf. 4. 160.

There are a few omissions, certain words in the Latin not being translated at all: e.g. 1. 51 *aliis*; 5. 38 *dura*; 6. 49 *villo*¹, 147 *sospesque*; 7. 94 *Caculus*; 12. 62 *Mane erat*; 14. 44 whole line; 16. 343 *abductis*; 17. 58 *suo*, 139 *curvo* (this is not due to ignorance of 1. 55); 18. 203 *Desino*; 19. 11 *unctae*; 20. 30 whole verse, 67 *passo*. Planudes seems occasionally puzzled at the names of trees (cf. Gudeman, p. 10). In 5. 25, 27; 14. 40 he omits *populus* or *populeus*; in 5. 47 *ulmus*; in 13. 33 *pampinea*. In 9. 64 he makes a guess at *populus*, and translates it by κότινος 'the wild olive.' In 11. 76 he rightly translates *fraxina virga* by μέλινος λύγος.

Occasionally Planudes alters the order of words, e.g. 3. 116 *citharac noxque Venusque iuvant* (νύξ δὲ καὶ κιθάρα καὶ Ἀφροδίτη τέρπουσι); 4. 58, 65, 91; 7. 14; 10. 117; 18. 128; 20. 154. When there is anything of the nature of an inscription he renders it into elegiac verse, cf. 2. 74, 147-8; 5. 115; 7. 195; 14. 129; 20. 239. Cassandra's prophecies in 5. 115 are also turned into verse. In one case the mere speech of the child Hermione is rendered by a verse, 8. 80 *sine me, me sine, mater, abis*, χωρὶς ἐμοῦ, χωρὶς ποῖ ποτε μήτερ ἄπει; which is quite unusual, cf. for the contrary 10. 35.

Planudes, as a Greek, was presumably well versed in the more common of the Greek myths: so we are not surprised that he renders 2. 76 *Cressa* by Ἀριάδῃ; 4. 49, 5. 138 *Fauni* by Πᾶνες; 6. 1 *carina* by Ἀργώ; 9. 14 *Nereus* by θάλαττα; 10. 48 *Ogygio* by Θηβαίον; 12. 27 *Ephrycen* by Κόρινθον; 16. 265 *Schoenecida* by Ἀταλάντην; 18. 188 *Oleniumque pecus* by αἰξ ἡ Ὠλερία. In 9. 147 his learning kept him right; for the true reading (*Octa*) appears to have become corrupted to *Etna*, but he failed to see the error in all MSS.; in 9. 103 *Dardanis* for *Iardanis*, 153 *acrior* for *Agrios*. For *Iphiclus* in 13. 25 he gives Ἰψίπυλος, but no evidence is forthcoming for this name. Iphiclus is certainly right (cf. Hom. *Il.* 2.

¹ For *villo* . . . *aureo* he gives χρυσῷ τιμῇ; yet he translates *villus* rightly in 12. 201 (ἐρίους).

704-706). On account of this knowledge of Greek mythical character we cannot be sure that the MS. used by Planudes in 6. 103 had *Phasias Aetne*, though he renders ἡ Φασιὰς Αἰήτου θυγάτηρ. He would have been quite well able to derive this from the reading of Gs *et filia fasias etc* (Oetv E).

Sometimes the text of Planudes himself has been altered; and accordingly we cannot always infer that the MS. which he used was different from some of those which we possess. To give a few examples: 2. 77 οἱ should probably be read for σοί, 82 τὸν ἀλλοδαπὸν for τὸ ἄ.; 9. 128 add <ὑπαρακαλύπτω>; 14. 51 κόλπους for πλοκάμους; 16. 12 καταλλήλῳ for -ως; 17. 84 εἴ τι for εἴ τις; 19. 86 ἢ οὐ (or οὔτοι) for ἦτοι, 194 prob. ἐμαντῆς for ἐαυτῆς; 20. 165 ἀνομοίως; and many others.

The manuscript used by Planudes in its omissions resembled P. It has not 2. 18, 19; 16. 39-142; 21. 13-248; nor the Epistle of Sappho. The doubtful initial verses (see p. xli) are also wanting. The general result as to the value of the MS. at which Professor Gudeman has arrived is (p. 66) that (1) it often agrees with P alone against the other principal MSS.; (2) it sometimes is better than P; (3) it is on the whole almost, if not quite, as good an authority as G; (4) it is better on the whole than the MSS. of the thirteenth century, and accordingly than the mass of the fifteenth century MSS.

Thus it agrees with P against the other MSS. in the following among many other cases:—

- 2. 35. *et undis* (*et auris* G; *iniquis* F).
- 73. *illos* (*alios* G; *illo* E).
- 6. 94. *Moribus* (*mobilis* G E F).
- 11. 125. *vulnera* (*fulnere* G; *funere* F).
- 12. 143. *frequenter* (*frequentant* G).
- 199. *numeravimus* (*numeramus in* G).
- 202. *Dos mea* (*dos tibi* G).
- 14. 82. *facti* (*fusi* G).
- 131. *lassa* (*pressa* G F).
- 16. 177. *ora* (*hora* G).
- 20. 82. *livida* (*aspera* V G).

And in some few cases it is better than P:—

- 2. 50. *nominibus* (*numinibus* P G E). This confirms a conjecture of Hubertinus and Gronovius.
- 3. 57. *eos* (*hora* GP₂; P₁ erased).

9. 129. *sublimis ut (sublime sub P G F)*.
 14. 123. *Lynceu (line est G F; remanet P₂; P₁ erased)*.
 16. 260. *Ausus sum (ausus cum P G)*.
 17. 167. *Forma* (so Bentley conjectured; *fama P G*).
 203. *relinques (relinquis P G)*.
 20. 37. *placitas εὐδοκούμενας (placidas P G F)*.

These passages will show that the MS. of Planudes is often as good and sometimes better than P; and that it is in many respects superior to G. It was probably copied from a better archetype than G. Accordingly in the portions which are omitted in P, Planudes is to be considered a tolerable authority. It is also superior to the thirteenth century MSS. The above passages quoted from F, which is the best of these MSS., give us an indication of the fact, but the full and detailed proof should be sought in Professor Gudeman's treatise (pp. 41-54). As to the verses concerning which it is doubtful whether they are interpolations or not (see above, p. xl), Planudes translates those noted as spurious in *Adn. Crit.* at 5. 24; 13. 73; but does not give those mentioned in the *Adn. Crit.* at 7. 23, 97; 8. 19; 20. 11. At 16. 265 he read:—

*Ut tulit Hippomenes Schoeneida praemia cursus
 Quae proprio cursu vicerat ante procos.*

In some cases the MS. of Planudes contained readings which are apparently guaranteed by no other MSS. and which are often right:—

6. 47. *Dodonide pinu* is the most signal case: see note.
 3. 44. *Nec venit inceptis mollior hora malis* (conj. Lehrs: *meis* MSS. Plan. has τοῖς ὑπηργμένοις κακοῖς).
 6. 96. *impavido somno* (ἀτρέστου τοῦ ὕπνου).
 7. 71. He appears to confirm Bentley's conjecture *Quidquid erit* (ὅ, τι ποτ' ἂν παρῇ).
 8. 109. He gives δάκρυα ἀναδιδόντες οἱ ὀφθαλμοὶ συνθολοῦνται, most probably translating *lacrimis tinguntur orbitis*, which would seem a very fair restoration for the strange, if not impossible, *funguntur*; or just possibly Ovid wrote, as Tibullus might have done (cf. 1. 7. 50: 3. 2. 20), *funduntur* 'are bathed.'
 9. 145. τίς με μανία ἐρῶσαν ἐξέκασεν; looks like *quis me furor ussit amantem?*
 13. 73. *adversus* (ἀντιμέτωπος) for *adversos*.
 159. *nostrum* (ἐμαντῆς) for *reditum*—a false reading.
 160. *animos* (ψυχῶν) for *animi*.
 16. 11. *fesso* (τοῦ ἀπειρηκότος) for *fasso*.

17. 267. *loquemur* (κοινολογησόμεθα) for *loquamur*.

19. 121. *quando* (ἡνίκα) for *quanto*.

The following are a few miscellaneous remarks on special passages in the translation:—

1. 86. Prof. Gudeman (p. 20) feels a difficulty as to τὴν οἰκείαν αὐστηρίαν μαλίσσει as a rendering of *vires temperat ipse suas*. Planudes uses αὐστηρία also in 7. 73 to translate *sacritia*; and it is not an uncommon word in Byzantine Greek for 'severity' (cf. Justinian Cod. i. 3. 29).

2. 10. καὶ νῦν ἄκουσάν με καὶ ἐρώσαν λυπεῖ (so MS. A of Plan.) = *inquit nunc et amante nocent* E ω. MS. P. has λυπεῖς = *noctes* conj. Heusinger.

28. κατέχειν = *detinuisse*.

3. 30. Plan. read *blanda* . . . *prece* (σὺν μειλιχίοις δεήσεσι).

117. ἀσφαλέστερόν ἐστιν ἐπὶ λέχους ἀνακεκλίσθαι καὶ κόρην ὄρᾶν. The line runs *Tutius est iacuisse toro, tenuisse puellam*: cf. 18. 183 *Ergo ego te nunquam . . . tenebo* is rendered by σε . . . θεάσομαι. No explanation seems possible but that of Prof. Gudeman (p. 14) that there were variants *vidisse* and *videbo*. Yet even so, it is strange that P did not use the perfect ἐώρακεναι. It can hardly be supposed that he confused *tenero* and *tueri*.

4. 86. οὐ γὰρ εἰμι ἀξία σοῦ γε ἔνεκεν ἀπολέσθαι translates apparently *Non sum materia digna ferire tua*. If this is so, Planudes has made a mere guess at the sense, which was perhaps suggested by such phrases as *mea causa, mea gratia*.

128. *abdicat*, ἀποκηρίττει, the right word: see note on the passage.

5. 19. τὰ πολυωπὰ διέτεινα δίκτυα = *Retia . . . maculis distincta tetendi*. As Prof. Gudeman notes (p. 14) this is a Homeric word, cf. Od. 22. 386. For other Homeric words used by Plan. he compares ἔστρεφεν ἵππους, which wrongly translates 1. 36 *terruit . . . equos*: and τοῖς πολυφλοίσβοις κύμασι which rightly translates 10. 26 *raucis aquis*.

6. 56, 57. In these successive lines Plan. translates *aestas* and *messis* by the same word θέπος.

100. *cavet* (*favet* or *facit* MSS.) πείθει Plan., translating *suadet*.

137. Plan. probably read *Quid referam scelerata piam si vincat et ipso*.

7. 45. 'quid non censeris inique?' is rendered ὅπερ (*quod*) μὴ σὺ κατὰ νοῦν ἀδίκως λογίζου (as if *censeris* were imperative).

136. Et nondum nato (conj. Heins.: καὶ τῷ μῆπω τεχθέντι αὐθέντης *nati* MSS.) funeris auctor eris. γεννήσῃ τοῦ φόνου.

8. 50. That Plan. tried to translate the untranslatable may be seen from ἐνέδυσσε τὸν πατέρα ἢ μήτηρ (*induit illa patrem* G ω).

9. 83. Plan. here translates—

Turpiter ipse aliis referebas verba puellis
Factaque narrabas dissimulanda tibi.

11. 54. Et cogor lacrimas con- καὶ εἰς ἀνάγκην καθίσταμαι τὸ ἐμανθῆς
bibere ipsa meas. δάκρυον ἀναστῆλλαι (*cohibere*).

127. Plan. has καὶ σὺ μὲν ἱκετεύω τῆς σφόδρα δυστυχησάσης ἀδελφῆς τὰς ἐντολὰς ἐνεγκαι· αὐτὴ διώξομαι τὴν τοῦ πατρὸς ἐντολήν. He had *mandatum* in the second line. The first line may possibly have been *Tuque rogo abiectae*, &c. (*proiectae* ω; or *provectae* P₂; *dilectae* G).

12. 17. Plan. has καὶ ὅποσα σπέρματα κατεβάλετο τοσούτους ἐχθροὺς σπείραι, which appears to represent *Semina iccisset totidem scvisset et hostes*, the conjecture of Mr. Shuckburgh.

13. 107. *Aucupor*. The MSS. of Plan. give μαντεύομαι (altered by Prof. Palmer to μαστεύομαι). This points to *auguror*, but that reading is not attested. Where *aucupor* occurs elsewhere, 9. 41, Plan. also translates as if it were *auguror*, εἰς κλήδονας δέχομαι.

14. 125. defunctaque vita Cor- καὶ τὸ χρεὼν λειτουργήσαν τὸ σῶμα—
pora. a strange rendering.

16. 173. *Non ego coniugium generosae degener opto*. In the version of this line there seems to be a corruption in the MS. of Planudes. It runs οὐκουν ἔγωγε διογενῆς ὦν τὴν τῆς εὐγενοῦς συνάφειαν βούλομαι. Probably *διογενῆς* is a corruption of *δυσγενῆς*. In Met. 11. 315 *patriae non degener artis* Plan. shows that he knew the meaning of the word, τὴν πατρῶαν μὴ κατασχίνων τέχνην. It is hard to agree with Prof. Gudeman (p. 8) that *de-* had anything to say to *deo*. Prof. Gudeman would appear to be in error in stating that *συνάφεια* cannot = *γάμος*: see 17. 194, 20. 23 (probably), and Sophocles's *Lexicon*.

17. 17. Plan. confirms the conj. of Bentley *Forma*, τὸ κάλλος.

18. 74. caecum, Cynthia, numen σὲν σοί, ὦ Κυνθία, τὸ φῶς ἔχεις (trans-
habes. lating *tecum*, which is attested
by no MS.).

180. Plan. appears to have found a strange reading for this line, which properly runs *Sacpe sed heu! lacrimas hoc mihi 'paene' movet*. He renders πολλάκις δ' ἄλλ', οἶμοι, κράξεις τίς βλάπτει με τιμωρία; which seems a version of *Sacpe sed heu lacrimas* (taken as a verb) *Quae mihi poena movet?*

19. 151. See note on p. 263.

20. 178. See crit. note on p. 145.

CHAPTER IV

MR. HOUSMAN'S EMENDATIONS¹.

1. 15. *ab hoste revictum*. For *revincere* cf. Fast. 6. 432. Probably *hostere* passed through *hestore* into *Hectore*. The error in fact, and the poverty of expression (after *nomine Hectoreo*) are against the ordinary reading.

2. 18, 19. defended: see p. xxxviii above.

2. 109, 110. transposed to follow 114, and *huic* read for *cui* in 115².

5. 85. *et cupio* is an undignified sentiment and in contradiction to l. 81. It is a mere stop-gap for some word which invested *potentis* with a clearer meaning, most probably *rerum* which fell out after *fieri*, cf. Lucr. 2. 50; 3. 1027. Faber suggested *regis*, but there is no reason why it should have fallen out.

5. 121. *Vox erat in cursu* (Heinsius and Bentley) defended.

6. 29. *timidum quod amat* of the Eton MS. defended.

¹ The proof-sheets of the Commentary were printed off before I read Mr. Housman's valuable series of contributions to the criticism of the *Heroides*, which he published in the *Classical Review* of last year (1897, vol. xi). His great eminence as a critic requires that all his emendations should be set forth in any edition of that work; and this the Editor of the *Classical Review* and Mr. Housman himself have kindly permitted. Of course little more than the bare result at which Mr. Housman has arrived can be here stated, and the vigorous and powerful manner in which some of his emendations are supported is entirely wanting. Everything in the text expresses Mr. Housman's views, as I understand them. I trust I have not in any case misrepresented him. The few remarks in the notes are my own, and are the merest suggestions dictated by an instinct which is perhaps unduly conservative.

² Is not *huic* somewhat harsh after *tibi* in ll. 107, 111? One feels a little doubtful as to transpositions of couplets in the *Heroides*. The reply of Phyllis to the question of Demophoon, 'Who is Phyllis?' seems to consist of two similarly-constructed parts, 107-110 and 111-116. They form a climax. 'Phyllis is the princess who received you hospitably and gave you wealth besides; she who put under your sway the kingdoms of Lycurgus, and to crown all gave you her maidenhood—woe worth the day!'

6. 31-36. defended as a brilliant example of Ovid's ability to repeat in finer language what seemed perfect before. 37-38 is 'a shameful interpolation, ungrammatical in language, inept in sense and destructive of coherency¹.'

6. 108. For *patria* read *ripa* with Bentley. In cursive *patria* is *pria*, which is *ripa* with one letter out of place. The word *patria* used of a river signifies the place where it rises, Am. 3. 6. 40².

6. 140. For *iratis* P² read *ignavis*. The word is omitted in P¹.

7. 24, 25. defended.

7. 75. *Haec minus ut cures* for *Nec mihi tu curae*; for Dido cannot pretend that she does not care for Aeneas³.

7. 85. *sat me monere* for *at me movere*. It is impossible that *movere* can mean 'they melted my heart': all it can mean is 'they produced their natural effect upon me,' i.e. excited mistrust. *movere* is a word of neutral sense⁴. For *sat* cf. 12. 75.

7. 97 ff. defended.

7. 194. Read *Hoc tantum* (for *tamen*) in *tumuli marmore crimen erit*. For *tamen* would mean 'my epitaph shall not link my name with Sychaeus, but, in spite of that, it shall link it with Aeneas'—which is ridiculous⁵.

8. 20, 21. defended; see p. xli above.

8. 34. Plus *patre, quo prior est, ordine pollet avus* (Bentley) approved.

8. 45. For *regebat*, P has *petebat*, perhaps a corruption for *tenebat* 'commanded⁶.'

8. 50. Read *Sed tibi* (quid faceres?) *induit illa pater*. In the ordinary

¹ If we could read '*devictum serpentem*—' with the Erf. MS. the grammar would be mended. The rest of the couplet is fairly in character with the excited state of Hypsipyle's mind; and the pentameter is certainly worthy of Ovid. If an interpolator had acted as patron of the dragon, he would have probably given it a whole couplet.

² See note.

³ It is just possible that we should read '*Nec mihi tu cura*'—an emerging in classical times of a construction of *curare* which is found in Plautus and Accius on the one hand and Apuleius and Tertullian on the other, the dative being used because the idea of 'interest for' is so prominent in the couplet. Emphasize *meae* in the pentameter.

⁴ This is a most acute remark. Perhaps the interpretation assigned to the MS. reading is right. The sense would be, 'You told me of the death of Creusa in the course of your narrative. But that episode was more to me than a mere event in the story; it aroused my suspicions of your faithlessness, yet I trusted you and gave you my love—therefore I am the more guilty.'

⁵ *Tantum* is certainly better than *tamen*, though if one wished to cavil he might object to *tantum* being used of a whole distich when in contrast to merely 'Elissa Sychaei.' Yet *tamen* is possible when we remember how fond the Roman poets were of the word. The thought will be, 'I shall not have an inscription connecting me with Sychaeus, yet I shall have an epitaph,—viz. this.'

⁶ If *tenebat* is right, the MS. reading *petebat* probably arose from *-ne-* dropping out, and the next copyist making the first addition that came into his head.

reading *Sed tu quid faceres? induit illa pater*, the last words could only mean 'Your father put them on himself'.¹

8. 59. *Hermione coram quicquam obiicit* (= obicit) (<alter> Orestae for *quisquamne obiicit* Orestae; for (1) the *-ne* has no satisfactory authority; (2) *obiicit* ought to be present; (3) and cannot be used absolutely.

9. 9-10. *For*

At non ille *venis*, cui nox, si creditur, una

Non tanti, ut tantus conciperere, fuit

read

At non ille, brevis cui nox, si creditur, una

Luctanti, ut tantus conciperere, fuit—

for the idiomatic *tanti esse* makes no sense. Even if we altered with some MSS. *tanti* into *tanta* (and that *tanti* should have been corrupted into *tanta* is most unlikely) still *tanta erat* will only = *tam longa erat*, not *sat longa erat*. *Luctanti* is a vox amatoria, Prop. 2. 1. 13; 15. 5².

9. 45. *Arbiter Eurystheus astu* (or *furto*) *Iunonis iniquae* (the MSS. have *irae* *Iunonis*), with allusion to the trick practised by Here related in Hom. Il. 19. 95 ff.; cf. Virg. Aen. 8. 291³.

9. 133. *Echionii* for *insanii*. Hercules was sixth in descent from Echion⁴.

9. 156. *Alter* (Meleager) *fatali vivus in igne situs* (*fuit* MSS.)⁵.

10. 31. *Ut* (Bentley) *vidi, haut dignam* quae me vidisse putarem 'when I saw such a sight as methought I did not deserve to see'; or *Ut vidi haut unquam* (or *hautquaquam*) quae me meruisse putarem. The ordinary reading is impossible, for she certainly *did* see the sails⁶.

10. 67-74. These lines are to be read and punctuated thus:—

Non ego te, Crete centum digesta per urbes,

Aspiciam, puero cognita terra Iovi,

Ut (at MSS.; *nam* Bentley) *pater et tellus iusto regnata parenti*

Proditae sunt facto nomina cara meo.

Cum tibi, ne victor tecto morerere recurvo

Quae regerent passus, pro duce fila dedi,

Tum (Bentley) *mihi dicebas* 'Per ego ipsa pericula iuro

Te fore, dum nostrum vivet uterque, meam.'

Ut = ex quo tempore.

¹ They mean 'Your father put them on,' which words by themselves would mean, 'put them on himself'; but the context here would save them from ambiguity.

² See Prof. Palmer's note. Can 'brevis ut' = 'too short to admit of'? or is this the meaning? *Luctari* would appear to be used only of the woman.

³ This is very clever and learned—and possibly right. Still, Deianira may be considered to feel the immediate weight of the instrument of Juno's wrath, and at the same time to reflect with bitterness that the wrath of the goddess is not yet satiated: *longa* is emphatic, and introduces an additional idea to that contained in the hexameter.

⁴ Cf. above, p. xxx, note 2.

⁵ Perhaps *fuit* = 'is no more,' 'is dead.' The verbs are the emphatic words in the three previous lines.

⁶ Mr. Housman's full defence of this reading deserves careful study, *Cl. Rev.* xi. 239-240.

10. 85-6. Alter the beginnings of these two lines in order to get rid of the solecistic *Quis scit an . . . habet*, thus :

*Quis scit an et fulvos tellus alat ista leones
Forsitan et saevas tigridas insula habet.*

It is not pretended that the last line is emended. The best of the conjectures is Gronovius's '*saevam tigrida Naxos habet.*'

10. 146. *Infelix tendo trans freta lata manus (longa P₂)*. The word is omitted in P₁. The copyist went on at the wrong *-ta*¹.

11. 127-8. *Tu, rogo, dilectae nimium mandata sororis
Perfice : mandatis opsequar ipsa patris*².

12. 65. *Orat opem Minyis : alter petit, impetrat alter*. The boon is begged by one (my sister), but extorted by another. *Impetrat* fell out owing to the similarity of *petit* and *-petrat*, and a copyist added *habebit*. For *alter . . . alter*, used of a man and a woman, cf. Capitolinus Maximini Vita 1. It is allowable here, as Ovid seems to mean generally 'the supplicator is one, the gainer another.'

12. 91-2. Medea could not ask whether Jason's tears helped to cajole her : she knew they did. Read then

*Vidi etiam lacrimas : pars est sua laudis in illis
Si cito sum verbis capta puella tuis.*

Si is Bentley's. For *laudis*, cf. 2. 66 ; 10. 130.

13. 74-5. defended.

14. 62. Transpose 114 to take the place of this unmetrical line.

14. 82. *facti sanguinis*. This, though defensible (Liv. 35. 51. 3), is not strong enough after *cognatae* in l. 81. Read *sacri sanguinis*³.

14. 103 ff. The two verses 103 and 106 are interpolations prompted by the fact that 104 and 105 have by mischance been placed in inverted order, the pentameter before the hexameter : cf. Merkel at 8. 81.

15. 41. Read *At mea cum legerem, sat iam formosa videbar*².

15. 129. *Oscula cognosco, quae tu committere lingua (not linguae)*. So the Francofurtanus codex, rightly, cf. Am. 2. 5. 23².

15. 139. *furialis Enyo*. The Cappadocian goddess of hysterics⁴.

15. 198. Read '*Plectra dolore iacent muta, dolore lyra*' for the incompetent vulgate '*Plectra dolore tacent, muta dolore lyra est.*'

15. 201-2. (Lesbides) *Desinite ad citharas turba venire mea (meas MSS.)*. *Turba* cannot be used without an adj. any more than *chorus* in Prop. 1. 19. 13 '*illic formosae veniant chorus heroinae.*' For *mea turba*, cf. A. A. 3. 811 : Trist. i. 5. 34⁵.

¹ *Lata* or *vasta* was suggested by Prof. Palmer: see *Adn. Crit.*

² See note.

³ Perhaps Hypermnestra meant in the pentameter to represent Danaus as craving for mere bloodshed.

⁴ See note, which was written before I saw Mr. Housman's remarks.

⁵ These two emendations are exceptionally brilliant and simple: *mea* introduces real poetry into the line.

16. 37. Read, adopting Palmer's *vulnus* for *vultus* in 38 :

Ante tuos animo vidi quam lumine vultus

Prima tulit vulnus nuntia fama tui

Nec tamen est mirum si, *sic cum polleat arcus,*

Missilibus telis eminus ictus amo.

(*sicut oporteat arcu* MSS.)

16. 83. *nec* = et 'non' as Loers says : *et* couples *visit* and *ait*, and *non* is part of the speech, cf. 21. 222 ; Met. 5. 414 ; 9. 132 ; 10. 569 ; 11. 136 ; Fast. 4. 598 ; cf. *quam* = et 'hanc' Heroid. 12. 202.

16. 122. Read *vento* or *ventis* for *nostrae*, which is feeble and omitted by the first hand of one MS.

17. 51. For *Et genus* read *Sed genus* (*ea genus* P).

18. 65. *dea* is not vocative.

18. 119-122. The author of the Epistle simply wrote

Si qua fides vero est, ad te via prona videtur,

A te cum redeo clivus inertis aquae.

An interpolator added

Hoc quoque si credis, veniens huc esse natator

Cum redeo, videor naufragus esse mihi,

and the two couplets have exchanged their first hemistichs.

18. 191. Punctuate

Neve putes id me, quod abest, promittere, tempus¹.

[Other examples of hyperbata are

3. 19. Si progressa forem, caperer ne, nocte, timebam.

7. 144. Hectore, si, vivo quanta fuere, forent.

10. 110. Illic, qui silices, Thesea, vincat, habes.

These have been already recognized. Add the following :

3. 56. Et, mecum, fugias, quae tibi dantur opes.

15. 103-4. nec tu, Admoneat quod te, munus, amantis, habes.

20. 94. Quod de me solo, nempe, queraris, habes.

An alternative punctuation (which Heinsius adopts in 7. 144 and 10. 110) would be to leave out all the commas].

19. 180. Read with V, D. Heinsius and Bentley :

Et quotiens grave *sit* puppibus ire, natas.

'Leander swims to and fro with such frequency that even to *sail* with the same frequency would be a toil and a trouble. He is therefore much unlike to Paris and Jason.'

20. 13. Write

Nunc quoque *(avemus)* idem, sed idem tamen acrius illud.

avem' is easily mistaken for *quem*, which would be easily lost after *-que*.

20. 178. (Continuo *per te* *(tunc)* ego salvus ero) : *tē* fell out after *te*, and was inserted before *continuo* with *et* to eke out the verse. For *per te* corrupted into *certe*, cf. Prop. 2. 18. 29.

20. 198. Anxia sunt *causa* pectora nostra *tua*. The fragments of A (saec. xi, xii) have *vita* . . . *tua*. For *vita* and *causa* confused cf. Cic. Clu. 59. 164.

¹ Prof. Palmer had seen that this punctuation was right.

21. 58. Me precor, ut serves, perdere, *laeve*, velis. '*laevus* is a blunderer, a man who when he shoots at a pigeon invariably kills a crow. The best way for him to make Cydippe well will be to wish her ill.'

21. 205. For *Si mihi lingua foret* read *Mens nisi iniqua foret*. *mēnisi* is much like *mihi si*, and *iniqua* is almost the same as *lingua*¹.

21. 237. For *nisi quod* read *nisi si* (cf. 4. 111). Cydippe does not say that such a '*littera*' had really been invented².

¹ See *Adn. Crit.*

² See *Adn. Crit.*

SIGNA QUAE IN ADNOTATIONE CRITICA ADHIBENTUR

P = Cod. Parisinus 8242, saec. XI.

E = Cod. Etonensis, saec. XI.

G = Cod. Guelferbytanus (260), saec. XII.

V = Schedae Vindobonenses, saec. XII.

F = Cod. Francofurtanus, saec. XIII.

ω = Codd. saec. XIII—XV fere omnes.

ς = Codd. saec. XIII—XV, pauci eique non boni.

CORRIGENDA

- Page 13, l. 2 from end. Add 'Lehrs' after *malis*
 „ 19, l. 49. Read 'Dryades' for 'dryades'
 „ 26, l. 2 of Adn. Crit. Read '*fluviali*' for '*pluviali*'
 „ 47, l. 17. Put a comma after *An*
 „ 48, l. 47. Read 'per' for 'habes', and see note in English Commentary
 „ 55, l. 95. Read 'rebellabat' for 'redundabat' and see note
 „ 66, l. 5 of Adn. Crit. Read '*Pronaque*' for '*Plenague*'
 „ 74, l. 114. Read 'nostra' for 'nostro'
 „ 87, l. 36. Read 'audibam' for 'audieram'
 „ „ ll. 1, 2 of Adn. Crit. Read 'Hac antiqua forma Ovidius utitur Fast.
 iii. 507', and see note
 „ 123, Ep. 18. 2. Read 'Sesta' for 'Sesti' and see note
 „ 131, l. 11. Read 'palaestrae' for 'palestrae'
 „ 139, l. 13. Read 'teneo' for 'studeo' and see note
 „ „ l. 7 of Adn. Crit. Read 'Id metui ut diuiae diffusa est ira; decebat'
 „ 142, l. 93. Read 'quod tu vis' for 'quantumvis' and see note
 „ 143, l. 120. Read 'lenis' for 'levis'
 „ 144, l. 144. Read 'spes' for 'sepem'
 „ 149, l. 11 of Adn. Crit. Read '*c*₁' for '*c*₂'
 „ 154, l. 165. Read 'deducta' for 'deductas' and see note
 „ 155, l. 203. Read 'voluntas' for 'voluptas'
 „ 157, last line. Read 'recepta' for 'recepto'
 „ 158, Ep. 21. 89. Dele 'in'
 „ „ „ 21. 165. Read 'suas deducta'
 „ 293, note on l. 52. Read 'Intr.' for 'Ind.'
 „ 376, „ l. 53. Read '8. 5' for '8. 3'
 „ 382, „ l. 13. Read '2. 6' for '3. 6'
 „ 387, „ l. 4 (last line). Read 'cf. Catull. 66. 74' for 'see on'
 „ 412, „ l. 20. Read '1. 60' for '7. 97'
 „ 413, „ l. 27. Read '12. 137' for '12'
 „ 432, „ l. 154. Read '1. 46' for '1. 146'
 „ 436, „ l. 218. Read '17. 22' for '17. 20'
 „ 473, „ l. 115. Dele the last four lines of note from 'But.' The inter-
 pretation given is defective, as it fails to account for
 the *-que* in *causaque*

P. OVIDI NASONIS

HEROIDES



I.

PENELOPE ULIXI.

Haec tua Penelope lento tibi mittit, Ulixè ;

Nil mihi rescribas *tu* tamen : ipse veni !

Troia iacet certe Danaïs invisa puellis :

Vix Priamus tanti totaque Troia fuit.

5 O utinam tum, cum Lacedaemona classe petebat,

Obrutus insanis esset adulter aquis !

Non ego deserto iacuissem frigida lecto,

Non quererer tardos ire relictâ dies,

Nec mihi quaerenti spatiosam fallere noctem

10 Lassaret viduas pendula tela manus.

Quando ego non timui graviora pericula veris ?

Res est solliciti plena timoris amor.

1. *Hanc* libri (P nondum extante), quod miror editoribus satisfacere. sic x. 3 libri recentiores dant *quam* pro *quae*. 2. *tu tamen* Bentley, *ut tamen* Gronovius, *at tamen* G, *attamen* ω. *attamen* : ipse N. Heinsius : vulgo post *rescribas* interpungunt. *fac tamen* S. Allen. *attinet* Marius Victorinus vi. 109, 30. 4. *tuta* Plan. 8. *Non* G, *Nec* E ω. 10. *Las-*

- In te fingebam violentos Troas ituros,
 Nomine in Hectoreo pallida semper eram.
 15 Sive quis Antilochum narrabat ab Hectore victum,
 Antilochus nostri causa timoris erat;
 Sive Menoetiaden falsis cecidissee sub armis,
 Flebam successu posse carere dolos.
 Sanguine Tlepolemus Lyciam tepefecerat hastam:
 20 Tlepolemi leto cura novata mea est.
 Denique, quisquis erat castris iugulatus Achivis,
 Frigidius glacie pectus amantis erat.
 Sed bene consuluit casto deus aequus amor:
 Versa est in cineres sospite Troia viro.
 25 Argolici rediere duces: altaria fumant;
 Ponitur ad patrios barbara praeda deos;
 Grata ferunt nymphae pro salvis dona maritis;
 Illi victa suis Troica fata canunt.
 Mirantur iustique senes trepidaeque puellae,
 30 Narrantis coniunx pendet ab ore viri.
 Atque aliquis posita monstrat fera proelia mensa
 Pingit et exiguo Pergama tota mero:
 'Hac ibat Simois, haec est Sigeia tellus,
 Hic steterat Priami regia celsa senis;
 35 Illic Aeacides, illic tendebat Ulixes,
 Hic lacer admissos terruit Hector equos.'
 Omnia namque tuo senior te quaerere misso
 Rettulerat nato Nestor, at ille mihi.

saret ω, Lassasset G. 15. *Amphimachum* Politianus: vel *Memnone* idem: *Archilochum* Schoppa. 20. *poena* s. 21. *si quis* Slichtenhorst, Planudes. 24. *cinerem* E s. 27. *nuptae* Heinsius, Bentley: vel *sponsae* Bentley. 28. *Troia* s. *Illi, quisque suis, fortia facta canunt* Bentley. 29. *lassique* Riese, *lactique* Schenkl, Sedlmayer. Sed adiectivum quod est *iusti* verbo *senes* apte convenit. Cf. 'iustus senex' Fast. v. 384; iv. 524: Met. viii. 704: 'iusti patres' Fast. iv. 950. 31. *Iamque* G s. 33. *hac est* G s, vix latine: *hic* aut *haec* est ω, quorum alterutrum verum est, ut Heinsius Werferusque viderunt. 36. *lacer admissos* s, Egnatius, N. Heinsius: *alacer missos* G E ω, Merkel. Cf. Consol. ad Liv. 320. 40. *dolo* librorum ex glossa *Dolon* ad ille

- Rettulit et ferro Rhesumque Dolonaque caesos,
 40 Utque sit hic somno proditus, ille dolo.
 Ausus es, o nimium nimiumque oblite tuorum,
 Thracia nocturno tangere castra dolo,
 Totque simul mactare viros, adiutus ab uno!
 At bene cautus eras et memor ante mei!
 45 Usque metu micuere sinus, dum victor amicum
 Dictus es Ismariis isse per agmen equis.
 Sed mihi quid prodest vestris disiecta lacertis
 Ilios et, murus quod fuit, esse solum,
 Si maneo, qualis Troia durante manebam,
 50 Virque mihi dempto fine carendus abest?
 Diruta sunt aliis, uni mihi Pergama restant,
 Incola captivo quae bove victor arat.
 Iam seges est, ubi Troia fuit, resecandaque falce
 Luxuriat Phrygio sanguine pinguis humus.
 55 Semisepulta virum curvis feriuntur aratris
 Ossa, ruinosas occulit herba domos.
 Victor abes, nec scire mihi quae causa morandi,
 Aut in quo lateas ferreus orbe, licet.
 Quisquis ad haec vertit peregrinam litora puppim.
 60 Ille mihi de te multa rogatus abit.
 Quamque tibi reddat, si te modo viderit usquam,
 Traditur huic digitis charta notata meis.
 Nos Pylon, antiqui Neleia Nestoris arva,
 Misimus: incerta est fama remissa Pylo.
 65 Misimus et Sparten: Sparte quoque nescia veri.
 Quas habitas terras aut ubi lentus abes?

adscripta ortum suspicabar. *prodit ille dolon* E. *vigil* auctor Electorum Etonensium, quod non omnino placet. Certe *dolo* repetitum valde displicet: mendum tamen in altero loco fortasse inest. *loto* Wakker. *lucro* R. Y. Tyrrell. 42. *frangere* s. *castra gradu* Baehrens, Misc. Crit. p. 197. Mihi occurrunt *malo*, *pode*, *nocturna* . . . *via*: etiam *holo* non omnino absurdum videtur: cf. Plaut. Poen. Prol. 101. 48. *Ilion* s. *esse* G, Plan. *ante* E ω, edd. vett. 50. *abes* s. *erit* E, interpolate, ut solet. 52. *Accola* Heinsius, Bentley. 62. *novata* G pr., quod iniuria recepit Merkel. *notata* G₂ ω. 65. *uestri* Bentley

- Utilius starent etiamnunc moenia Phoebi:
 (Irascor votis heu! levis ipsa meis)
 Scirem, ubi pugnares, et tantum bella timerem
 70 Et mea cum multis iuncta querela foret.
 Quid timeam, ignoro; timeo tamen omnia demens,
 Et patet in curas area lata meas:
 Quaecumque aequor habet, quaecumque pericula tellus,
 Tam longae causas suspicor esse morae.
 75 Haec ego dum stulte metuo, quae vestra libido est,
 Esse peregrino captus amore potes;
 Forsitan et narres, quam sit tibi rustica coniunx,
 Quae tantum lanas non sinat esse rudes.
 Fallar, et hoc crimen tenues vanescat in auras,
 80 Neve, revertendi liber, abesse velis.
 Me pater Icarius viduo discedere lecto
 Cogit et immensas increpat usque moras.
 Increpet usque licet: tua sum, tua dicar oportet:
 Penelope coniunx semper Ulixis ero.
 85 Ille tamen pietate mea precibusque pudicis
 Frangitur et vires temperat ipse suas.
 Dulichii Samique et quos tulit alta Zacynthos,
 Turba ruunt in me luxuriosa proci,
 Inque tua regnant nullis prohibentibus aula;
 90 Viscera nostra, tuae dilacerantur opes.
 Quid tibi Pisandrum Polybumque Medontaque dirum,
 Eurymachique avidas Antinoique manus,

coll. Trist. iii. 3. 25, 26: 'tu forsitan illic lucundum, nostri nescia, tempus agis.' Quae coniectura speciosa ne cui imponat moneo Ovidium *nostri* pro *mei* ponere potuisse, *vestri* pro *tui* non item. 66. *habitas agis* Bentley. 75. *metuo* G Merkel. *meditor* E ω, Plan. edd. vett. 77. *narras* multi codd. *quod* G. 78. *sinit* ω. 82. *inuisas* Bentley coll. xix. 210. 86. *e* ||||| *res* G, et *uires* ω vulgo. Quid Planudes legerit incertum, vertens τὴν οἰκείαν αὐστηρίαν μαλάσσει: vide Gudeman p. 20. et *uoces* Francius. *ipse* G s, *ille* E ω. *ira* pro *ipse* N. Heinsius. *atque iras* Riesius. Conf. Pont. iii. 6. 24. 90. *dilaniantur* s. 91. *durum* E, *diuum* vel *dicam* Bentley. 95. *actor* G N. Heinsius. *auctor* E ω 99, 100. spurius ducebat Bentley.

- Atque alios referam, quos omnis turpiter absens
 Ipse tuo partis sanguine rebus alis?
- 95 Irus egens pecorisque Melanthius actor edendi
 Ultimus accedunt in tua damna pudor.
 Tres sumus inbelles numero, sine viribus uxor
 Laertesque senex Telemachusque puer.
 Ille per insidias paene est mihi nuper ademptus,
 100 Dum parat invitis omnibus ire Pylon.
 Di, precor, hoc iubeant, ut cunctibus ordine fati
 Ille meos oculos conprimat, ille tuos.
 Hac faciunt custosque boum longaevaue nutrix,
 Tertius inmundae cura fidelis harae.
 105 Sed neque Laertes, ut qui sit inutilis annis,
 Hostibus in mediis regna tenere potest,
 Telemacho veniet, vivat modo, fortior aetas:
 Nunc erat auxiliis illa tuenda patris.
 Nec mihi sunt vires inimicos pellere tectis:
 110 Tu citius venias, portus et ara tuis!
 Est tibi sitque, precor, natus, qui mollibus annis
 In patrias artes erudiendus erat.
 Respice Laerten: ut iam sua lumina condas,
 Extremum fati sustinet ille diem.
 115 Certe ego, quae fueram te discedente puella,
 Protinus ut venias, facta videbor anus.

101. *haec* s. *ho* E. O Heinsius, quod non improbat Sedlmayer.
 103. *Hac* Tyrrell, coll. Cic. Att. vii. 3. 5. Adde Ennium 246, Muelleri;
 'Iuppiter hac stat.' Aen. xii. 565. Eadem coniectura facienda est Am. i.
 3. 12. *hec* G E ω. *Huc* Bentley, van Lennep. *Hinc* Merkelius. 103.
 104 post 96 collocat Ehwald. 105. *annis* E s, Planudes. *armis* s.
 fortasse G pr. 107, 8 delet Sedlmayer cum Schenkelio. Post 98
 ponit Th. Birt. Mihi 111-112 potius videntur secludendi. 111-114
 damnat Bentley. 110. *Tu citus aduenias* vel *Spe citius venias*
 Bentley. *ara* s Heinsius: cf. Pont. ii. 8. 68. *aura* G pr. E ω Plan.
 113. *ut tu* Bentley. *claudas* s. 114. *fatis* G s. 116. *uenias* G pr.
redeas E ω, *uenies* G₂.

II.

PHYLLIS DEMOPHOONTI.

- Hospita, Demophoon, tua te Rhodopeia Phyllis
 Ultra promissum tempus abesse queror.
 Cornua cum lunae pleno semel orbe coissent,
 Litoribus nostris ancora pacta tua est.
 5 Luna quater latuit, toto quater orbe recrevit,
 Nec vehit Actaeas Sithonis unda rates.
 Tempora si numeres, bene quae numeramus amantes,
 Non venit ante suam nostra querela diem.
 Spes quoque lenta fuit: tarde, quae credita laedunt,
 10 Credimus: invito nunc et amore nocens.
 Saepe fui mendax pro te mihi; saepe putavi
 Alba procellosos vela referre Notos.
 Thesea devovi, quia te dimittere nollet:
 Nec tenuit cursus forsitan ille tuos.
 15 Interdum timui, ne, dum vada tendis ad Hebri,
 Mersa foret cana naufraga puppis aqua;
 Saepe deo supplex, ut tu, scelerate, valeres,
 20 Ipsa mihi dixi 'si valet ille, venit.'

II. 3. *quater* s, Burmann. 5. *pleno* s. 6. *Bistonis* Bentley.
 7. *numeras* s. *bene quae* E ω Plan., edd. vett., *quae nos* G Merkel.
 10. ita G. *invitus* Elwald. *invita nunc et amante nocens* E et ita edd.
 vett., nisi quod *nocent* habent cum s. *invita nunc et amante nocens*
 Heusinger, *invito nunc es amore nocens* Merkel, *invitae nunc et ut ante*
nocent Bentley, *invita nunc et amante iacet* Lindemann. 11. *putavi*
 Es, Planudes, edd. vett. *notavi*, prima syllaba propter *Notos* in pentametro
 immutata, G Merkel. 13. *qui* E. 14. Ab hoc versu incipit P,
 sed prima pagina legi vix potest. 17. *deo* scripsi, versibus spuris
 18, 19 omissis. *deos* libri praeter E qui *diis* exhibet. *deis* E, Hubertinus,
 sed *deos* ex *deo* sequente littera s nasci potuit. *venires* s. *redires* s. Post
 hunc versum in Gissensi codicum hodie notorum solo sequuntur hi duo:
Cum (Sum edd.) prece turmonis sum venerata sacris Saepe uidens ventos
caelo pelagoque fauentes: edd. vett. ante Burmannum *turicremis de-*
venerata fociis. turiferis Burmanni codd. duo: quos versus sede movere
 tempus erat, expertes auctoritatis, sententiae nocentes. Hos versus olim

- Denique fidus amor quidquid properantibus obstat
 Finxit, et ad causas ingeniosa fui.
 At tu lentus abes, nec te iurata reducunt
 Numina, nec nostro motus amore redis.
- 25 Demophoon, ventis et verba et vela dedisti:
 Vela queror reditu, verba carere fide.
 Dic mihi, quid feci, nisi non sapienter amavi?
 Crimine te potui demeruisse meo.
 Unum in me scelus est, quod te, scelerate, recepi;
- 30 Sed scelus hoc meriti pondus et instar habet.
 Iura, fides ubi nunc commissaque dextera dextrae,
 Quique erat in falso plurimus ore deus?
 Promissus socios ubi nunc Hymenaeus in annos,
 Qui mihi coniugii sponsor et obses erat?
- 35 Per mare, quod totum ventis agitur et undis,
 Per quod saepe ieras, per quod iturus eras,
 Perque tuum mihi iurasti, nisi fictus et ille est,
 Concita qui ventis aequora mulcet, avum,
 Per Venerem nimiumque mihi facientia tela,
- 40 Altera tela arcus, altera tela faces,
 Iunonemque, toris quae praesidet alma maritis,
 Et per taediferae mystica sacra deae.
 Si de tot laesis sua numina quisque deorum
 Vindicet, in poenas non satis unus eris.
- 45 At laceras etiam puppes furiosa refeci,
 Ut, qua desererer, firma carina foret,
 Remigiumque dedi, quod me fugiturus haberes:
 Heu! patior telis vulnera facta meis!

recipere noluit ed. Ven. 1484, interpolatos fassa est Aldina 1502. Vide
 Ehwald, Praef. p. 14. Causa interpolationis patet. Suspectos Riesius
 alique iam habuere. Bentley 17, 18 damnavit. 26. *feci? si*
 Bentleyus. 28. *promeruisse G, detinuisse (?) Plan.* 29, 30 delet
 Lenz, neque id injuria facit. Vix dici potest quam misere interpolatae
 sint hae epistolae, quam multi versus adulterini pro Ovidianis legantur et
 legentur. 31. *Pactu fides Bentley. Pura fides Koch.* 35. *et*
auris G s.: fortasse scribendum: *Cauris—et Euris.* 36. *nempe*
 Bentley. 37. *falsus ω Bentley.* 45. *Ha G s.* 47. *quod*

- Credidimus blandis, quorum tibi copia, verbis ;
 50 Credidimus generi nominibusque tuis ;
 Credidimus lacrimis : an et hae simulare docentur ?
 Hac quoque habent artes, quaque iubentur, eunt ?
 Dis quoque credidimus : quo iam tot pignora nobis ?
 Parte satis potui qualibet inde capi.
 55 Nec moveor, quod te iuvi portuque locoque :
 Debuit haec meriti summa fuisse mei.
 Turpiter hospitium lecto cumulasse iugali
 Paenitet et lateri conseruisse latus.
 Quae fuit ante illam, mallem suprema fuisset
 60 Nox mihi, dum potui Phyllis honesta mori.
 Speravi melius, quia me meruisse putavi :
 Quaecumque ex merito spes venit, aequa venit.
 Fallere credentem non est operosa puellam
 Gloria : simplicitas digna favore fuit.
 65 Sum decepta tuis et amans et femina verbis :
 Di faciant, laudis summa sit ista tuae.
 Inter et Aegidas media statuaris in urbe ;
 Magnus titulis stet pater ante suis ;
 Cum fuerit Sciron lectus torvusque Procrustes,
 70 Et Sinis et tauri mixtaque forma viri,
 Et domitae bello Thebae, fusique bimembres,
 Et pulsata nigri regia caeca dei,
 Hoc tua post illos titulo signetur imago :
 ‘Hic est, cuius amans hospita capta dolo est.’

(non quo) me fugiturus haberes P G : quo—abires E ω Plan. 50.
 nominibusque Hubertinus, quod confirmat Planudes : *numinibusque*

codices. 51. *simulare* P, v a manu prima ut videtur : *simulare*
 Merkel. 52. *quoque* s. 53. *quo* Heinsius, *quod* P pr. *quid*
 P, ω.

55. *quod te portuque locoque recepi* s : quod ideo commemoro
 quia ostendit menti scribae obversatum esse vi. 55 ubi sine dubio *iuvi*
 reponendum. 61. *quia*////te P : *quia me* G s recte : *te* obiectum
 esse hic vix potest, ut vult Sedlmayer, conferens xii. 197. *demeruisse*

Casaubon, Merkel. 62. *de merito* P, ex a ma. sec., ex G ω. Non
 recte est *merito* ex P pr. refert Sedlmayer. Fortasse : *c merito*. 73. *alios*

- 75 De tanta rerum turba factisque parentis
 Sedit in ingenio Cressa relicta tuo.
 Quod solum excusat, solum miraris in illo:
 Heredem patriae, perfide, fraudis agis.
 Illa, nec invideo, fruitur meliore marito,
 80 Inque capistratis tigribus alta sedet;
 At mea despecti fugiunt conubia Thraces,
 Quod ferar externum praeposuisse meis.
 Atque aliquis 'iam nunc doctas eat' inquit 'Athenas:
 Armiferam Thracen qui regat, alter erit.
 85 Exitus acta probat.' carcat successibus, opto,
 Quisquis ab eventu facta notanda putat.
 At si nostra tuo spumescant aequora remo,
 Iam mihi, iam dicar consuluisse meis.
 Sed neque consului, nec te mea regia tanget,
 90 Fessaque Bistonia membra lavabis aqua.
 Illa meis oculis species abeuntis inhaeret,
 Cum premeret portus classis itura meos:
 Ausus es amplecti, colloque infusus amantis
 Oscula per longas iungere pressa moras,
 95 Cumque tuis lacrimis lacrimas confundere nostras,
 Quodque foret velis aura secunda queri,
 Et mihi discedens suprema dicere voce:
 'Phylli, fac expectes Demophoonta tuum!'

G, *illum* Heinsius ex excerptis Puteani: *illo* E. 81. *A me* P
 corr. ma. 2. *A mea* E. *A! mea* conj. Sedlmayer. 82. *feror* G₂
 E ω. 84. *Armiferam* P, *Armigeram* G s, *Armiferamque* E s.
chen
traqui P, *chen* a ma. 2. 85. *probat?* Sedlmayer. 89. *tangit*
 E ω. 90. *Fessaue* Micyllus. *lavabis humo* Bentley. 94. *Obscula*
 P pr. 95. *effundere* G s. 96. *Quoque* P pr. 98. *Philli*
 PG. 98. *fac* PG, *face* E s. 100. *negante data* scripsi: *negata*
meo codices praeter P, vulgo. Sed hanc lectionem idoneum sensum
 praebere nego, nego huc spectare codicis Parisini corruptelam. Is habet:
uelque gata ta meo, tertia a ex alia littera quae fuisse e sane potest correctae.
 Sedlmayer pro altero *-ta-ca* P habere dicit: mihi secus visum. Quam
 pulchra evadat sententia ex hac emendatione vides: 'Questus es (v. 96)
 ventum secundum esse: pollicitus es (v. 98) te rediturum. Utrumque
 mentitus es: hoc, quia fixum tibi erat (v. 99) numquam redire: illud,
 quia ventus vere adversus erat, immo vero pelagus ipsum tempestate

Expectem, qui me numquam visurus abisti!

100 Expectem pelago vela negante data!

Et tamen expecto: redeas modo serus amanti,

Ut tua sit solo tempore lapsa fides.

Quid precor infelix? te iam tenet altera coniunx

Forsitan et nobis qui male favit, Amor.

105 Utque tibi excidimus, nullam, puto, Phyllida nosti;

Ei mihi, si, quae sim Phyllis et unde, rogas!

Quae tibi, Demophoon, longis erroribus acto

Threicios portus hospitiumque dedi,

Cuius opes auxere meae, cui dives egenti

110 Munera multa dedi, multa datura fui;

Quae tibi subieci latissima regna Lycurgi,

Nomine femineo vix satis apta regi,

Qua patet umbrosum Rhodope glacialis ad Haemum,

Et sacer admissàs exigit Hebrus aquas,

115 Cui mea virginitas avibus libata sinistris

Castaque fallaci zona recincta manu.

Pronuba Tisiphone thalamis ululavit in illis,

Et cecinit maestum devia carmen avis;

Adfuit Allecto brevibus torquata colubris,

120 Suntque sepulcrali lumina mota face.

Maesta tamen scopulos fruticosaque litora calco

Quaque patent oculis *aequora* lata meis;

motum negabat te vera praedicare.' Confer xiii. 128: vii. 55. Non est quod haereas in pyrrichio, qui centies pentametrum apud Ovidium claudit; est quod haereas in inepta lectione *vela meo pelago negata*. Conieceram etiam: *negante tamen*, quod non aequè placet. 102. *Et s. laesa s.*

Planudes. 103. *iam te tenet s.* 105. *Utque codices, Atque* Madvig, Adv. ii. p. 70, *Usque* nescio quis. 106. *phillis* P G.

108. *partus* P. 109, 110. hoc distichon post 114 collocant Suringar, Madvig: hic notas interrogationis post 110, 116 posuerit. 111. *letissima* P, corr. ma. pr. in *latissima*. 113, 114 Sedlmayero suspecti. 114. *exiit* GP pr. altera *i* in *g* mutatum, *i* superscripta. *excipit* s Plan. ut videtur: ὑποδέχεται. 120. *lumina* unde *lumina*

nata reponendum suspicor. 121. *culmina* Burmann, Merkel. 122. *Quaque* E ω. *Quaque* P G. *aequora* Aldus, recte: nam quo *litorum* prospectus Phyllidi, nisi naufragum expectaret? Immo maris prospectum captabat ut vela Demophoontis redeuntis, si forte rediret, cognosceret.

- Sive die laxatur humus, seu frigida lucent
 Sidera, prospicio, quis freta ventus agat :
 125 Et quaecumque procul venientia lintea vidi,
 Protinus illa meos auguror esse deos.
 In freta procuro, vix me retinentibus undis,
 Mobile qua primas porrigit aequor aquas ;
 Quo magis accedunt, minus et minus utilis adsto :
 130 Linquor et ancillis excipienda cado.
 Est sinus, adductos modice falcatus in arcus ;
 Ultima praerupta cornua mole rigent :
 Hinc mihi suppositas inmittere corpus in undas
 Mens fuit : et, quoniam fallere pergis, erit.
 135 Ad tua me fluctus proiectam litora portent,
 Occurramque oculis intumulata tuis.
 Duritia ferrum ut superes adamantaque teque,
 ‘ Non tibi sic ’ dices ‘ Phylli, sequendus eram.’
 Saepe venenorum sitis est mihi, saepe cruenta
 140 Traiectam gladio morte perire iuvat ;
 Colla quoque, infidis quia se nectenda lacertis
 Praebuerunt, laqueis implicuisse lubet.
 Stat nece matura tenerum pensare pudorem ;
 In necis electu parva futura mora est.
 145 Inscribere meo causa invidiosa sepulcro ;
 Aut hoc aut simili carmine notus eris :
 PHYLLIDA DEMOPHOON LETO DEDIT HOSPES AMANTEM :
 ILLE NECIS CAUSAM PRAEBVIT, IPSA MANVM.

litora codices. *lata*] *nota* G s. 134. *quando* E. 141, 2 om. E.
 142. *Prebuerunt* P, *Prebuerant* P₂ G ω. *lubet* Heinsius ex codd., *inuat*
 P G. 143. *n*///^e*c* P ; *nunc* fortasse fuit. *miserum* s. 144. *elec-*
tum s Plan. Burmann. 146. *simile* P pr. 147. *l* & *o* P. 148.
ipsam P pr. et in margine *l. illa* ma. pr.

III.

BRISEIS ACHILLI.

- Quam legis, a rapta Briseide littera venit,
 Vix bene barbarica Graeca notata manu.
 Quascumque aspicias, lacrimae fecere lituras:
 Sed tamen haec lacrimae pondera vocis habent.
 5 Si mihi pauca queri de te dominoque viroque
 Fas est, de domino pauca viroque querar.
 Non, ego poscenti quod sum cito tradita regi,
 Culpa tua est, quamvis haec quoque culpa tua est:
 Nam simul Eurybates me Talthybiusque vocarunt,
 10 Eurybati data sum Talthybioque comes.
 Alter in alterius iactantes lumina vultum
 Quaerebant taciti, noster ubi esset amor.
 Differri potui: poenae mora grata fuisset.
 Ei mihi! discedens oscula nulla dedi!
 15 At lacrimas sine fine dedi rupique capillos:
 Infelix iterum sum mihi visa capi.
 Saepe ego decepto volui custode reverti,
 Sed, me qui timidam prenderet, hostis erat.
 Si progressa forem, caperer ne nocte timebam,
 20 Quamlibet ad Priami munus itura nurum.

III. Fin. II. Incipit III BRISEIS ACHILLI, nomina propria a manu valde recenti P.

4. *hae s*, Plan., *et P*, *he G*. 3-6 circumscribenda censet Merkel, praef. p. 10 ut tollat epanalepsin propter quam Lachmann totam epistolam damnaverat. Alterum distichon ob protritam sententiam, alterum ob cito molestum damnat Merkel. 6. *uiroqua queri P*, *queror E s*, *queri* Riese, *Sit* pro *Si* in 5 scripto. 12. *vester* Heinsius, Markland, Bentley: sed triumviri illustres sine dubio falsi sunt. 14. *dedit P*. 18. *redderet* Ehwald. 19. Post *ne* interpunxit Madvig Adv. Lat. p. 71. *forte s*, Naugerus, Burmann. 20.

- Sed data sim, quia danda fui: tot noctibus absum
 Nec repeto; cessas, iraque lenta tua est.
 Ipse Menoetiades tum, cum tradebar, in aurem
 'Quid fles? hic parvo tempore' dixit 'eris.'
- 25 Nec repetisse parum: pugnās, ne reddar, Achille:
 I nunc et cupidi nomen amantis habe!
 Venerunt ad te Telamone et Amyntore nati,
 Ille gradu propior sanguinis, ille comes,
 Laertaeque satus, per quos comitata redirem:
- 30 Auxerunt blanda grandia dona prece,
 Viginti fulvos operoso ex aere lebetes
 Et tripodas septem pondere et arte pares;
 Addita sunt illis auri bis quinque talenta,
 Bis sex adsueta vincere semper equi,
- 35 Quodque supervacuum est, forma praestante puellae
 Lesbides, eversa corpora capta domo,
 Cumque tot his (sed non opus est tibi coniuge) coniunx
 Ex Agamemnoniis una puella tribus.
 Sic tibi ab Atride pretio redimenda fuissem:
- 40 Quae dare debueras, accipere illa negas?
 Qua merui culpa fieri tibi vilis, Achille?
 Quo levis a nobis tam cito fugit amor?
 An miseros tristis fortuna tenaciter urget,
 Nec venit inceptis mollior hora malis?
- 45 Diruta Marte tuo Lyrnesia moenia vidi,
 Et fuera patriae pars ego magna meae;
 Vidi consortes pariter generisque necisque
 Tres cecidisse,—tribus, quae mihi, mater erat—

nurus ante ras. ut videtur P s. 21. *sum* G E ω. 25. *Nec* P, *Non* G ω. *parum est* ω. 28. *Iste gradu* G, Heinsius e conj. 29. *Laertaeque* G ω. 30. *blanda ... prece* Naugerius, quod confirmat Planudes; *blandas ... preces* P G ω, *blandae ... preces* Gissensis et Francofurtanus, vulgo. 31. *fulvi* Madvig cum hiatu, *blandas ... preces* cum codd. legens. *operosos* P. *lebetes* E ω Madvig. 32. *tripodes* s Madvig. 39. *Sic* Bentley, ego; *Si* codices: sed hypothesi locus nullus est. *Hoc quoque* conj. Bentley. 39. *atride* P, *atrída* E ω. 40. *neges* s Heinsius. 44. *aura* E ω. *malis* Housman, quod mirifice confirmat Planudes, *meis* libri. 46. *par* P. 48. *quibus* Bentley.

- Vidi, quantus erat, fusum tellure cruenta
 50 Pectora iactantem sanguinolenta virum.
 Tot tamen amissis te compensavimus unum;
 Tu dominus, tu vir, tu mihi frater eras.
 Tu mihi, iuratus per numina matris aquosae,
 Utile dicebas ipse fuisse capi.
 55 Scilicet ut, quamvis veniam dotata, repellas
 Et mecum fugias, quae tibi dantur, opes.
 Quin etiam fama est, cum crastina fulserit Eos,
 Te dare nubiferis lintea velle Notis.
 Quod scelus ut pavidas miserae mihi contigit aures,
 60 Sanguinis atque animi pectus inane fuit.
 Ibis et o! miseram cui me, violente, relinques?
 Quis mihi desertae mite levamen erit?
 Devorer ante, precor, subito telluris hiatu
 Aut rutilo missi fulminis igne cremer,
 65 Quam sine me Phthiis canescant aequora remis,
 Et videam puppes ire relictas tuas!
 Si tibi iam reditusque placent patriique Penates,
 Non ego sum classi sarcina magna tuae;
 Victorem captiva sequar, non nupta maritum:
 70 Est mihi, quae lanas molliat, apta manus.
 Inter Achaeiadas longe pulcherrima matres
 In thalamos coniunx ibit eatque tuos,
 Digna nurus socero, Iovis Aeginaeque nepote,
 Cuique senex Nereus prosocer esse velit:

mihi P cum ceteris, non *mea* ut Keil apud Merkelium renuntiat. 51.
amissos...uno Heinsius, Bentley, temere. 55. *repellar* G E ω. 57.

cos s (codex Dresdensis apud Loersium), Planudes. *fuls*//// ^t *hora* P,
hora E G ω. 58. *linea* E ω. *velle* Micyllus, *uella* P G ω,
uella s, *plena* s Sedlmayer, quod per se placet: cf. Rem. 266. 60.
animae Bentley. 61. *tu lente* Bentley: melius foret *vir lente*, sed
 hoc quoque malum est. Praestiterit distichon, ut idem Bentley voluit,
delere. relinques G s, *relinquis* P, Planudes. 67. *tam* Gruter,
 Bentley. 71. *acheiadas* P ma. pr., *achaiadas* P ma. 2. G Riese.
 73. *nepoti* P. 76. *plen*//s P, 'videtur fuisse *plenos*': SEDLMAYER.

- 75 Nos humiles famulaeque tuae data pensa trahemus,
 Et minuent plenos stamina nostra colos.
 Exagitet ne me tantum tua, deprecor, uxor,
 Quae mihi nescioquo non erit aqua modo,
 Neve meos coram scindi patiare capillos,
 80 Et leviter dicas 'haec quoque nostra fuit.'
 Vel patiare licet, dum ne contempta relinquitur:
 Hic mihi vae! miserae concutit ossa metus.
 Quid tamen expectas? Agamemnona paenitet irae,
 Et iacet ante tuos Graecia maesta pedes.
 85 Vince animos iramque tuam, qui cetera vincis!
 Quid lacerat Danaas impiger Hector opes?
 Arma cape, Aeacide, sed me tamen ante recepta,
 Et preme turbatos Marte favente viros!
 Propter me mota est, propter me desinat ira,
 90 Simque ego tristitiae causa modusque tuae!
 Nec tibi turpe puta precibus succumbere nostris:
 Coniugis Oenides versus in arma prece est.
 Res audita mihi, nota est tibi: fratribus orba
 Devovit nati spemque caputque parens.
 95 Bellum erat: ille ferox positis secessit ab armis
 Et patriae rigida mente negavit opem;
 Sola virum coniunx flexit. Felicior illa!
 At mea pro nullo pondere verba cadunt.
 Nec tamen indignor; nec me pro coniuge gessi
 100 Saepius in domini serva vocata torum.
 Me quaedam, memini, dominam captiva vocabat:
 'Servitio' dixi 'nominis addis onus.'

plenos E s Ehwald. 78. *nescio* P, om. *quo*. 80. *Sed* Bentley, quod
 confirmat Planudes: ἀλλὰ. 81. *dum non* G s, *dum nec* s. *conspu* P.
 86. *impeger* P, *integer* Hooefftt. 87. *acciades et* P (sic). 90.
Sumque ego tristitiae P. 95. *Bello* P, G E ω. *secesserat armis*
 Bentley, fortasse recte. 96. *negarat* Bentley. 97. *felix pro*
flexit P, sed *flexit* ma. pri. in margine. 98. *Ad* P ma. pr. *pro!*
 ut sit exclamatio, Gruter, Madvig, alii, male. 100. *dominum* s.

- Per tamen ossa viri subito male tecta sepulcro,
 Semper iudiciis ossa verenda meis,
 105 Perque trium fortes animas, mea numina, fratrum,
 Qui bene pro patria cum patriaque iacent,
 Perque tuum nostrumque caput, quae iunximus una,
 Perque tuos enses, cognita tela meis,
 Nulla Mycenaeum sociasse cubilia, mecum
 110 Iuro: fallentem deseruisse velis!
 Si tibi nunc dicam 'fortissime, tu quoque iura
 Nulla tibi sine me gaudia facta,' neges.
 At Danaï macrere putant: tibi plectra moventur,
 Te tenet in tepido mollis amica sinu.
 115 Et quisquam quaerit, quare pugnare recuses?
 Pugna nocet, citharae noxque Venusque iuvant.
 Tutius est iacuisse toro, tenuisse puellam,
 Threiciam digitis increpuisse lyram,
 Quam manibus clipeos et acutae cuspidis hastam,
 120 Et galeam pressa sustinuisse coma.
 Sed tibi pro tutis insignia facta placebant,
 Partaque bellando gloria dulcis erat.
 An tantum, dum me caperes, fera bella probabas,
 Cumque mea patria laus tua victa iacet?
 125 Di melius! validoque, precor, vibrata lacerto
 Transeat Hectoreum Pelias hasta latus!
 Mittite me, Danaï! dominum legata rogabo
 Multaque mandatis oscula mixta feram;
 Plus ego quam Phoenix, plus quam facundus Ulixes,
 130 Plus ego quam Teucri, credite, frater agam.
 Est aliquid, collum solitis tetigisse lacertis,
 Praesentisque oculos admonuisse sinu.

107. *quae* om. P, sed addit ma. pr., *quod* E ω.

112. *capta* Bentley.

115. *Et quisquam* G, *Si quisquam* (aut, ut mihi visum, *quisquis*) P, sed *si* ma. 2. in ras. *Et fuisse* potest. *Et si quis* ω, fortasse recte. *Et quis-*
quis s, quod habet quo se tueatur. *Si quis nunc quaerat* vel *Si quis forte*
roget tentabat Bentley. *Si quis iam quaerat* ego olim.

120. *sus-*

tenuisse P.

124. *tibi* Bentley.

125. *librata* E.

129. *poenix*

P. 132. *Presentisque* PG, qui genitivus casus est, *Praesentesque*

- Sis licet immitis matrisque ferocior undis,
 Ut taceam, lacrimis comminuere meis.
- 135 Nunc quoque, sic omnes Peleus pater impleat annos,
 Sic eat auspiciis Pyrrhus ad arma tuis,
 Respice sollicitam Briseida, fortis Achille,
 Nec miseram lenta ferreus ure mora.
- Aut, si versus amor tuus est in taedia nostri,
 140 Quam sine te cogis vivere, coge mori.
 Utque facis, coges: abiit corpusque colorque;
 Sustinet hoc animae spes tamen una tui.
 Qua si destituor, repetam fratresque virumque;
 Nec tibi magnificum femina iussa mori.
- 145 Cur autem iubeas? stricto pete corpora ferro:
 Est mihi qui fosso pectore sanguis eat.
 Me petat ille tuus, qui, si dea passa fuisset,
 Ensis in Atridae pectus iturus erat.
- A! potius serves nostram, tua munera, vitam:
 150 Quod dederas hosti victor, amica rogo.
 Perdere quos melius possis Neptunia praebent
 Pergama: materiam caedis ab hoste pete.
- Me modo, sive paras impellere remige classem,
 Sive manes, domini iure venire iube.

Bentley. *sinu* l. *suis* P, omnia a ma. pr., *sinu* GE ω, *sinus* s, *sui* Slichtenhorst, Heinsius, Madvig, *suis* Sedlmayer. 136. *in arma* E ω. *tuis*] P mihi visus est habere *tu par* aut *tu per* et *patris* ma. recenti in margine. Madvig pugnat pro *patris*: cf. Art. i. 191, 2. Sed *patris* post *pater* in versu praecedenti de diverso viro dictum vapidum est. Sedlmayer de P ita refert: '*tuus* ^{*patris*} (alterum *u* in *tuus* ex alia litt. corr.). *tuis* ω. fortasse *suis*, i. e. faventibus, bonis: vel *puer*. 139. *At* E ω. 141. ^{*color*} *dolorque* P. 142. *animi* ω. 143. *destituor* PG, *destituar* ω. 145. *pectora* s. 154. *more* G ω.

IV.

PHAEDRA HIPPOLYTO.

- Qua, nisi tu dederis, caritura est ipsa, salutem
 Mittit Amazonio Cressa puella viro.
 Perlege, quodcumque est : quid epistola lecta nocebit ?
 Te quoque in hac aliquid quod iuvet esse potest.
 5 His arcana notis terra pelagoque feruntur ;
 Inspicit acceptas hostis ab hoste notas.
 Ter tecum conata loqui ter inutilis haesit
 Lingua, ter in primo destitit ore sonus.
 Qua licet et sequitur, pudor est miscendus amor :
 10 Dicere quae puduit, scribere iussit amor.
 Quidquid Amor iussit, non est contemnere tutum :
 Regnat et in dominos ius habet ille deos.
 Ille mihi primo dubitanti scribere dixit :
 ‘ Scribe : dabit victas ferreus ille manus.’
 15 Adsit et, ut nostras avido foveat igne medullas,
 Figat sic animos in mea vota tuos.
 Non ego nequitia socialia foedera rumpam :
 Fama, velim quaeras, crimine nostra vacat.
 Venit amor gravius, quo serius : urimur intus ;
 20 Urimur, et caecum pectora vulnus habent.
 Scilicet ut teneros laedunt iuga prima iuvencos,
 Frenaque vix patitur de grege captus equus,
 Sic male vixque subit primos rude pectus amores,
 Sarcinaque haec animo non sedet apta meo.

IV. finit P ma. pr. ; tum Explicit iii. Incipit iiiii. PHEDRA YPOLITO P
 ma. rec. 1. *Qua* P cum unius litterae spatio in quo atramentum evanuit.
salute' /// P, virgula a ma. rec., *salutem* GE ω. *Qua—salute* Merkel,
 Sedlmayer, ego olim. *Quam—salutem* Ehwald. 4, 5 suspectos
 habet Peters. 5. *modis* con. Burmann. 8. *restitit* s Bentley.
 9. *quitur* Birt, Sedlmayer: mira coniectura. 11. *contemnere tuum* P.
 16. *Fingat* s, *Frangat* Burmann, Bentley, *Urat* Francius. 19. *Urit* s.

- 25 Ars fit, ubi a teneris crimen condiscitur annis;
 Quae venit exacto tempore, peius amat.
 Tu nova servatae capies libamina famae,
 Et pariter nostrum fiet uterque nocens.
 Est aliquid, plenis pomaria carpere ramis
 30 Et tenui primam delegere ungue rosam.
 Si tamen ille prior, quo me sine crimine gessi,
 Candor ab insolita labe notandus erat,
 At bene successit, digno quod adurimur igni:
 Peius adulterio turpis adulter obest.
 35 Si mihi concedat Iuno fratremque virumque,
 Hippolytum videor praepositura Iovi.
 Iam quoque, vix credes, ignotas mittor in artes:
 Est mihi per saevas impetus ire feras;
 Iam mihi prima dea est arcu praesignis adunco
 40 Delia: iudicium subsequor ipsa tuum.
 In nemus ire libet, pressisque in retia cervis
 Hortari celeris per iuga summa canes;
 Aut tremulum excusso iaculum vibrare lacerto
 Aut in graminea ponere corpus humo.
 45 Saepe iuvat versare leves in pulvere currus
 Torquentem frenis ora fugacis equi.
 Nunc feror, ut Bacchi furiis Eleleides actae,
 Quaeque sub Idaco tympana colle movent,
 Aut quas semideae dryades Faunique bicornes
 50 Numine contactas attonuere suo.

gravior G s, *serior* E.

uenit Faber, Heinsius, Bentley, *Quae calet* Werfer. Sed *venire* vox propria de femina amoris obsequente est.

Plan. ω: sed *carpis*, *carpes* ex *carpere* in versu 29 huc redundaverunt: *rapies* coni. Heinsius.

25. *ut pro ubi* s, Heinsius.

26. *Cui*

30. *delegere* P, *deligere* G ω.

31. *Si* s.

Sic PE, *Et* G.

credas s, *credis* s: cf. xviii. 121. *mittor* s, edd. vett. fortasse Plan.: cf. Met. viii. 188; *mutor* PGE, *nilor* s Heinsius.

seruare E s.

folium ex P perit.

46. *sequacis* P, s.

34. *abest* s Heinsius.

37.

38. *par* P. *silvas*

45. *uersare* prima syll. post ras. P.

47. *elelegides* P.

48-103.

48. *Quique* Micyllus, *Quasque* Bentley.

- Namque mihi referunt, cum se furor ille remisit,
 Omnia ; me tacitam conscius urit amor.
 Forsitan hunc generis fato reddamus amorem,
 Et Venus ex tota gente tributa petat.
 55 Iuppiter Europen, prima est ea gentis origo,
 Dilexit, tauro dissimulante deum ;
 Pasiphae mater, decepto subdita tauro,
 Enixa est utero crimen onusque suo ;
 Perfidus Aegides, ducentia fila secutus,
 60 Curva meae fugit tecta sororis ope.
 En, ego nunc, ne forte parum Minoia credar,
 In socias leges ultima gentis eo.
 Hoc quoque fatale est : placuit domus una duabus ;
 Me tua forma capit, capta parente soror.
 65 Thesides Theseusque duas rapuere sorores :
 Ponite de nostra bina tropaea domo.
 Tempore quo nobis inita est Cerealis Eleusin,
 Gnosia me vellem detinuisset humus !
 Tunc mihi praecipue, nec non tamen ante, placebas :
 70 Acer in extremis ossibus haesit amor.
 Candida vestis erat, praecincti flore capilli,
 Flava verecundus tinxerat ora rubor,
 Quemque vocant aliae vultum rigidumque trucemque,
 Pro rigido Phaedra iudice fortis erat.
 75 Sint procul a nobis iuvenes ut femina compti :
 Fine coli modico forma virilis amat.
 Te tuus iste rigor positique sine arte capilli
 Et levis egregio pulvis in ore decet.
 Sive ferocis equi luctantia colla recurvas,
 80 Exiguo flexos miror in orbe pedes ;

53. *reddemus* G₂ s, *sectamur* E s, *pendamus* Bentley: *debemus* malim.

54. *Ut* cum Schrodero pro *Et* reponendum videtur. *petit* ω. 55. *europan* E ω. 56. *Delusit* vel *Elusit* Markland, non male. 65.

Thesides s Ehwald: cf. Priscian ii. 37; *theseides* vel *theseides* G ω.

67. *uobis* s Heinsius, fortasse recte. *eleusin* Francofurtanus, recte: cf. Priscianus i. 544; *eleusis* G ω. 72. *cinxerat* GE s. 74. *erit* E s.

Seu lentum valido torques hastile lacerto,
 Ora ferox in se versa lacertus habet ;
 Sive tenes lato venabula cornea ferro—
 Denique nostra iuvat lumina, quidquid agis.
 85 Tu modo duritiam silvis depone iugosis :
 Non sum *militia* digna perire tua.
 Quid iuvat incinctae studia exercere Dianae
 Et Veneri numeros eripuisse suos?
 Quod caret alterna requie, durabile non est :
 90 Haec reparat vires fessaque membra novat.
 Arcus, et arma tuae tibi sunt imitanda Dianae,
 Si numquam cesses tendere, mollis erit.
 Clarus erat silvis Cephalus, multaeque per herbam
 Conciderant illo percutiente ferae,
 95 Nec tamen Aurorae male se praebebat amandum :
 Ibat ad hunc sapiens a sene diva viro.
 Saepe sub ilicibus Venerem Cinyraque creatum
 Sustinuit positos quaelibet herba duos.
 Arsit et Oenides in Maenalia Atalanta :
 100 Illa ferae spolium pignus amoris habet.
 Nos quoque iam primum turba numeremur in ista :
 Si Venerem tollas, rustica silva tua est.
 Ipsa comes veniam, nec me latebrosa movebunt
 Saxa neque obliquo dente timendus aper.
 105 Aequora bina suis obpugnant fluctibus Isthmon,
 Et tenuis tellus audit utrumque mare.

84. *iuvat* E ω Plan., *iuvās* ω vulgo. *agis* E ω, *agas* G vulgo. Sed 82, 83 spurii videntur. 86. *materia* codices, quod aegre explicari potest. Mihi temperare nequivi quin admitterem *militia*, quod optimum sensum praebet, suadente ne dicam imperante Am. ii. 14, 6. *duritia* Faber. *materies digna vigore tuo* Bentley. (*Non sum materies digna perire tuam* Munro litteris ad me datis. 90. *levat* s, quod non improbat Sedlmayer, cf. Rem. 206 : Am. i. 5, 2. 93. *herbam* E s, *herbas* ω, vulgo. 101. *iām primum* ω vulgo, *quām primum* Francius. Cf. vs. 147. 103. *salebrosa* s, ed. Ven. 1498, Heinsius, Burmann, fortasse recte. 104. *redit* P p. 7. 105. *obpugnant* P. 106. *claudit*

- Hic tecum Troezena colam, Pittheia regna ;
 Iam nunc est patria gratior illa mea.
 Tempore abest aberitque diu Neptunius heros :
 110 Illum Pirithoi detinet ora sui ;
 Praeposuit Theseus, nisi *si* manifesta negamus,
 Pirithoum Phaedrae Pirithoumque tibi.
 Sola nec haec ad nos iniuria venit ab illo :
 In magnis laesi rebus uterque sumus.
 115 Ossa mei fratris clava perfracta trinodi
 Sparsit humi ; soror est praeda relicta feris.
 Prima securigeras inter virtute puellas
 Te peperit, nati digna vigore parens.
 Si quaeras, ubi sit, Theseus latus ense peregit :
 120 Nec tanto mater pignore tuta fuit.
 At ne nupta quidem tacdaque accepta iugali ;
 Cur, nisi ne caperes regna paterna nothus ?
 Addidit et fratres ex me tibi, quos tamen omnis
 Non ego tollendi causa, sed ille fuit.
 125 O utinam nocitura tibi, pulcherrime rerum,
 In medio nisu viscera rupta forent !
 I nunc, sic meriti lectum reverere parentis,
 Quem fugit et factis abdicat ipse suis !
 Nec, quia privigno videar coitura noverca,
 130 Terruerint animos nomina vana tuos.
 Ista vetus pietas, aevo moritura futuro,
 Rustica Saturno regna tenente fuit.

Slichtenhorst, male, *ambit s.*

pri. in margine.

Horatiani habent.

112. *phirithoumque* P.

124. *ipse* E s.

127. *sic* F s, *si* PG ω. *I nunc, i* Heinsius qui scribit

P habere *ii* pro *si* ma. pri. de quo nihil compertum habeo. Utcumque

hoc se habeat, *sic* certum est. *et* ω.

P ω.

129. *uideor* s.

132. Post hunc vs. codices nonnulli hos

versus pessimi poetae exhibent : ' Saturnus periit, perierunt et sua regna

Sub love mundus adest iura tuere Iovis' cum varietate lectionis quam

108. *cavior* GE ω P pro var. lect. ma.

110. *perithoi* PG s Merkel: ita boni codices

111. *nisi si* Heinsius, *nisi* P, *nisi nos* G ω. *nega-*

113. *ad nos*] *nobis* s Heinsius, Burmann.

115. *trinodis* P apud Sedlmayerum.

128. *ipse* G s, Heinsius, *ille*

Iuppiter esse pium statuit, quodcumque iuaret,
Et fas omne facit fratre marita soror.

135 Illa coit firma generis iunctura catena,
Imposuit nodos cui Venus ipsa suos.

Nec labor est celare, licet peccemus, *amorem*:
Cognato poterit nomine culpa tegi.

Viderit amplexos aliquis, laudabimur ambo:

140 Dicar privigno fida noverca meo.

Non tibi per tenebras duri reseranda mariti
Ianua, non custos decipiendus erit.

Ut tenuit domus una duos, domus una tenebit;
Oscula aperta dabas, oscula aperta dabis;

145 Tutus eris mecum laudemque merebere culpa,
Tu licet in lecto conspiciare meo.

Tolle moras tantum properataque foedera iunge:

Qui mihi nunc saevit, sic tibi parcat Amor!

Non ego dedignor supplex humilisque precari.

150 Heu! ubi nunc fastus altaque verba? iacent.

Et pugnare diu nec me submittere culpae

Certa fui, certi siquid haberet amor:

exscribere indignum est.

137. *pete munus ab illa* libri, quae verba nemo intellexit, neque ut credo intelliget. Si quis pro sanis habeat magna iniuria Ovidium afficiet qui ista verba ineptissima nullus scripsit. Verba *pete munus ab ipsa* occurrunt Art. ii. 575 ubi Soli suadet ut taceat de amoribus Veneris Martisque conditione muneris ab Venere accipiendi, ipsius copia scilicet: quae sententia nihil habet cum hoc loco commune. Sedlmayer meam coniecturam *licet peccemus, amorem* admisit: quod mihi ipsi animum erexit ut hanc coniecturam nunc primum reciperem. Vis est, fateor, verba *ab illa* in *amorem* mutare: sed si concedimus scribam potuisse levi lapsu *pete munus* pro *peccemus* exarare, haud incredibile est eundem correcturum fuisse verbum *amorem*, iam sensus expers, in verba *ab illa* cum A. A. ii. 575 memoriae observaretur. Vulgata lectio sana non potest esse: Veneris non erat celare amorem, quae suum celare non poterit. Coniecturae leviores nil proficiunt, veluti *non labor; et celare licet* Heinsius. *celare virum; p. m. ab illo*, Bentley. *celare; licet; p. m. ab ipsa* Madvig. *licet tepeamus ab illa* R. Ellis. *licet pereamus ab illa* Birt. *licet; pete munus! ab illa* Ehwald. 139. *amplexos* P Ehwald;

amplexus ω, vulgo.

141. *reserenda manti*, a ma. 2. P.

141-144

delere vult Peters.

147. *sperataque* coni. Burmann.

149.

vocari Bentley.

150. Ita Sedlmayer interpungit cum Drakenborchio.

151. At Bentley; Heinsius malebat: *Pugnareque diu*. Sed totum dis-

- Victa precor genibusque tuis regalia tendo
 Bracchia ; quid deceat, non videt ullus amans.
 155 Depuduit, profugusque pudor sua signa reliquit.
 Da veniam fassae duraque corda doma.
 Quod mihi sit genitor, qui possidet aequora, Minos.
 Quod veniant proavi fulmina torta manu,
 Quod sit avus radiis frontem vallatus acutis,
 160 Purpureo tepidum qui movet axe diem,
 Nobilitas sub amore iacet : miserere priorum,
 Et, mihi si non vis parcere, parce meis.
 Est mihi dotalis tellus Iovis insula, Crete :
 Serviat Hippolyto regia tota meo.
 165 Flecte, ferox, animos : potuit corrumpere taurum
 Mater : eris tauro saevior ipse truci ?
 Per Venerem, parcas, oro, quae plurima mecum est :
 Sic numquam, quae te spernere possit, ames ;
 Sic tibi secretis agilis dea saltibus adsit,
 170 Silvaeque perdendas praebeat alta feras ;
 Sic faveant Satyri montanaque numina Panes,
 Et cadat adversa cuspide fossus aper ;
 Sic tibi dent nymphae, quamvis odisse puellas
 Diceris, arentem quae levet unda sitim.
 175 Addimus his precibus lacrimas quoque : verba precantis
 Perlegis, et lacrimas finge videre meas.

tichon suspectum habeo. 155. *rubor* Heinsius, fortasse recte. *relin-*
quit P s. 157. *Quid* G ω, *Quo mihi quod* Micyllus, Heinsius (vel
Quo mihi si). Sed. cf. Met. vii. 705 seqq. 160. *Purpureum rapido*
qui vehit Bentley coll. Fast. iii. 518. 165. *ferox* P s, Ehwald, coll.
 xix. 141, *feros* P₂, ω vulgo. 170. *praedandas* s Bentley. 171.
Panes } *Fauni* E s. 175, 176 delet Bentley. 176. *Perlege et*
 G s, *Perlege sed* s Bentley, *Perlegito* Heinsius, *Perlegis at* Burmann.

V.

OENONE PARIDI.

Perlegis? an coniunx prohibet nova? perlege: non est
Ista Mycenaea littera facta manu.

Pegasis Oenone, Phrygiis celeberrima silvis,
Laesa queror de te, si sinis, ipsa meo.

5 Quis deus opposuit nostris sua numina votis?

Ne tua permancam, quod mihi crimen obest?

Leniter, ex merito quidquid patiare, ferendum est;

Quae venit indigno poena, dolenda venit.

Nondum tantus eras, cum te contenta marito

10 Edita de magno flumine nympha fui.

Qui nunc Priamides, absit reverentia vero,

Servus eras: servo nubere nympha tuli.

Saepe greges inter requievimus arbore tecti,

Mixtaque cum foliis praebuilt herba torum;

15 Saepe super stramen faenoque iacentibus alto

Defensa est humili cana pruina casa.

Quis tibi monstrabat saltus venatibus aptos,

Et tegeret catulos qua fera rupe suos?

Retia saepe comes maculis distincta tetendi,

20 Saepe citos egi per iuga longa canes.

Incisae servant a te mea nomina fagi,

Et legor Oenone falce notata tua,

V. Expliç. IIII. Incipit V. OENONE PARIDI P, sed nomina a ma.
rec. Hoc distichon in E s praefigitur: *Nympha suo Paridi quamvis
suus esse recuset Mittit ab Idaeis uerba legenda iugis* (vel *meus esse
recuset*). 3. *Pegasis* P, *Pedasis* Micyllus, *Perlegis* Birt. 4. *ipse*
GE ω Plan. 5. *apposuit* P. 6. *sidus* Bentley. 8. *Cui* Bentley.
indigne GE ω, *indignae* Heinsius e cod. uno. 10. *te* P. *flumina* P pr.
11. *absit* PGE Plan., *adsit* multi codd. 15. *gramen* s. 16.
Depressa PE s Plan, *Deprensa* G s: 'Quidam ex veteribus *defensa*, nus-
quam legi: NAUGERIUS: et ita correxit Parrhasius. 17. *saltos* P pr.
19. *masculus* P pr. 20. *summa* E ω. 24. *recta* PGE, Plan.

- Et quantum trunci, tantum mea nomina crescent:
 Crescite et in titulos surgite recta meos!
- 27 Popule, vive, precor, quae consita margine ripae
 Hoc in rugoso cortice carmen habes:
 'Cum Paris Oenone poterit spirare relictā,
 30 Ad fontem Xanthi versa recurret aqua.'
- Xanthe, retro propera, versaeque recurrite lymphae!
 Sustinet Oenonen deseruisse Paris.
 Illa dies fatum miserae mihi dixit, ab illa
 Pessima mutati coepit amoris hiemps,
- 35 Qua Venus et Iuno sumptisque decentior armis
 Venit in arbitrium nuda Minerva tuum.
 Attoniti micuere sinus, gelidusque cucurrit,
 Ut mihi narrasti, dura per ossa tremor.
 Consului, neque enim modice terrebar, anusque
- 40 Longaevosque senes: constitit esse nefas.
 Caesa abies, sectaeque trabes, et classe parata
 Caerula ceratas accipit unda rates.
 Flesti discedens: hoc saltem parce negare;
 [Praeterito magis est iste pudendus amor.
- 45 Et flesti et nostros vidisti flentis ocellos:]
 Miscuimus lacrimas maestus uterque suas.
 Non sic adpositis vincitur vitibus ulmus,
 Ut tua sunt collo brachia nexa meo.
 A! quotiens, cum te vento quererere teneri,
- 50 Riserunt comites! ille secundus erat.

ἰθὺρενῇ, *rite* s Heusinger. Post h. v. in E et codd. rec. sequitur distichon:
 'Populus est memini pluviali consita rivo (ita E s, *ripa* ceteri), Est in qua
 nostri littera scripta memor.' Planudes et multi codd. ante vs. 23 habent.
 Distichon spurium eiecit Merkel. 28. *nomen* s. 30. *//// xanthum*
 P: *e xantho* fuerat ni fallor. 31. *nymphae* P s Heinsius. 33.
duxit E s Plan. 38. *dura* libri recte ut docet Aen. vi. 54 a Sedlmayero
 laudatum, quem locum praeterieram cum *dure* Sedlmayero commen-
 darem: quod nollem me viro docto persuasisse. Quamquam *dure* per se
 optimum est; cf. Trist. i. 8, 14: Hor. Carm. iv. 1, 40: Prop. ii. 30, 19; et
 ossa Cynthiae apud Propertium iv. 7, 81 mollia non dura sunt. Planudes
 vocem omittit. 40. *Longeuusque senex* P pr. 41. *peracta* s
 Burmann. 44, 45 ineptum emblemata damnavit Merkel. 45. *pressisti*
 Bentley. 47. *adpositas* P pr. 49. *querere* P pr. 52.

- Oscula dimissae quotiens repetita dedisti;
 Quam vix sustinuit dicere lingua 'vale'!
 Aura levis rigido pendentia lintea malo
 Suscitāt, et remis eruta canet aqua.
- 55 Prosequor infelix oculis abeuntia vela,
 Qua licet, et lacrimis umet harena meis.
 Utque celer venias, virides Nereidas oro:
 Scilicet ut venias in mea damna celer.
 Votis ergo meis alii rediture redisti?
- 60 Ei mihi! pro dira paelice blanda fui!
 Aspicit inmensum moles nativa profundum;
 Mons fuit; aequoreis illa resistit aquis:
 Hinc ego vela tuae cognovi prima carinae,
 Et mihi per fluctus impetus ire fuit.
- 65 Dum moror, in summa fulsit mihi purpura prora:
 Pertimui; cultus non erat ille tuus.
 Fit propior terrasque cita ratis attigit aura:
 Femineas vidi corde tremente genas.
 Non satis id fuerat: quid enim furiosa morabar?
- 70 Haerebat gremio turpis amica tuo.
 Tunc vero rupique sinus et pectora planxi,
 Et secui madidas ungue rigente genas,
 Implevique sacram querulis ululatibus Iden:
 Illuc has lacrimas in mea saxa tuli.
- 75 Sic Helene doleat desertaque coniuge ploret,
 Quaeque prior nobis intulit, ipsa ferat.
 Nunc tibi conveniunt, quae te per aperta sequantur
 Aequora legitimos destituantque viros;

Quamvis P₂ s. 59. *redistis* P pr. 65. *purpur* //// (om. *prora*)
 P. 68. *femineos* ... *greges* vel *femineum* ... *gregem* Bentley. *comas*
 coni. Sedlmayer, quod placet. 69. *fuerat*? J. F. Heusinger, Ehwald.
quod P ap. Sedl. s. *morabor* s, 'forte rectius' HEINSIUS, qui se non
 intelligere vulgata lectionem scribit. 72. *comas* s: vide vs. 68.
 73. *idam* P₂ s. 74. *Illuc* PG, *Illinc* E s, Plan. 75. *Sic bene doleat*
defectuque P, *bene in de te* mutatum ma. 2. 77. *tecum veniunt* GE ω P₂.
 78. *restituant* P pr. *toros* s Burmann. 81. *tanget* P pr. 83. *aut*

- At cum pauper eras armentaque pastor agebas,
 80 Nulla nisi Oenone pauperis uxor erat.
 Non ego miror opes, nec me tua regia tangit,
 Nec de tot Priami dicar ut una nurus:
 Non tamen ut Priamus nymphae sôcer esse recuset.
 Aut Hecubae fuerim dissimulanda nurus.
 85 Dignaque sum et cupio fieri matrona potentis:
 Sunt mihi, quas possint sceptrâ decere, manus.
 Nec me, faginea quod tecum fronde iacebam,
 Despice: purpureo sum magis apta toro.
 Denique tutus amor meus est tibi: nulla parantur
 90 Bella, nec ultrices advehit unda rates.
 Tyndaris infestis fugitiva reposcitur armis:
 Hac venit in thalamos dote superba tuos.
 Quae si sit Danaïs reddenda, vel Hectora fratrem,
 Vel cum Deiphobo Polydamanta roga;
 95 Quid gravis Antenor, Priamus quid suadeat ipse,
 Consule, quis aetas longa magistra fuit.
 Turpe rudimentum, patriae praeponere raptam;
 Causa pudenda tua est: iusta vir arma movet.
 Nec tibi, si sapias, fidam promitte Lacaenam,
 100 Quae sit in amplexus tam cito versa tuos.
 Ut minor Atrides temerati foedera lecti
 Clamat et externo laesus amore dolet,
 Tu quoque clamabis: nulla reparabilis arte
 Laesa pudicitia est; deperit illa semel.
 105 Ardet amore tui? sic et Menelaon amavit:
 Nunc iacet in viduo credulus ille toro.

'perperam quidam rescribunt': HEINSIUS. 84. *nurus* tam cito
 repetitum displicet: aut *nimis* aut *tuae* coniecerim. 85. *et om. s, et*
fieri regis Faber, *et fieri cupidi* Riese. Vide annon *capio* pro *cupio* repo-
 nendum sit: h. e. capax sum reginae locum obtinendi. 86. *qua* P,
quae s. possunt GE ω. 87. *mea* P pr. 88. *totus* P pr. *ibi*
 Bentley, *mihi* Heinsius, *meus est: tibi* Ehwald. 89. *domos* P
 pr. pro *tuos*. 90. *censeat s.* Duo folia ab vs. 97 usque ad vi. 49 ex P
 perierunt. 91. *cupias* E ω. 108. *fuit* E. 109. *tunc* E ω.

Felix Andromache, certo bene nupta marito !

Uxor ad exemplum fratris habenda fui.

Tu levior foliis, tum cum sine pondere suci

110 Mobilibus ventis arida facta volant ;

Et minus est in te quam summa pondus arista,

Quae levis adsiduis solibus usta riget.

Hoc tua, nam recolo, quondam germana canebat,

Sic mihi diffusis vaticinata comis :

115 ' Quid facis, Oenone ? quid harenae semina mandas ?

Nil profecturis litora bubus aras.

Graia iuvenca venit, quae te patriamque domumque

Perdat ! io, prohibe ! Graia iuvenca venit !

Dum licet, obscenam ponto demergite puppim !

120 Heu ! quantum Phrygii sanguinis illa vchit ! '

Dixerat ; in cursu famulae rapuere furem :

At mihi flavescentes diriguere comae.

A ! nimium miserae vates mihi vera fuisti :

Possidet, en, saltus illa iuvenca meos !

125 Sit facie quamvis insignis, adultera certe est :

Deseruit socios hospite capta deos.

Illam de patria Theseus, nisi nomine fallor ;

Nescio quis Theseus abstulit ante sua.

A iuvene et cupido credatur reddita virgo ?

130 Unde hoc conpererim tam bene, quaeris ? amo.

Vim licet appelles et culpam nomine veles :

Quae totiens raptā est, praebuit ipsa rapi.

At manet Oenone fallenti casta marito :

Et poteras falli legibus ipse tuis.

113. *Haec* s. 114. *Sic*] *Et* Plan. ut vid. 116. *Nil* s Plan., *Non* ω, vulgo. 118. *Perdet* s. 119. *demergite* s, *di mergite* E s, Heinsius : non bene : nam illud *dum licet* non nisi mortalibus convenit. 120. *venit* E. 121. *incursu* s Micyllus. *famuli* G. 124. *illa* E ω Plan. edd. vett. : recte ut sentit Gudeman. *graia* G Merkel. 126. *teros* s Bentley. 128. *arte* G₁, ω Plan. 130. *haec* E s. Verum 129, 130 spurii videntur. 132. *illa* s. 133. *fallaci* s. *casta* ω, *tuta*

- 135 Me Satyri celeres—silvis ego tecta latebam—
 Quaesierunt rapido, turba proterva, pede,
 Cornigerumque caput pinu praecinctus acuta
 Faunus in immensis qua tumet Ida iugis.
 Me fide conspicuus Troiae munitor amavit:
 [140 Ille meae spoliū virginitatis habet.
 Id quoque luctando; rupi tamen ungue capillos,
 Oraque sunt digitis aspera facta meis;
 Nec pretium stupri gemmas aurumque poposci:
 Turpiter ingenuum munera corpus emunt.
 145 Ipse, ratus dignam, medicas mihi tradidit artes]
 Admisitque meas ad sua dona manus.
 Quaecumque herba potens ad opem radixque medenti
 Utilis in toto nascitur orbe, mea est.
 Me miseram, quod amor non est medicabilis herbis!
 150 Deficio prudens artis ab arte mea.
 Ipse repertor opis vaccas pavisse Pheraeas
 Fertur et e nostro saucius igne fuit.
 Quod nec graminibus tellus fecunda creandis
 Nec deus, auxilium tu mihi ferre potes.
 155 Et potes, et merui: dignae miserere puellae!
 Non ego cum Danaïs arma cruenta fero;
 Sed tua sum tecumque fui puerilibus annis
 Et tua, quod superest temporis, esse precor.

E₁, unde *certa* conieceris. 136. *Quaesierunt* s, Burmann, Sedlmayer, Ehwald, *Quaesierant* G Merkel. Recte illud: nam P prima manu semper, quantum notavi, perfectum exhibet: cf. ii. 142, vii. 166, xii. 71, xiv. 72. 140-145 versus turpes totam sententiam evertentes in dubium iure vocavit Merkel. 147. *medenti* Heinsius, *medendi* libri. 150. *Deficio* E, *Destituor* s. 151, 152 Merkelio iure suspecti. 152. *Dicitur et s. e* G apud Loersium, Merkel, Ehwald, *a* s, Burmann. Sedlmayer, qui de G tacet. Planudes *a* legit (πρός). 153. *neque* E ω. nec G s. *creatis* E ω.

VI.

HYPsipYLE IASONI.

Litora Thessaliae reduci tetigisse carina

Diceris auratae vellere dives ovis.

Gratulor incolumi, quantum sinis; hoc tamen ipsum

Debuerat scripto certius esse tuo.

5 Nam ne pacta tibi praeter mea regna redires,

Cum cuperes, ventos non habuisse potes.

Quamlibet adverso signatur epistula vento:

Hypsipyle missa digna salute fui.

Cur mihi fama prior de te quam littera venit:

10 Isse sacros Martis sub iuga panda boves,

Seminibus iactis segetes adolesse virorum

Inque necem dextra non eguisse tua,

Pervigilem spoliū pecudis servasse draconem,

Rapta tamen forti vellera fulva manu?

15 Haec ego si possem timide credentibus 'ista

Ipse mihi scripsit' dicere, quanta forem!

VI. 'Etiam huic Epistolae praefigitur distichon hoc in Excerptis Puteani: *Lemnius Hypsipyle, Bacchi genus Aesone nato, Dicit et in certis pars quota mentis erat.*' HEINSIUS: eadem habet E. 3. *ipsum* Plan. s Douza, quem olim secutus sum; *ipso* G ω Merkel, Sedlmayer, *ipse* unus cod., *ipsa* coni. Heinsius, quem secutus est Ehwald. Locus tamen nondum expeditus est. Nam nec *hoc ipso* potest *de hoc ipso* significare, ut ait Burmannus, nec ullo exemplo firmatur *certior esse* cum accusativo quasi idem valeret ac *scire* iunctum. Occurrunt haec, (1) Pro *ipse* potest *esse* legi: haec verba passim inter se confunduntur. (2) Ovidius potuit *ipsum* scribere τῷ *esse* munus duplex attribuens: sed hoc ultimum refugium est. (3) Ovidius potuit *hoc tamen ipsum* per se cum ellipsi verbi ponere: scil. querar, exprobrabo. Ut Virgilius Aen. ii. 79 Hoc primum: ii. 690 Hoc tantum: cf. xviii. 121 Hoc quoque. (4) Restat via qua angustias superare conatus sum scribendo *hoc tamen ipsum* ... *debuerat* ... *certius*. 4. *Debueram* ... *certior* codices: vide notam ad vs. 3. 7. *Quaelibet* E ω, *Quemlibet* G, *Quolibet* s. *signatur* s Heinsius, Merkel, *signetur* G ω vulgo. 9. *quam littera nuntia* E s Plan. (vel *nuntia littera* ut s habent; hoc Burmann, Merkel), *de te quam* G Ehwald. 10. *Ipse* E. *Marti* Heinsius. 15. *Haec* E s. *Hoc* G. *O! ego* Heinsius. *ista*] *ipse* Burmann: pulchre uterque. 17. *Cur* G.

- Quid queror officium lenti cessasse mariti?
 Obsequium, maneo si tua, grande tuli.
 Barbara narratur venisse venefica tecum,
 20 In mihi promissi parte recepta tori.
 Credula res amor est: utinam temeraria dicar
 Criminibus falsis insimulasse virum!
 Nuper ab Haemoniis hospes mihi Thessalus oris
 Venerat, et tactum vix bene limen erat,
 25 'Aesonides' dixi 'quid agit meus?' ille pudore
 Haesit in opposita lumina fixus humo.
 Protinus exilui tunicisque a pectore ruptis
 'Vivit? an' exclamo 'me quoque fata vocant?'
 'Vivit' ait timidus: *timidum* iurare coegi:
 30 Vix mihi teste deo credita vita tua est.
 [Ut rediit animus, tua facta requirere coepi.
 Narrat aeripedes Martis arasse boves,
 Vipereos dentes in humum pro semine iactos,
 Et subito natos arma tulisse viros:
 35 Terrigenas populos civili Marte peremptos
 Inplesse aetatis fata diurna suae.
 Devictus serpens. iterum, si vivat Iason,
 Quaerimus; alternant spesque timorque *vicem*.]
 Singula dum narrat, studio cursuque loquendi
 40 Detegit ingenio vulnera nostra suo.

cessare s. *obsequium* et hic et in 18 legisse Planudem putat Gudemann: nam utroque loco per eandem vocem (χαίρις... χαίριος) convertit.
 18. *officium* s Bentley, Schroder. 20. *futura* E pr. ω, edd. vett.
 28. *trahunt* s. 29. *timidus* (vel *timide*): *timidum* Heinsius, quem Sedlmayer recte secutus videtur. Certe codicum varietas versum archetypi mancum arguunt. *timidumque mihi* G s, *timidum* (vel *timide*) quod ait s Plan., *timidum quod amat* E s, *timidumque virum* s, *timidumque diu* s, *timidumque deos* Bentley: malim *timidumque Iovem*. 31. *Ut rediit animus* s, Heinsius recte, cf. xiii. 29: A. A. iii. 707: Fast. iii. 3, 333, v. 515. *Utque animus rediit* G ω, edd. recc. Sed 31-38 spurii sunt, ut Merkelio visum, nam *diurna* pro ἐφίμερα parum Latine dicitur vs. 36: *devictus*... *serpens* 37 poetam claudicantem arguit; denique totus locus vss. 10-14 inepte repetit. 37. *Devicto serpente* s, *Devictum serpentem* s. Fortasse, *Ut victus serpens*: conf. Planudem. 38. *vicem* Bentley:

- Heu! ubi pacta fides? ubi conubialia iura
 Faxque sub arsueros dignior ire rogos?
 Non ego sum furto tibi cognita: pronuba Iuno
 Adfuit et sertis tempora vinctus Hymen.
 45 At mihi nec Iuno, nec Hymen, sed tristis Erinys
 Praetulit infaustas sanguinolenta faces.
 Quid mihi cum Minyis, quid cum Dodonide pinu?
 Quid tibi cum patria, navita Tiphy, mea?
 Non erat hic aries villo spectabilis aureo,
 50 Nec senis Aeetae regia Lemnos erat.
 Certa fui primo, sed me mea fata trahebant,
 Hospita feminea pellere castra manu,
 Lemniadesque viros, nimium quoque, vincere norunt:
 Milite tam forti *causa* tuenda fuit.
 55 Urbe virum *iuvi*, tectoque animoque recepi:
 Hic tibi bisque aestas bisque cucurrit hiemps.
 Tertia messis erat, cum tu dare vela coactus
 Implesti lacrimis talia verba tuis:
 'Abstrahor, Hypsipyle, sed dent modo fata recursus,
 60 Vir tuus hinc abeo, vir tibi semper ero.
 Quod tamen e nobis gravida celatur in alvo,
 Vivat, et eiusdem simus uterque parens.'
 Hactenus: et lacrimis in falsa cadentibus ora
 Cetera te meminisse non potuisse loqui.

recte, vel si malis *uices*; cf. Met. xv. 409. *fidem* libri. 41. *Heus*
 GE: cf. Fast. iii. 485. 45, 46 spurii videntur. 47. *Dodonide*
 Planudes, quod verum esse evicit Gudeman, p. 65. Vide Comm. Angli-
 cum. *Tritonide* edd., cum libris omnibus. 49. *aureo* GE ω. *futuo*
spectabilis auro s. 50. redit P. *Non* ω. 51. *mala fata* P s,
mea fata E ω. 54. *forti causa* Merkel, *fortuna* P₁, *forti uita* P₂ GE
 ω Plan., *f. ripa* s, *f. vitta* Sedlmayer: *vittam* enim virginitatis signum
 esse; *forti, nauta, tuenda* fui ego olim. *causa* nunc verum iudico: *cā*
 eius compendium peperit *fortica* post *fortuna*. *porta* non displiceret.
 55. *iuvi* ego: cf. ii. 55: Met. xi. 281; 'petit urbe vel agro se iuvet:' Juv.
 iii. 211. *vidi* libri et Plan. inepte. 'τὸ *vidi* vehementer friget' HEIN-
 SIUS. *lectoque* Bentley. 56. *hiemps* P. 58. *suis* Heinsius,
 Bentley. 59. *se dent* P pr., *si dent* P₂ ω. 60. *abero* P.
 62. *sumus* P pr. 65. *concedis* G ma. pr. Merkel. *argon* G ω Merkel.
 qui ita scribit, Praef. p. xiii: 'Accusativi aeolici qui apparent *Ion* (Am.

- 65 Ultimus e sociis sacram conscendis in Argon.
 Illa volat; ventus concava vela tenet.
 Caerula propulsae subducitur unda carinae:
 Terra tibi, nobis aspiciuntur aquae.
 In latus omne patens turris circumspicit undas:
 70 Huc feror, et lacrimis osque sinusque madent.
 Per lacrimas specto, cupidaeque faventia menti
 Longius assueto lumina nostra vident.
 Adde preces castas inmixtaque vota timori,
 Nunc quoque te salvo persoluenda mihi.
 75 Vota ego persolvam? votis Medea fruetur?
 Cor dolet, atque ira mixtus abundat amor.
 Dona feram templis, vivum quod Iasona perdo?
 Hostia pro damnis concidat icta meis?
 Non equidem secura fui, semperque verebar,
 80 Ne pater Argolica sumeret urbe nurum.
 Argolidas timui: nocuit mihi barbara pelex:
 Non expectata vulnus ab hoste tuli.
 Nec facie meritisque placet, sed carmina novit,
 Diraque cantata pabula falce metit.
 85 Illa reluctantem curru deducere lunam
 Nititur et tenebris abdere solis equos;
 Illa refrenat aquas obliquaque flumina sistit;
 Illa loco silvas vivaque saxa movet;
 Per tumulos errat passis discincta capillis
 90 Certaue de tepidis colligit ossa rogis.

ii. 2, 45), *Heron* (Am. ii. 16, 31), *Argon* (hic et xii. 9), *Didon* (vii. 133), noti fuerunt Marciano Capellae cuius locus extat apud C. L. Schneider, Gr. ii. p. 3co.⁷

66. *vento* (? *ventis*) *concava vela tument* Francius, Bentley. 70. *a lacrimis* s. 71. *amanti* E, Volscus. 73. *atido* F s, Burmann: non recte. 76. *Dedolet* Bentley. Sed hic et sequens versus spurii videntur. 77. *perdam* GE ω Bentley. 78. *concidet* GE ω Bentley. 81. *Argolicas* GE ω Plan. 82. *expectata* P pr. ut videtur, Burmann, Merkel, Ehwald; *expectato* P corr. G ω, Jahn, Sedlmayer. 83. *meritis* P ue supra scripto ma. rec. *carmine* G ω. *novit* E pr. s, *mouit* G ω, P ex *mouet* corr. 84. *face* P pr. 85. *curru* Naugerus, tres codices Heinsii: *cursu* PE ω. Vid. Comm. 87. *fulmina* s, Bentley, mire. 89. *passi* P. *sparsis* E ω. 90.

Devovet absentis simulacraque cerea fingit,

Et miserum tenuis in iecur urget acus,

Et quae nescierim melius: male quaeritur herbis

Moribus et forma conciliandus amor.

95 Hanc potes amplecti thalamoque relictus in uno

Impavidus somno nocte silente frui?

Scilicet ut tauros, ita te iuga ferre coegit,

Quaque feros anguis, te quoque mulcet ope.

Adde, quod adscribi factis procerumque tuisque

100 Se cavet et titulo coniugis uxor obest.

Atque aliquis Peliae de partibus acta venenis

Imputat et populum, qui sibi credat, habet:

'Non haec Aesonides, sed Phasias Aetinae

Aurea Phrixiae terga revellit ovis.'

105 Non probat Alcimedea mater tua, consule matrem,

Non pater, a gelido cui venit axe nurus;

Illa sibi a Tanai Scythiaeque paludibus udae

Quaerat et a patria Phasidis usque virum.

colligat P.

91. *fingit* GE ω, *figit* P.

93, male s, *mage* PGE ω.

94. *Moribus* P post ras. in med. voc., *Mobilis* E, G ex *Nobilis* ma. 2.

99. *Abde* P pr.

100. *cavet* ego, *fauet* P, *facit* ma. pr. ut videtur,

nolet (2.?)

fauet G, *facit* E s, Ehwald, *fauet* edd. vett. Burmann, Merkel. πείθει Plan., quid vertebat? Leguleiorum formulas sapere verba poetae crediderim et eadem officina procusa qua illa 'cede bonis' ix. 110: 'tradet habendam' vii. 163: 'exhibiturus erat' x. 52, et similia. Metaphoram ex formulis iuris peritorum haustam esse docent verba *adscribi* et *titulo*. Cf. Cic. de Inv. ii. 41, 120: 'Amentiae fuit cum heredi vellet *cavere* id *adscribere* quo non adscripto nihilominus heredi caveretur.' Ne in praesenti infinitivo pro futuro haereas, mos erat ex antiquo in formulis servatus ita loquendi: cf. Cic. Att. i. 8: 'quod ille recusarit satisfacere amplius abs te non peti.' Huc pertinet usus verbi *cavere* in Carm. Fratr. Arv. 'Caverunt se adfuisse.' Quodammodo defendi *fauet* a Servio ad Georg. iv. 230 non nego. Is dicit: 'favere veteres etiam velle dixerunt.' Sed sensus *vult* hic non sufficeret: requiritur verbum, quo conatus ipsius Medae ut ita fieret, exprimeretur. *sese auct* S. Allen, Madvig; *iubet* Koch, *fauet* Birt, *Se uestat* Sedlmayer.

GE s.

103. *sed Phasias Aetinae* Heinsius, Salmasio et Meziriaco praecuntibus. *sed fil*///////// tum post ras. non in marg. *phasias* (sic non *fasias*) octae P (ma. 2.?), *filia fasias etc* G et sic fere ω. Planudes vertit: ἀλλ' ἡ Φάσιος Αἰήτου θυγάτηρ.

104. *revulsit* s, *revexit* Bentley,

fortasse recte. 105. *Alcimedea* ω.

106. *orbe nurus* s.

107.

a Tanai s, Naugerius, *tanais* PGE ω, *Tanai* Heinsius. *udae* s Heinsius,

- Mobilis Aesonide vernaque incertior aura,
 110 Cur tua pollicito pondere verba carent?
 Vir meus hinc ieras, cur non meus inde redisti?
 Sim reducis coniunx, sicut euntis eram.
 Si te nobilitas generosaque nomina tangunt,
 En ego Minoo nata Thoante feror.
 115 Bacchus avus: Bacchi coniunx redimita corona
 Praeradiat stellis signa minora suis.
 Dos tibi Lemnos erit, terra ingeniosa colenti;
 Me quoque dotalis inter habere potes.
 Nunc etiam pepereris: gratare ambobus, Iason;
 120 Dulce mihi gravidæ fecerat auctor onus.
 Felix in numero quoque sum, prolemque gemellam,
 Pignora Lucina bina favente dedi.
 Si quaeris, cui sint similes, cognosceris illis:
 Fallere non norunt; cetera patris habent.
 125 Legatos quos paene dedi pro matre ferendos,
 Sed tenuit coeptas sæva noverca vias.
 Medeam timui: plus est Medea noverca;
 Medæ faciunt ad scelus omne manus.
 Spargere quæ fratris potuit lacerata per agros
 130 Corpora, pignoribus parceret illa meis?
 Hanc hanc, o demens Colchisque ablata venenis,
 Diceris Hypsipyles praeposuisse toro!

undæ PGE ω, unde G.

nides PGE ω.

sollicito s. 110. pollicito Es, recte, polliciti P pr., polliciti ω.

uir non meus PG s. 111. cur non meus ω probante Heinsio, Bentley. Cf. x. 57.

114. notat hoante P pr. 118. quoque

///// sed l et s in rasura dispiciuntur. quod tales G s, correxit Salma-

sus: dotales servos significat. Cf. Aen. iv. 104: 'Dotalesque tuæ Tyrios

permittere dextrae;' res tales multi codd. edd. plurimi, me quoque, quot

tales, vel dotatas Heinsius. Salmasii coniectura est certa, nec tamen

omnibus satisfacit; opes tales Lindemann: Me res dotales Meziriacus.

119. preperer in properer (propeere apud Sedlmayerum) mutatum P.

125. Legatis s Burmann. 129. fratres P pr. laniata s Burmann.

130. Viscera Bentley. 131. Hanc hanc ego, Hanc P qui alteram

hanc more suo omiserat. Pronomen iteratum indignantis est: cf. Hor.

Epod. iv. 20: 'Hoc, hoc tribuno militum.' Hanc tamen G ω, Hanc o tu s.

- Turpiter illa virum cognovit adultera virgo :
 Me tibi teque mihi taeda pudica dedit ;
 135 Prodidit illa patrem : rapui de clade Thoanta ;
 Deseruit Colchos : me mea Lemnos habet.
 Quid refert, scelerata piam si vincit et ipso
 Crimine dotata est emeruitque virum ?
 Lemniadum facinus culpo, non miror, Iason :
 140 Quamlibet infirmis ipse dat arma dolor.
 Dic age, si ventis, ut oportuit, actus iniquis
 Intrasses portus tuque comesque meos,
 Obviaque exissem fetu comitante gemello,
 (Hiscere nempe tibi terra roganda fuit !)
 145 Quo vultu natos, quo me, scelerate, videres ?
 Perfidiae pretio qua nece dignus eras ?
 Ipse quidem per me tutus sospesque fuisses,
 Non quia tu dignus, sed quia mitis ego ;
 Pelicis ipsa meos implessem sanguine vultus,
 150 Quosque beneficiis abstulit illa suis.
 Medae Medea forem ! quod siquid ab alto
 Iustus adest votis Iuppiter ille meis,
 Quod gemit Hypsipyle, lecti quoque subnuba nostri
 Maereat et leges sentiat ipsa suas ;

133. uirgo] certe s, certe est s, furto Bentley. 135. caede P, l ma. pr. caede E s. 137. referā P, ex referat ut videtur correctum, G ω. uincit E s, uincet P, uincat s. 138. meruitque P, demeruitque s. 140. Quamlibet infirmis J. F. Heusinger, Q. inuitis C. Heusinger, non minus bene. Quamlibet ipse P, ð et iratis ma. 2. supra scriptis. Quae libet iratis s. Quod libet ad facinus G ω. Qualibet iratis, Riese. iste tuus (2.) Madvig. furor unus s, haud male. 142. meos P: meos ex meus ut videtur ma. pr. mutatum. 143. comitata E ω. 144. nonne GE s. foret E ω. 145. scelerate P. 146. Perfide quo pretio G s. 147. te P corr. ma. 2. 149. Pelicos P. 150. uenificiis P. illa tuas (scribe tuos) Bentley. 151. quod si quod P. 152. ades s. ille Heinsius, Bentley, quod valde placet, ipse libri. 153. suicuba ω, aequae bene. 154. nunciat G₂, sanciat s Heinsius, Burmann: non

- 155 Utque ego destituor coniunx materque duorum,
 A totidem natis orba sit illa viro.
 Nec male parta diu teneat peiusque relinquat:
 Exulet et toto quaerat in orbe fugam.
 Quam fratri germana fuit miseroque parenti
 160 Filia, tam natis, tam sit acerba viro.
 Cum mare, cum terras consumpserit, aera temptet;
 Erret inops, expses, caede cruenta sua.
 Haec ego coniugio fraudata Thoantias oro.
 Vivite devoto nuptaque virque toro!

VII.

DIDO AENEAE.

- Sic ubi fata vocant, udis abiectus in herbis
 Ad vada Maeandri concinit albus olor.
 Nec quia te nostra sperem prece posse moveri,
 Adloquor: adverso movimus ista deo.
 5 Sed merita et famam corpusque animumque pudicum
 Cum male perdiderim, perdere verba leve est.
 Certus es ire tamen miseramque relinquere Didon,
 Atque idem venti vela fidemque ferent?

recte. 155. *mater materque* Lindemann. 156. Ita PG: confer
 Madvigii Adversaria ii. 72. *aque uiro s*, Burmann, Merkel. *Cum*
totidem n. o. sit illa Lindemann ante Madvigium. 157. *mala* P s.
it(2.)
 161. *matre* P pr. *consumpsera* P. 162. *inobs* P. *expers* P ω.

VII. Explic. VI, Incipit VII. P, DIDO AENEAE add. P₂. In E s prae-
 mittitur distichon: *Accipe, Dardanide, moriturae carmen Elissae; Quae*
legis a nobis ultima uerba legis. 3. *Non s.* 4. *nouimus* P s.
averso uovimus s Heinsius, Bentley. *movimus* per se non laudandum,
 etsi defendi potest, post *moveri* tam brevi intervallo recurrens valde
 displicet. Mihi placeret *uovimus* si de hoc verbo metaphorice posito
 aliquid constaret. Cf. Hor. Ep. ii. 1, 225, 'tenui deducta poemata filo.' Vox
 et feminae et poetriae conveniret. 5. *merue* uel *merite* P, in *merui* uel
meriti ma. 2. mutatum, illud potius, P, *meriti famam* G ω: corr. Hein-

- Certus es, Aenea, cum foedere solvere naves,
 10 Quaeque ubi sint nescis, Italia regna sequi?
 Nec nova Carthago, nec te crescentia tangunt
 Moenia nec sceptro tradita summa tuo?
 Facta fugis, facienda petis: quaerenda per orbem
 Altera, quaesita est altera terra tibi.
 15 Ut terram invenias, quis eam tibi tradet habendam?
 Quis sua non notis arva tenenda dabit?
 Alter habendus amor tibi restat et altera Dido:
 Quamque iterum fallas, altera danda fides.
 Quando erit, ut condas instar Carthaginis urbem,
 20 Et videas populos altus ab arce tuos?
 Omnia ut eveniant, nec *di* tua vota morentur,
 Unde tibi, quae te sic amet, uxor erit?
 Uror, ut inducto ceratae sulphure taedae:
 26 Aenean animo noxque diesque refert.
 Ille quidem male gratus et ad mea munera surdus
 Et quo, si non sim stulta, carere velim:
 Non tamen Aenean, quamvis male cogitat, odi,
 30 Sed queror infidum questaque peius amo.
 Parce, Venus, nurui, durumque amplectere fratrem,
 Frater Amor; castris militet ille tuis.
 Aut ego quem coepi, neque enim dedignor, amare,
 Materiam curae praebeat ille meae.

sus. *Didon* P. 8. *uerba* P s. 10. *nescit* P pr. *rena* P pr. 11. *mea* E s Bentley. *cartago* PG. *surgentia* s. 13. *fugienda* in *facienda* mutatum P, *fugienda* s. 15. *Ut tamen* Bentley. 16. *terenda* G₂, Merkel. 17. Ita s, Burmann. *Alter amor tibi est habendus et P. A. a. t. et exstat h. GE s (habenda et G). A. a. t. restat habendus et s vulgo. A. a. tibi restat? habendast altera Dido* Birt, Ehwald. Fortasse ulcus gravius versum insedit, si vere Ovidii sunt 17, 18, de quo dubito. Nam sensum importunissime interrumpunt. 19. *erat* P s. 19, 20 post 14 ponit Birt. 21. *ut eueniant* E s, Heinsius, qui scribit P idem a manu prima exhibere, edd. plerique; *si ueniant* GP (*si* ma. 2. supra ras.) ω. Sedlmayer. *di* van Lennep, collatis xviii. 5: xix. 95: Met. viii. 71. *te* libri. 23. Post hunc uersum inseritur in F s edd. vett. quibusdam, etiam Burmanni: Ut pia fumosis addita tura rogis, Aeneas oculis semper vigilantis inhaeret: cum varietate lectionis. 26. *dies* P. 29. *cogitet* ω. 33. *Aut* P, A///// (*A* in ras.) G. *Atque* E s. *quem* ω.

- 35 Fallor, et ista mihi falso iactatur imago :
 Matris ab ingenio dissidet ille suae.
 Te lapis et montes innataque rupibus altis
 Robora, te saevae progenuere ferae,
 Aut mare, quale vides agitari nunc quoque ventis,
 40 Quo tamen adversis fluctibus ire paras.
 Quo fugis? obstat hiemps: hiemis mihi gratia prosit.
 Aspice, ut eversas concitet Euris aquas.
 Quod tibi malueram, sine me debere procellis:
 Iustior est animo ventus et unda tuo.
 45 Non ego sum tanti—quid non censeris inique?—
 Ut pereas, dum me per freta longa fugis.
 Exerces pretiosa odia et constantia magno,
 Si, dum me careas, est tibi vile mori.
 Iam venti ponent, strataque aequaliter unda
 50 Caeruleis Triton per mare curret equis.
 Tu quoque cum ventis utinam mutabilis esses!
 Et, nisi duritia robora vincis, eris.
 Quid, si nescires, insana quid aequora possunt?
 Expertae totiens tam male credis aquae?
 55 Ut pelago suadente etiam retinacula solvas,
 Multa tamen latus tristia pontus habet.

edd. vett. recte. *quae* PGE s, Plan. *quae* ... *amorem* Madvig. 36. *suo* P in *suae* corr. ma. 2. *suo* erunt qui legant. 37. *montis* P. *elataque* Bentley. 40. *Quod* s, Heinsius, quod mihi suadere Iacobum Henry memin. *flatibus* Bentley. 43. *maluerim* s, *debueram* G s. 45. Ita P, o ma. 2. supra *quid* scripto, *us* in *censeris* in ras. sed certe aut *censeris* aut *cesseris* fuit. Quod dicit Keilius apud Merkelium P *mereris* quod rettulit Heinsius *terroris*, hi doctissimi viri aequae falsi sunt. Valeant igitur coniecturae quae istis lectionibus innitantur, velut *metiris* Madvigii, *mercaris* et *mentiris* meae, *tu reris* Heinsii. *censeris* unice verum mihi videtur, difficilisque lectio peperit varietatem codicum magnam. *quod non cenaris* ut videtur sub ras. G, *censeris* G ma. sec. *quamvis merearis inique* s (cod. Trev.) edd. vett. Burmann, Jahn, Loers. *quod non verearis* Merkel. *quid ni cuncteris* Ehwald. *quod non censeris* Plan. *quid enim causeris* Schenkl. *quid non causeris* malim. *quid enim verearis* Riese. *quamvis censeris* Heinsius, vel *quantum censeris*. *quamvis censebis* Burmann. Interpolationes codicum recentiorum enumerare inutile est. 47. *magna* P. 48. *fugias* GF Plan. 53. *possint* E s. 54.

- Nec violasse fidem temptantibus aequora prodest:
 Perfidiae poenas exigit ille locus.
 Praecipue cum laesus amor, quia mater Amorum
 60 Nuda Cytheriacis edita fertur aquis.
 Perdita ne perdam, timeo, noceamve nocenti,
 Neu bibat aequoreas naufragus hostis aquas.
 Vive precor: sic te melius quam funere perdam:
 Tu potius leti causa ferere mei.
 65 Finge, age, te rapido (nullum sit in omine pondus)
 Turbine deprendi: quid tibi mentis erit?
 Protinus occurrent falsae periuria linguae
 Et Phrygia Dido fraude coacta mori;
 Coniugis ante oculos deceptae stabit imago
 70 Tristis et effusis sanguinolenta comis.
 Quid tanti est *ut* tum 'merui! concedite!' dicas,
 Quaeque cadent, in te fulmina missa putes?
 Da breve saevitiae spatium pelagique tuaeque:
 Grande morae pretium tuta futura via est.
 75 Nec mihi tu curae; puero parcat^our Iulo: |
 Te satis est titulum mortis habere meae.
 Quid puer Ascanius, quid *commeruere* Penates?
 Ignibus ereptos obruet unda deos?
 Sed neque fers tecum, nec, quae mihi, perfide, iactas,
 80 Presserunt umeros sacra paterque tuos.
 Omnia mentiris, neque enim tua fallere lingua
 Incipit a nobis, primaque plector ego.

quam s Merkel.
 age te] agite P.
 ex ad corr. ma. 2. P.

60. Uda Bentley.

62. hospes Riese.

65.

68. frigia P, tyria G s, troica E.

70. et

71. ut tum Madvig, ut ipse quoque vidi.

titulum P, totum G ω.

72. flumina P.

75. Ita PG s. tu parcas

s Planudes, edd. vett. Burmann, parcat^our s, Jahn. Fortasse: nec mihi tu curo parcas: parcat^our Iulo. Sed 75, 76 spurii videntur.

77. quid

commeruere ego. Cf. Fast. i. 362: 'Quid bos, quid placidae commeruistis oves?' quid meruere P, ii add. ma. 2.: quid di meruere G ω vulgo. Sed di Penates nusquam dixit Ovidius, et deos in pentametro nimis cito post di repetitur. In mentem venit etiam: quid, dic, meruere.

81. nec

P. 82. primaue Bentley. plector P s.

85. Hoc P s, Haec G ω.

Si quaeras, ubi sit formosi mater Iuli,

Occidit a duro sola relictā viro.

85 Haec mihi narraras: at me movere: merentem

Ure: minor culpa poena futura mea est.

Nec mihi mens dubia est, quin te tua numina damnent:

Per mare, per terras septima iactat hiemps.

Fluctibus eiectum tuta statione recepi

90 Vixque bene audito nomine regna dedi.

His tamen officiis utinam contenta fuisset,

Et mihi concubitus fama sepulta foret!

Illa dies nocuit, qua nos declive sub antrum

Caeruleus subitis compulit imber aquis.

95 Audieram vocem: nymphas ululasse putavi;

Eumenides fati signa dedere mei.

Exige, laese pudor, poenas violatæ † Sychaei . . .

*

*

*

Ad quas, me miseram, plena pudoris eo.

Est mihi marmorea sacratus in aede Sychaeus:

100 Oppositae frondes velleraque alba tegunt:

Hinc ego me sensi noto quater ore citari;

Ipse sono tenui dixit 'Elissa, veni!'

Nulla mora est, venio; venio tibi debita coniunx;

Sum tamen admissi tarda pudore mei.

105 Da veniam culpa: decepit idoneus auctor:

Invidiam noxae detrahit ille meae.

nec me Burmann, *haec me* Sedlmayer, *di me monuere* Madvig, *nouere*
va numina (2.)

E ω. 86. *Inde* G s, *Illa* E s P ma. 2. Planudes. 87. *te munera*

P, *mea munera* s Bentley. *damnant* P s. 89. *Syrtribus* Bentley.

90. *nomina* P pr. 91. *contesta* P₁. 92. *Nec . . . concubitu* Werfer.

96. *fati . . . mei* van Lennep, *fatis . . . meis* libri. 97. *sicco* ut videtur

P pr., in *sycheu* corr. ma. 2., *sychei* G. Ante *Sychaei* sine dubio erat lacuna

in archetypo, quam cod. Regius Heinsii et cod. Trev. in marg. sic explebant:

violata[que lecti (sic cod. Trev. in cod. Reg. lacuna)] Iura nec ad manes fama

retenta meos Vosque mei Manes animaeque cinisque (umbræque Bentley)

Sychaei. 100. *Appositae* s Riese. 102. *dixite lassæ* P. 103.

uenio semel P. *dedita* P, male: cf. xx. 8. 104. *Sed* s. *amissi* P, *amisso*

- Diva parens seniorque pater, pia sarcina nati,
 Spem mihi mansuri rite dedere viri.
 Si fuit errandum, causas habet error honestas:
 110 Adde fidem, nulla parte pigendus erit.
 Durat in extremum vitaeque novissima nostrae
 Prosequitur fati, qui fuit ante, tenor.
 Occidit internas coniunx mactatus ad aras,
 Et sceleris tanti praemia frater habet;
 115 Exul agor cineresque viri patriamque relinquo
 Et feror in duras hoste sequente vias;
 Adplicor ignotis fratrique elapsa fretoque
 Quod tibi donavi, perfide, litus emo.
 Urbem constitui lateque patentia fixi
 120 Moenia finitimis invidiosa locis.
 Bella tument: bellis peregrina et femina temptor,
 Vixque rudis portas urbis et arma paro.
 Mille procis placui, qui me coiere querentes
 Nescioquem thalamis praeposuisse suis.
 125 Quid dubitas vinctam Gaetulo tradere Iarbae?
 Praebuerim sceleri bracchia nostra tuo.
 Est etiam frater, cuius manus impia possit
 Respergi nostro, sparsa cruore viri.
 Pone deos et quae tangendo sacra profanas:
 130 Non bene caelestis impia dextra colit.
 Si tu cultor eras elapsis igne futurus,
 Paenitet elapsos ignibus esse deos.
 Forsitan et gravidam Didon, scelerate, relinquas,
 Parsque tui lateat corpore clausa meo.

meo GE ω. pudere P pr. 108. tori Merkel cum G (thori), fortasse recte.

109. errandum P. 111. Duret P s. 113. in terras P (interrus) GE s, internas s edd. vett., Herceas Heinsius, Sedlmayer, infernas D. Heinsius. 116. duras PG ω, Plan., dubias cod. Basiliensis: cf. xvi. 21.

118. cmi P pr. G ω. 119. potentia cod. Reg. Heinsii. fi /// xi P, fuit finxi ut s habent; feci s, vidi Burmann, ieci Heinsius: quibus addam duxi. 121. perigrina P. 122. Virque P pr. 123. coire P.

124. meis G pr. ω Plan. 125. vinctam GE s. tarbae P. 127.

poscit s Plan. edd. vett. 133. dido P: cf. vi. 65. 135. fatis om.

- 135 Accedet fatis matris miserabilis infans,
 Et nondum nati funeris auctor eris,
 Cumque parente sua frater morietur Iuli,
 Poenaeque conexos auferet una duos.
 'Sed iubet ire deus.' vellem, vetuisset adire,
 140 Punica nec Teucris pressa fuisset humus.
 Hoc duce nempe deo ventis agitaris iniquis
 Et teris in rapido tempora longa freto!
 Pergama vix tanto tibi erant repetenda labore,
 Hectore si vivo quanta fuere forent.
 145 Non patrium Simoenta petis, sed Thybridis undas:
 Nempe ut pervenias, quo cupis, hospes eris.
 Utque latet vitatque tuas abstrusa carinas,
 Vix tibi continget terra petita seni.
 Hos potius populos in dotem, ambage remissa,
 150 Accipe et advectas Pygmalionis opes.
 Ilion in Tyriam transfer felicius urbem,
 Resque loco regis sceptraque sacra tene.
 Si tibi mens avida est belli, si quaerit Iulus,
 Unde suo partus Marte triumphus eat,
 155 Quem superet, nequid desit, praebebimus hostem:
 Hic pacis leges, hic locus arma capit.
 Tu modo, per matrem fraternaue tela, sagittas,
 Perque fugae comites, Dardana sacra, deos,

P pr. *matris* ut videtur sub ras. et *fatibus matris* supra scriptum ma. 2.
 136. nato Heinsius. 138. *auferat* P. 139. *deos* P pr. *uellem*
u. adire om. P pr. add. ma. 2. 141. *uentos* P pr. 145. *Thybridis*
 Riese, *tybridis* P pr., *tybridis* P ma. 2., *tibridis* GE ω edd. vett.: cf.
 Met. xv. 432; *Thybridis* Heinsius, Burmann, edd. recc. 149.
populos potius P ω. 150. *auectas* Heinsius, Bentley. 151. *in*
Tyriam] *iterriam* P. 152. *Resque* scripsi. Cf. Fast. v. 125: 'res caeli
 tenuit:'. Met. vi. 677: 'Sceptra loci rerumque capit moderamen.' Rasura
 in P ita tamen ut *loco* clare legi possit, et vestigia primae litterae appareant
 quae littera facile R nullo modo M nec S fuisse potest. *Inque loco* P ma.
 2. supra ras., GE s, Plan. ut videtur. *Hancque loco* cod. Leidensis, Merkel.
Hancque, locum Burmann. *Iamque locum* ego olim, Ehwald. *Hicque*
loco s, *Hicque locum* edd. vett. aliquot, Jahn. *Sisque loco* Shuckburgh,
 Sedlmayer. *Meque loco regis* Birt. *Inque loco regis sceptrata* s
 Plan.? edd. vett. aliquot. *regia sceptrata* GE. 155. *Quod superest* P s.

- Sic superent, quoscumque tua de gente reporta/
 160 Mars ferus, et damni sit modus ille tui,
 Ascaniusque suos feliciter impleat annos,
 Et senis Anchisae molliter ossa cubent!—
 Parce, precor, domui, quae se tibi tradit habendam:
 Quod crimen dicis praeter amasse meum?
 165 Non ego sum Phthias magnisve oriunda Mycenis,
 Nec steterunt in te virque paterque meus.
 Si pudet uxoris, non nupta, sed hospita dicar:
 Dum tua sit Dido quidlibet esse feret.
 Nota mihi freta sunt Afrum frangentia litus:
 170 Temporibus certis dantque negantque viam.
 Cum dabit aura viam, praebebis carbasa ventis:
 Nunc levis eiectam continet alga ratem.
 Tempus ut observem, manda mihi: serius ibis,
 Nec te, si cupies, ipsa manere sinam.
 175 Et socii requiem poscunt, laniataque classis
 Postulat exiguas semirefecta moras.
 Pro meritis et siqua tibi debebimus ultra,
 Pro spe coniugii tempora parva peto,
 Dum freta mitescunt et amor, dum tempore et usu
 180 Fortiter edisco tristia posse pati.
 Si minus, est animus nobis effundere vitam:
 In me crudelis non potes esse diu.

Quod superet E, qui post hunc versum deficit. 157. *tui* P. *patrem* P ω. 159. *tuo* P pr. *reportat* Mars ferus Madvig: *reportas*, Mars ferus libri, vulgo. 162. *senes* P pr. 164. *deum* P pr. 165. *Phthias* Heinsius, Plan., *phithias* P, sed *s* ut videtur post insertum, *pytia* G, *Pthia* edd. recc. plerique. *magnisve* Burmann, *magnisque* PG, *magnis* ω. 166. *steterunt* P₁, *steterant* P₂ G ω. 169. *plangentia* Heinsius, Bentley. *latus* P. 171. *Cum debitar auiam* P₁, corr. P₂. 172. *S///// levis eiectam* P, *Nunc* supra ras. P₂. *Sed* fuit sub ras. secundum Sedlmayerum; nihil affirmo. *euectam* Madvig: *euictam* malim. *eiecta* *leuem* coni. Merkel. 173. *certius* s, *tutius* s. 174. *cupias* G ω. 177. *ultro* P. 178. *coniugi* P₂, *coniuge* P₁. 179. *mitescunt* P, *mitescant* G ω. *temperet* ///// *usum* ma. sec. supra scriptum P, *te* // (2.) corr. Salmasius. *forte tepescat* G, et *amorem temperat usus* Shuckburgh. 180. *ediscam* G s. 181. *Sin* s. 184. *enses* P₁.

Aspicias utinam, quae sit scribentis imago:
 Scribimus, et gremio Troicus ensis adest,
 185 Perque genas lacrimae strictum labuntur in ensem,
 Qui iam pro lacrimis sanguine tinctus erit.
 Quam bene conveniunt fato tua munera nostro!
 Instruis inpena nostra sepulcra brevi.
 Nec mea nunc primum feriuntur pectora telo:
 190 Ille locus saevi vulnus amoris habet.
 Anna soror, soror Anna, meae male conscia culpae,
 Iam dabis in cineres ultima dona meos.
 Nec consumpta rogis inscribar ELISSA SYCHAEI,
 Hoc tamen in tumuli marmore carmen erit:
 195 PRAEBVIT AENEAS ET CAUSAM MORTIS ET ENSEM;
 IPSA SVA DIDO CONCIDIT VSA MANU.

VIII.

HERMIONE ORESTI.

Pyrrhus Achillides, animosus imagine patris,
 Inclusam contra iusque piumque tenet.
 5 Quod potui, renui, ne non invita tenerer;
 Cetera femineae non valere manus.
 'Quid facis, Aeacide? non sum sine vindice;' dixi:
 'Haec tibi sub domino est, Pyrrhe, puella suo.'
 Surdior ille freto clamantem nomen Orestis
 10 Traxit inornatis in sua tecta comis.

187. *fato* ω Plan., *facto* PG s., quod non temere spernendum: cf. x. 70.

191. *culpa* P a ma. 2.

193. *Et consumpta* Bentley.

194.

e P₁. *margin*e Bentley.

196. *icta* Bentley.

VIII. Explicit VII. Incipit VIII P ma. 2. HERMIONE ORESTO P ma. rec.

1. In edd. vett. Aldina et Burmanni praemittitur distichon: *Alloquor Hermionen nuper fratremque virumque; Nunc fratrem; nomen coniugis alter habet.* Codicum auctoritate caret. 2. Accusativum requiro: an *Hermionen* pro *Inclusam*, vel *Me clausam* legendum? 5. *renui* supra ras. P. 9. *Surchos* (aut *Surohos*) ille P₁. *orestes* P₁.

- Quid gravius capta Lacedaemone serva tulissem,
 Si raperet Graias barbara turba nurus?
 Parcius Andromachen vexavit Achaia victrix,
 Cum Danaus Phrygias ureret ignis opes.
- 15 At tu, cura mei si te pia tangit, Oreste,
 Inice non timidas in tua iura manus.
 An siquis rapiat stabulis armenta reclusis,
 Arma feres, rapta coniuge lentus eris?
 Sit socer exemplo, nuptae repetitor ademptae,
- 20 [Nupta foret Paridi mater ut ante fuit.]
 Nec tu mille rates sinuosaque vela pararis
 Nec numeros Danai militis; ipse veni.
- 25 Sic quoque eram repetenda tamen, nec turpe marito,
 Aspera pro caro bella tulisse toro.
 Quid, quod avus nobis idem Pelopeius Atreus,
 Et, si non esses vir mihi, frater eras?
 Vir, precor, uxori, frater succurre sorori:
- 30 Instant officio nomina bina tuo.
 Me tibi Tyndareus, vita gravis auctor et annis,
 Tradidit: arbitrium neptis habebat avus;
 At pater Aeacidæ promiserat inscius acti:
 Plus quo, quo prior est ordine, possit avus.
- 35 Cum tibi nubebam, nulli mea taeda nocebat;
 Si iungar Pyrrho, tu mihi laesus eris.

11. *tulessem* P pr. 12. *gradus* P₁. 14. *ignes* P₁. 15. *orestes* ω.

18. *feras* P, *feres* s. 19. *repetitus* P pr. Post hunc versum aut intercidit distichon, aut, quod verius, pentameter genuinus loco deiectus est ab adulterino. Lacunam ita explent s et edd. Ven. 1474 et Parmensis: Cui pia militiae causa puella fuit: Si socer (*pater* s) ignavus vacua (vidua s) stertisset (*plorasset* s, *stetisset* s, *sedisset* marg. edd. Micylli et Bersmanni) in aula. Fieri potest ut pentameter genuinus quem desideramus hic sit. 19. *Sit* libri, *Si* Merkel, qui totum distichon exulare iussit primus; *Sis* (*socer exemplo est*) Riese. 21. *sinuotaque* P₁. *parares* P. 22. *numeros* P pr., *numerus* P₂ G ω. *uires* Bentley. 27. *Quid quid* P₁. 28. *esset* P pr. 31. *meritis gravis* Bentley. 33. *Ut ... promiserit* Bentley. *cacidæ* G ω. *Aecio* P, *Aecio* Riese, Sedlmayer. 34. *Plus quo, quo* (vel *qui*) scripsi: cf. xx. 76. *Plus quoque* P, *qui* supra per compendium scripto ma. 2. *Pius quoque qui* G ω vulgo. Bentleyus malebat: *Plus patre quo* longius a libris

- Et pater ignoscet nostro Menelaus amori:
 Succubuit telis praepetis ipse dei;
 Quem sibi permisit, genero concedet amorem;
 40 Proderit exemplo mater amata suo.
 Tu mihi, quod matri pater est; quas egerat olim
 Dardanius partis advena, Pyrrhus agit.
 Ille licet patriis sine fine superbiat actis:
 Et tu, quae referas facta parentis, habes.
 45 Tantalides omnis ipsumque regebat Achillem;
 Hic pars militiae, dux erat ille ducum.
 Tu quoque habes proavum Pelopem Pelopisque paren-
 tem;
 Si medios numeres, a Iove quintus eris.
 Nec virtute cares; arma invidiosa tulisti:
 50 Sed tu quid faceres? induit illa pater.
 Materia vellem fortis meliore fuisses:
 Non lecta est operi, sed data causa tuo.
 Hanc tamen implesti, iuguloque Aegisthus aperto
 Tecta cruentavit, quae pater ante tuus.
 55 Increpat Aeacides laudemque in crimina vertit,
 Et tamen aspectus sustinet ille meos.
 Rumpor, et ora mihi pariter cum mente tumescunt,
 Pectoraque inclusis ignibus usta dolent.
 Hermione coram quisquamne obiecit Oresti,
 60 Nec mihi sunt vires, nec ferus ensis adest?
 Flere licet certe: flendo defundimus iram,
 Perque sinum lacrimae fluminis instar eunt.

recedens. *possit* s. edd. vett., *posset* PG ω, *pollet* Bentley. 35. *nullum*
 P₁. 38. *Succubui* P₁. 39. *concedit* P₁, G₁. *amorem* P, sed *em*
 ma. 2. supra ras. 41. *gesserat* G ω. 42. *partis* P₁. *degit* P₁,
 corr. ma. pr. 43. *acitis* P. 45. *omnes* P₂. *petebat* P. An
premebat? 47. *habes* om. P, qui supra quoque ma. 2. ut videtur scripto.
 48. *medios* Nodellius, Heinsius, Bentley, *melius* libri, vulgo. *ab* Hein-
 sius. 50. *tu* om. P₁. *pater* P₁, *patrem* P₂ G ω, correxit Naugerius.
 55. *crimine* P s. 59. *ne* om. P₁. 60. *enses* P₁. 61. *defundimus*
 P, *dispargimus* G, *diffundimus* G₂ ω. 62. *Inque* G₁. 63. Ita s

- Has solas habeo semper semperque profundo:
 Ument incultae fonte perenne genae.
- 65 Num generis fato, quod nostros errat in annos,
 Tantalides matres apta rapina sumus?
 Non ego fluminei referam mendacia cygni
 Nec querar in plumis delituisse Iovem.
 Qua duo porrectus longe freta distinet Isthmos,
- 70 Vecta peregrinis Hippodamia rotis;
 [Castori Amyclaeo et Amyclaeo Polluci
 Reddita Mopsopia Taenaris urbe soror;]
 Taenaris Idaeo trans aequora ab hospite rapta
 Argolicas pro se vertit in arma manus.
- 75 Vix equidem memini, memini tamen: omnia luctus,
 Omnia solliciti plena timoris erant.
 Flebat avus Phoebeque soror fratresque gemelli,
 Orabat superos Leda suumque Iovem;
 Ipsa ego, non longos etiam tunc scissa capillos,
- 80 Clamabam 'sine me, me sine, mater, abis?'
 Nam coniunx aberat:—ne non Pelopeia credar,
 Ecce, Neoptolemo praeda parata fui.
 Pelides utinam vitasset Apollinis arcus!
 Damnaret nati facta proterva pater.
- 85 Nec quondam placuit nec nunc placuisset Achilli
 Abducta viduum coniuge flere virum.
 Quae mea caelestis iniuria fecit iniquos?
 Quodve mihi miserae sidus obesse querar?

Burm. *semper habeo* P s, *habeo semper solasque* G. Nempe *semper* in archetypo semel tantum scriptum turbas dedit. 65-82 aut spurii

aut graviter interpolati. Vide Commentarium Anglicum. 65. *N!!!!*

P, *Hoc* G. *fatum* ω. *era* Inannos P, *errat in annos* G ω vulgo. *durat* Heinsius. Bentley. 66. *repina* P pr. 69. *porrectis* P₁. *destinat* PG s. *hemos* P₁, *hismos* (non *hishmos*) P₂. 70. *iphotamia* P. 71, 72 spurios arguit *Castori* elisum. 72. *tenari* P₁, *tindaris* P₂, *Tyntaris* G, *Tyndaris* ω. 73. *tenaris* P₁, *tindaris* P₂. 75. *memini* semel P₁. 77. *flebatque* G ω l'lan. Hoc parum feliciter defendit Gudeman p. 23. *phoebeque* PF, corr. Meziriacus. 79. *etiam tunc* P s, *etiam tum* G s. 83. *apollinis* P. 84. *gnati* P₁. 88. *Quod*

- Parva mea sine matre fui, pater arma ferebat,
 90 Et duo cum vivant, orba duobus eram.
 Non tibi blanditias primis, mea mater, in annis
 Incerto dictas ore puella tuli,
 Non ego captavi brevibus tua colla lacertis
 Nec gremio sedi sarcina grata tuo;
 95 Non cultus tibi cura mei, nec pacta marito
 Intravi thalamos matre parante novos.
 Obvia prodieram reduci tibi, vera fatebor,
 Nec facies nobis nota parentis erat:
 Te tamen esse Helenen, quod eras pulcherrima, sensi:
 100 Ipsa requirebas, quae tua nata foret.
 Pars haec una mihi, coniunx bene cessit Orestes:
 Is quoque, ni pro se pugnat, ademptus erit.
 Pyrrhus habet captam reduce et victore parente:
 Hoc munus nobis diruta Troia dedit!
 105 Cum tamen altus equis Titan radiantibus instat,
 Perfruor infelix liberiore malo;
 Nox ubi me thalamis ululantem et acerba gementem
 Condidit in maesto procubuique toro,
 Pro somno lacrimis oculi funguntur obortis,
 110 Quaque licet, fugio sicut ab hoste viro.
 Saepe malis stupeo rerumque oblita locique
 Ignara tetigi Scyria membra manu,
 Utque nefas sensi, male corpora tacta relinquo
 Et mihi pollutas credor habere manus.
 115 Saepe Neoptolemi pro nomine nomen Orestis
 Exit, et errorem vocis ut omen amo.

mihi vae miserae ω, Heinsius, Sedlmayer. Cf. iii. 82: xxi. 169: Ibin 207.
 99. *helenem* P. 100. *requirebar* P₁. *nota* P₁. 102. *me* malim.
pugnat P, *pugnet* G. 104. *Hoc munus nobis* G s Merkel. *Et minus*
a nobis P. *Munus et hoc nobis* s Plan. edd. ante Merkelium plerique.
Et minus hoc nobis edd. Venn. et Vinc. *Munus et a!* Ehwald. Conicio
Et vulnus nobis. tulit G s, Merkel, edd. aliquot. 107. *acerua*
 P. 111. *stupeo nerusque* P₁. 112. *cyria* P. 117. *oro* P s.

Per genus infelix iuro generisque parentem,
 Qui freta, qui terras et sua regna quatit,
 Per patris ossa tui, patrui mihi, quae tibi debent,
 120 Quod se sub tumulto fortiter ulta iacent:
 Aut ego praemoriar primoque exstinguar in aevo,
 Aut ego Tantalidae Tantalus uxor ero.

IX.

DEIANIRA HERCULI.

Gratulor Oechaliam titulis accedere nostris,
 Victorem victae subcubuisse queror.
 Fama Pelasgiadas subito pervenit in urbes
 Decolor et factis infitianda tuis,
 5 Quem numquam Iuno seriesque inmensa laborum
 Fregerit, huic Iolen inposuisse iugum.
 Hoc velit Eurystheus, velit hoc germana Tonantis.
 Laetaque sit vitae labe noverca tuae.
 At non ille velit, cui nox (sic creditur) una
 10 Non tanti, ut tantus conciperere, fuit.
 Plus tibi quam Iuno, nocuit Venus: illa premendo
 Sustulit, haec humili sub pede colla tenet.

120. *se* P ω , *sic* G s, *se* Burmann, Jahn, Ehwald, *sic* Loers, Merkel, cui codex
 G, deliciae suae, nonnunquam falsa suasit, Sedlmayer. 121. ^{m(2.)}*prio*///*que*
 P. *exuar* P₁.

IX. Explicit VIII. Incipit VIII (P ma. 2.). DEIANIRA HERCULI P
 ma. 3. In s (Excerptis Puteani et cod. Reg.) et edd. vett. praemittitur
 distichon: *Mittor ad Alciden a coniuge conscia mentis Littera, si coniunx*
Deianira tua est.

1. *oethaliam* P. *uestris* s Heinsius, male. 3. *pelasgiadas* a m. 1.,
pelasgiades a ma. 2. P, *Pelasgiacas* s, Bentley. 4. *Discolor* s,
 Bentley; in uno codice cum glossa *priori famae tuae.* 9. *uelit* s,
uenis PG ω , *uenit* s. *sic* P pr. c erasa, si G ω edd. vett. aeque bene.
 10. *tanti* PG ω , *tanta* s (codex Moreti), Jahn, Loers, Lennep; *satis*

- Respice vindicibus pacatum viribus orbem,
 Qua latam Nereus caeruleus ambit humum.
- 15 Se tibi pax terrae, tibi se *tuta* aequora debent,
 Implesti meritis solis utramque domum.
 Quod te laturum est, caelum prius ipse tulisti:
 Hercule supposito sidera fulsit Atlans.
- 20 Quid nisi notitia est misero quaesita pudori,
 Si cumulus turpis facta priora notat?
 Tene ferunt geminos pressisse tenaciter angues,
 Cum tener in cunis iam Iove dignus eras?
 Coepisti melius, quam desinis; ultima primis
 Cedunt: dissimiles hic vir et ille puer.
- 25 Quem non mille ferae, quem non Stheneleus hostis,
 Non potuit Iuno vincere, vincit Amor.
 At bene nupta feror, quia nominer Herculis uxor,
 Sitque socer, rapidis qui tonat altus equis.
 Quam male inaequales veniunt ad aratra iuveni,
 30 Tam premitur magno coniuge nupta minor.
 Non honor est sed onus species laesura ferentis:
 Siqua voles apte nubere, nube pari.
 Vir mihi semper abest, et coniuge notior hospes,
 Monstraque terribiles persequiturque feras.
- 35 Ipsa domo vidua votis operata pudicis
 Torqueor, infesto ne vir ab hoste cadat;
 Inter serpentes aprosque avidosque leones
 Iactor et haesuros terna per ora canes.

Slichtenhorst ex codd. 12. *humilis* PG ω Bentley, Ehwald. 15. *Si* P pr. *tuta* Heinsius, *tota* libri, Burmann, Merkel. Sollennis inter has voces confusio. 18. *atlans* P, *athlas* P ma. rec. 20. *cumulus* P, *cumulas* P₂G ω, *maculas* s Heinsius, Bentley, *macula stupri* f. *p. notas* s. Burmann. *turpis* ego, *stupri* PG ω, *strupi* s. *turpi* coni. Heinsius: in nullo codice inuenitur. *nota* PG ω; *si cumulus stupri facta priora notat* J. Douza ex suo codice, Ehwald. Sed ut monuit Heusinger non stupratam Iolen sed iugum ab ea impositum hic exprobrat Deianira. 27. *nominer* Heinsius ex uno codice, *nominor* PG ω. 32. *nube* om. P pr. 38. *haesuros* PG ω, *csuros* s Heinsius, *hausuros* coni. Postgate. *terna* P, *cerno* G ω. *ora* G cod. Vat. Heinsii, Plan.,

- Me pecudum fibrae simulacraque inania somni
 40 Ominaque arcana nocte petita movent.
 Aucupor infelix incertae murmura famae,
 Speque timor dubia spesque timore cadit.
 Mater abest queriturque deo placuisse potenti,
 Nec pater Amphitryon nec puer Hyllus adest.
 45 Arbitr Eurystheus irae Iunonis iniquae
 Sentitur nobis iraque longa deae.
 Haec mihi ferre parum: peregrinos addis amores,
 Et mater de te quaelibet esse potest.
 Non ego Partheniis temeratam vallibus Augen,
 50 Nec referam partus, Ormeni nympha, tuos;
 Non tibi crimen erunt, Teuthrantia turba, sorores,
 Quarum de populo nulla relictæ tibi est:
 Una, recens crimen, defertur adultera nobis,
 Unde ego sum Lydo facta noverca Lamo.
 55 Maeandros, terris totiens errator in isdem,
 Qui lassas in se saepe retorquet aquas,
 Vidit in Herculeo suspensa monilia collo,
 Illo, cui caelum sarcina parva fuit.
 Non puduit fortis auro cohibere lacertos,
 60 Et solidis gemmas opposuisse toris?
 Nempe sub his animam pestis Nemeaea lacertis
 Edidit, unde umerus tegmina laevus habet.
 Ausus es hirsutos mitra redimire capillos!
 Aptior Herculeae populus alba comae.

ossa P ceteri.
 parum est G ω.

40. omniaque PG.

49. temeram P pr.,

44. illus P, ilus G.

47.

violatam G s. aug/// P,
 h(2.)

augem P₂, anguem ω.

51. Nec s.

crit s. teuthantia P, Theutrantia

Egnatius, Burmann, Merkel.

53. defertur Egnatius, edd. vet.

referentur P₁, narratur P₂, refertur s, praefertur s Heinsius, Burmann:

ris(2.)

desertus codex Egnatii.

55. Meandros ter totiens errator P, corr.

Heinsius. Me//nandros totiens qui terris errat in isdem G, Burmann;
 varie interpolatum in s.

56. lapsas ω Bentley.

58. Collo s

Heinsius, eleganter.

61. nemea PG s.

63, 64 in P ma. 2. in

- 65 Nec te Maeonia lascivae more puellae
 Incingi zona dedecuisse patet?
 Non tibi succurrit crudi Diomedis imago,
 Efferus humana qui dape pavit equas?
 Si te vidisset cultu Busiris in isto,
 70 Victori victo nempe pudendus erat!
 Detrahat Antaeus duro redimicula collo,
 Ne pigeat molli subcubuisse viro!
 Inter Ioniacas calathum tenuisse puellas
 Diceris et dominae pertimuisse minas.
 75 Non fugis, Alcide, victricem mille laborum
 Rasilibus calathis inposuisse manum,
 Crassaque robusto deducis pollice fila
 Aequaque formosae pensa rependis erae?
 A! quotiens, digitis dum torques stamina duris,
 80 Praevalidae fusos comminuere manus!
Crederis infelix scuticae tremefactus habenis
Ante pedes dominae pertimuisse minas
Eximias pompas, inmania semina laudum
 Factaque narrabas dissimulanda tibi:

margine scripti. 65. monia P₁. 66. patet scripsi: cf. xvii. 32; pudet PG ω, putes cod. Leidensis, vulgo, putas s Burmann. 68. equos

ω. 70. Victori victo scripsi. Hic /// victor victo P, //uic G, Huic ω, vulgo. Sic s Sedlmayer. erat P₂, eras ceteri. 71. anthaeus P. 72. pieat P pr., G pr. 73. Ioniadas Heinsius. Cf. Ehwald ad hunc locum. Maeonias edd. vett. chalatum P. 75. Non pudet s. uictricem P pr. 77. deducens Bentley. 78. Tu quoque G s. Et data Bentley. fimosae e cod. Lovaniensi Heinsius, Burmann. pensa om. P, add. ma. 2. 80. Praevalidae P pr. Post h. v. P habet in margine ma. 2. scriptum: Crederis infelix scuticae tremefactus habenis et ita G ω in textu: Diceris s. 82. Post hunc versum P habet in margine ma. 2. scriptum Eximiis pompis inmania semina laudum, et ita s in textu. Eximiis pompis praeconia summa triumphii G, in s varie scribitur. Vs. 82 ut pentametrum exhibent libri ad hunc modum: Ante pedes dominae pertimuisse minas. Rectam viam ingressus Merkel ita scribit praef. p. ix. 'ix. 81, 83 in margine P a ma. sec. adiciuntur: vetus aliquis librarius in libro, qui pentametros vetustiori more non reductos haberet, describendo aberravit in hexametro 82 a voce dominae in 74; adiecti deinde ante actatem G codicis duo hexametri duobus pentametris.' Burmann 81 et 83 servatis vs. 82 ita scribit cum cod. Reg.: Ante pedes dominae procubuisse tuae. 84. narrabis Bentley. 85. elisis

- 85 Scilicet inmanes elisis faucibus hydros
 Infantem caudis involuisse manum.
 Ut Tegeaeus aper cupressifero Erymantho
 Incubet et vasto pondere laedat humum.
 Non tibi Threiciis adfixa penatibus ora,
 90 Non hominum pingues caede tacentur equae,
 Prodigiumque triplex, armenti dives Hiberi
 Geryones, quamvis in tribus unus erat,
 Inque canes totidem trunco digestus ab uno
 Cerberos implicitis angue minante comis,
 95 Quaeque redundabat fecundo vulnere serpens
 Fertilis et damnis dives ab ipsa suis,
 Quique inter laevumque latus laevumque lacertum
 Praegrave compressa fauce pependit onus,
 Et male confisum pedibus formaque bimbri
 100 Pulsum Thessalicis agmen equestre iugis.
 Haec tu Sidonio potes insignitus amictu
 Dicere? non cultu lingua retenta silet?
 Se quoque nympa tuis ornavit Iardanis armis
 Et tulit a capto nota tropaea viro.
 105 I nunc, tolle animos et fortia gesta recense:
 Quo tu non esses iure, vir illa fuit,
 Qua tanto minor es, quanto te, maxime rerum,
 Quam quos vicisti, vincere maius erat.

'meliores,' HEINSIUS. *eliso* P₁, *elisos* P₂G. 86. *cunis* s, Burmann, *nodis* Heinsius; qui credebat meliorum librorum *caudis* ex *codis*, hoc ex *nodis* ortum. *Infantem cintis* Vat. *Infantem nuda dilacerasse manu* s, edd. vett. aliquot. 87. *Utque* P₂. *tegeus* P s. *in cupressifero* PG ω: culpa librarii alicuius qui illud *tegeus* pro disyllabo legeret. *cyparissifero* Bentley. 88. *Incubet* s, *Incubat* G ω P₂. *lq///t* P, *laedit* G. 94. *Cerberos* P, *Cerberus* G ω. 95. *redulabat*, ut videtur, in ras. P₁. 96. *dicior illa* G, *dicior ipsa* G₂ s. 97. *dextrumque lacertum* s, Bentley. 101. *sidoneo* P pr. *insignis* P₁. 103. *oneravit* s, Naugerius. *Iardanis* Ant. Volscus: *dardanis* libri. 104. *a capto* s. *tropaeuro* P, *bina tropaea* s. Sinerent libri, libenter legerem: *a capto capta*. 105. *facta* ω. 106. *Quo scripsi: quo iure coniungendum*, *Quem* P₁, *Quod* P₂G ω, vulgo, *Quom* Madvig, *Quam* Heinsius, vel, cum altero Mentiliano *Quo ... foret* quod nihil habet cum

Illi procedit rerum mensura tuarum :

110 Cede bonis : heres laudis amica tuae.

O pudor ! hirsuti costis exuta leonis

Aspera texerunt vellera molle latus !

Falleris et nescis : non sunt spolia illa leonis,

Sed tua, tuque feri victor es, illa tui.

115 Femina tela tulit Lernaëis atra venenis

Ferre gravem lana vix satis apta colum,

Instruxitque manum clava domitrice ferarum

Vidit et in speculo coniugis arma sui.

Haec tamen audieram ; licuit non credere famae,

120 Et venit ad sensus mollis ab aure dolor.

Ante meos oculos adducitur advena paelex,

Nec mihi, quae patior, dissimulare licet.

Non sinis averti : mediam captiva per urbem

Invitis oculis aspicienda venit.

125 Nec venit incultis captarum more capillis,

Fortunam vultu fassa *decente* suam ;

Ingreditur late lato spectabilis auro,

Qualiter in Phrygia tu quoque cultus eras ;

Dat vultum populo sublimis *ut* Hercule victo :

130 Oechaliam vivo stare parente putes ;

Forsitan et pulsa Aetolide Deianira

Nomine deposito paelicis uxor erit,

Eurytidosque Ioles et † insanii Alcidae

Turpia famosus corpora iunget Hymen.

mea emendatione commune.

109. *procedit*, *h* ma. pr. P. 111.

Pro pudor s Heinsius, Burmann. *costas* PG s, Burmann, Merkel. *costis* ω, edd. vett. Bentley ad Hor. Carm. iii. 5, 38, Madvig Adv. ii. p. 75, not. 119. *Hoc* s. *tamen* s, *satis* s. 120. *En venit* G₁ ω. 123.

auerte P₁. *carpenta*, et in 124 *uehant* Bentley. 126. Ita van Lennep. *vultu fassa tegente suam* P, ultima littera ex alia mutata ma. 2.; *vultus fassa tegendo suos* s, Burmann; *vultum fassa tegendo suum* G, et, quod mireris, Merkel; *f. tacente suam* Melissus, Sedlmayer; *f. latente suam* L. Mueller; *f. tegensue suam* Bentley. Codicis P lectionem tuetur S. G. Owen, Classical Review, vol. iii. p. 212. 129. Ita edd. vett. cum quibus facit Planudes. Post *victo* interpungit Merkel. *sublime sub Hercule victo* PG ω, Burmann, Ehwald. *sublimis ab Hercule victo* Ment. et

- 135 Mens fugit admonitu, frigusque perambulat artus,
 Et iacet in gremio languida facta manus.
 Me quoque cum multis, sed me sine crimine amasti;
 Ne pigeat, pugnae bis tibi causa fui.
 Cornua flens legit ripis Achelous in udis
 140 Truncaque limosa tempora mersit aqua;
 Semivir occubuit in lotifero Eveno
 Nessus, et infecit sanguis equinus aquas.
 Sed quid ego haec refero? scribenti nuntia venit
 Fama, virum tunicae tabe perire meae.
 145 Ei mihi! quid feci? quo me furor egit amantem?
 Impia quid dubitas Deianira mori?
 An tuus in media coniunx lacerabitur Oeta,
 Tu sceleris tanti causa superstes eris?
 Si quid adhuc habeo facti, cur Herculis uxor
 150 Credar, coniugii mors mea pignus erit.
 Tu quoque cognosces in me, Meleagre, sororem!
 Impia quid dubitas Deianira mori?
 Heu devota domus! solio sedet Agrios alto;
 Oenea desertum nuda senecta premit;
 155 Exulat ignotis Tydeus germanus in oris;
 Alter fatali vivus in igne fuit;
 Exegit ferrum sua per praecordia mater.
 Impia quid dubitas Deianira mori?

Erf., quod fortasse praeferendum. 133. *insanii* P, *insani* G, atque *Inachii* Bentley, atque *Aonii* idem, Merkel, *Ismeni* Riese. Totum distichon suspectum habeo. 134. *iungit* P s. 135. *frigidusque* P. 139. *in iniis* P. 141. *Semifer* s Heinsius. *lotifero* Bentley. *Eveno* Heinsius. *l/////fero ueneno* P, *erni* supra ras. a ma. 2. et q; post *fero* ma. 2. *lotiferoque ueneno* G, *lerni* supra scripto ma. 2. *in lotifero eueneno* Guelf. 3. *in lauriferoque ueneno* cod. Scriv. *lentifero* Madvig. Magna varietas in s. *vi lerniferoque veneno* edd. vett. *in lotifero Eveno* Heinsius, Burmann, vulgo. Versus sequentes hoc ordine in P scribuntur 144, 143, 142, 145: 142 a ma. 2. iterum scriptus in margine post 143.
 142. *infecit* P. 143. *scribendi* P, *scribendo* G s. 144. *labe* ω. 145. *Eu* P. 147-152 in margine ma. rec. scripti in P. 147. *coniux* P. 148. *causa*] *uiua* G₁, ω. 149. *Et quid adhuc* ω Bentley. 150. *coniungi* P. *mea* P, *mihi* G ω. 153. *Agrios* Plan., Micyllus, *acrios* P s, *acrior* G ω. 156. *perit* s, Heinsius, Bentley. 159. *hoc*

Deprecor hoc unum per iura sacerrima lecti,
 160 Ne videar fatis insidiata tuis.
 Nessus, ut est avidum percussus arundine pectus,
 'Hic' dixit 'vires sanguis amoris habet.'
 Inlita Nesseo misi tibi texta veneno.
 Impia quid dubitas Deianira mori?
 165 Iamque vale, seniorque pater germanaque Gorge,
 Et patria et patriae frater adempte tuae,
 Et tu lux oculis hodierna novissima nostris,
 Virque—sed o possis—et puer Hylle, vale!

X.

ARIADNE THESEO.

Mitius inveni quam te genus omne ferarum:
 Credita non ulli quam tibi peius eram.
 Quae legis, ex illo, Theseu, tibi litore mitto,
 Unde tuam sine me vela tulere ratem,
 5 In quo me somnusque meus male prodidit et tu
 Per facinus somnis insidiate meis.
 Tempus erat, vitrea quo primum terra pruina
 Spargitur et tectae fronde queruntur aves;
 Incertum vigilans, a somno languida, movi
 10 Thesea prensuras semisupina manus:

om. P pr. add. ma. 2. iuri P₁. 160. fatis sex codices. eat P₁.
 titulis P₂G s. thalamis s, nostris ... toris s, toris ... tuis s, tuis ... toris
 s. 'Latet aliquid': HEINSIUS; non puto. invidiosa s, unde insidiosa
 Bentley. 166. meae s.

X. Explicit VIII. Incipit X P. ARRIANE add. P₂ THESEO add. P₃.
 In s et edd. vett. praemittitur distichon: *Illa relicta feris etiam nunc,
 improbe Theseu, Vivit et haec aequa mente tulisse velis.*

1, 2 in G alia manu hic scripti, a ma. pr. post vs. 6 positi. Spurii
 Micyllo, Francio, Sedlmayero visi. 3. Quam s: vide ad i. 1. 6.
 Pro facinus s, fortasse recte. 9. an s, Riese, ac Heinsius. languentia
 P₁. 10. ⁿpresurans P, pressuras G ω. semisopita libri. Correxerit

- Nullus erat: referoque manus iterumque retempto,
 Perque torum moveo bracchia: nullus erat.
 Excussere metus somnum; conterrita surgo,
 Membraque sunt viduo praecipitata toro.
 15 Protinus adductis sonuerunt pectora palmis,
 Utque erat e somno turbida, rapta coma est.
 Luna fuit: specto, siquid nisi litora cernam;
 Quod videant, oculi nil nisi litus habent.
 Nunc huc, nunc illuc, et utroque sine ordine, curro;
 20 Alta puellares tardat harena pedes.
 Interea toto clamanti litore 'Theseu':
 Reddebant nomen concava saxa tuum,
 Et quotiens ego te, totiens locus ipse vocabat:
 Ipse locus miserae ferre volebat opem.
 25 Mons fuit: apparent frutices in vertice rari;
 Nunc scopulus raucis pendet adesus aquis:
 Ascendo, vires animus dabat, atque ita late
 Aequora prospectu metior alta meo.
 Inde ego, nam ventis quoque sum crudelibus usa,
 30 Vidi praecipiti carbasa tenta noto:
 Aut vidi aut tamquam quae me vidisse putarem—
 Frigidior glacie semianimisque fui.
 Nec languere diu patitur dolor; excitor illo,
 Excitor et summa Thesea voce voco.

Heinsius, *semisepulta* Egnatius.

11. *refero* P, *que* add. ma. 2.

13. Ab hoc versu incipit V, Vindobonensis, codex haud pessimus, ad partes a Sedlmayero primo vocatus.

16. *e somno* G ω. *turbida,*

tur a ma. 2. P. *rupta* margo Bersmanni, Bentley. Cf. iii. 15.

17.

specto s a ma. 2. P: nempe imago Ariadnae ruptas comas pectentis menti

scribae obversata est.

21. *clamanti* s Plan. vulgo, *clamati*//// P (n

et virg. et *ti* a ma. 2.; SEDLMAYER), *clamanti* in G, *clamavi* V s, Bentley, *clamavi* in Ehwald, *clamatum* e P vestigiis suspicor scripsisse Ovidium.

26. *Nunc* PV, *Hinc* G Burmann, *Hic* s, *Huic* s. 27,

28 spurii videntur.

31. Versus depositus. *Aut vidi a*////*uam* (etiam

a ma. 2. supra scriptum) *quae* (cum ma. 2. supra scr.) *me* P; *Aut vidi aut tamquam quae me* G, *aut vidi aut fuerant quae me* V s, *aut vidi aut etiam* Plan. ω, Burmann, *aut vidi aut certe cum* uel *quia* s edd. vett. *Ut vidi aut etiam cum* Heusinger. *putavi* G s edd. vett. *Aut vidi aut tantum quia me vidisse putavi* Madvig, Adv. ii. 76. *putavam* Postgate, cetera ut

- 35 'Quo fugis?' exclamo 'scelerate revertere Theseu!
 Flechte ratem! numerum non habet illa suum.'
 Haec ego; quod voci decrat, plangore replebam:
 Verbera cum verbis mixta fuere meis.
 Si non audires, ut saltem cernere posses,
 40 Iactatae late signa dedere manus:
 Candidaque inposui longae velamina virgae,
 Scilicet oblitos admonitura mei.
 Iamque oculis ereptus eras: tum denique flevi;
 Torpuerant molles ante dolore genae.
 45 Quid potius facerent, quam me mea lumina flerent,
 Postquam desieram vela videre tua?
 Aut ego diffusis erravi sola capillis,
 Qualis ab Ogygio concita Baccha deo;
 Aut mare prospiciens in saxo frigida sedi,
 50 Quamque lapis sedes, tam lapis ipsa fui.
 Saepe torum repeto, qui nos acceperat ambos,
 Sed non acceptos exhibiturus erat,
 Et tua, quae possum, pro te vestigia tango,
 Strataque, quae membris intepuere tuis.
 55 Incumbo lacrimisque toro manante profusis
 'Pressimus' exclamo 'te duo: redde duos!
 Venimus huc ambo: cur non discedimus ambo?
 Perfide, pars nostri, lectule, maior ubi est?'
 Quid faciam? quo sola ferar? vacat insula cultu:
 60 Non hominum video, non ego facta boum.
 Omne latus terrae cingit mare; navita nusquam,
 Nulla per ambiguas puppis itura vias.
 Finge dari comitesque mihi ventosque ratemque:
 Quid sequar? accessus terra paterna negat.

Madvig. *Aut vidi aut acie tamquam vidisse putarem* Zingerle. 36. *ista* V s. 37. *Hoc* G ω. 40. *Alte iactatae* scripserim: nam *Iactatae late* illud *fortunatam natam* nimis sapit. *Iactataeque* V. *longe* s Bentley. 46. *desieram* P ω, *desierat* G, *desierant* s Plan., quod haud recte vulgo legitur. Oculi per commiserationem sortem deflent Ariadnes (*me* vs. 45)

- 65 Ut rate felici pacata per aequora labar,
 Temperet ut ventos Aeolus, exul ero.
 Non ego te, Crete centum digesta per urbes,
 Aspiciam, puero cognita terra Iovi.
 At pater et tellus iusto regnata parenti
 70 Prodita sunt facto, nomina cara, meo,
 Cum tibi, ne victor tecto morerere recurvo,
 Quae regerent passus, pro duce fila dedi,
 Cum mihi dicebas 'per ego ipsa pericula iuro,
 Te fore, dum nostrum vivet uterque, meam.'
 75 Vivimus, et non sum, Theseu, tua, si modo vivit
 Femina periuri fraude sepulta viri.
 Me quoque, qua fratrem, mactasses, improbe, clava:
 Esset, quam dederas, morte soluta fides.
 Nunc ego non tantum, quae sum passura, recordor,
 80 Sed quaecumque potest ulla relictā pati.
 Occurrunt animo pereundi mille figurae,
 Morsque minus poenae quam mora mortis habet.
 Iam iam venturos aut hac aut suspicor illac,
 Qui lanient avido viscera dente, lupos;
 85 Forsitan et fulvos tellus alat ista leones;
 Quis scit, an et saevam tigrida Dia ferat?

quae desiderat videre Thesei vela: aliter me vi omni caret. 66. *Eulos*
 P. 69. *A* Ehwald, *Nam s, Et s. parente* P₂ ω. 70. *bina*
 F Bentley. 71. *uictus* P₂ ω. 73. *Tum s* Bentley, *Tu s.* 75.
viuit s, edd. vett., viuis PG ω Heinsius, *uiuo* Bentley, recte fortasse.
 78. *saluta* P pr. 79. *quae sum modo passa* coni. Burmann. Fortasse:
quae sum perpassa. 80. *potest om.* P pr. 82. *poena* P pr.
quam] que P pr. 85. *alit* GV? ω. 86. Ita editor Etonensis
 duce Heinsio, qui proposuerat *an et saeva tigride Dia vacet* vel *an et*
sacris tigrisin illa vacet. *an haec sacra tigride silva vacet* Bentley. *an*
et saevam tigrida Naxos habet Gronovius. *an et sacras tigridas illa*
ferat van Lennep. *an et sacras tigridas intus alat* Elect. Eton. hodie,
 et habet in priore versu. Vulgatam damnat, ut taceam de praesenti tem-
 pore post *quis scit an*, elisio vocis dactylicae in hac sede: quod facinus
 non plus quam semel atque iterum admisit Ovidius, Pont. i. 8, 46 (addere
 aquas) et Trist. iv. 2, 54 (resistere equos), hoc ex Propertii imitatione: et
 mireris doctos viros extitisse defensores loci aperte corrupti. Totum dis-
 tichon secluserim potius. *Qui scit an et haec trigrides insula habent* P,

Et freta dicuntur magnas expellere phocas:

Quis vetat et gladios per latus ire meum?

Tantum ne religer dura captiva catena,

90 Neve traham serva grandia pensa manu,

Cui pater est Minos, cui mater filia Phoebi,

Quodque magis memini, quae tibi pacta fui.

Si mare, si terras porrectaque litora vidi,

Multa mihi terrae, multa minantur aquae.

95 Caelum restabat: timeo simulacra deorum:

Destituor rapidis praeda cibusque feris.

Sive colunt habitantque viri, diffidimus illis:

Externos didici laesa timere viros.

Viveret Androgeos utinam, nec facta luisses

100 Impia funeribus, Cecropi terra, tuis,

Nec tua mactasset nodoso stipite, Theseu,

Ardua parte virum dextera, parte bovem,

Nec tibi, quae reditus monstrarent, fila dedissem,

Fila per adductas saepe recepta manus.

105 Non equidem miror, si stat victoria tecum,

Strataque Cretaeam belua *planxit* humum.

Non poterant figi praecordia ferrea cornu;

Ut te non tegeres, pectore tutus eras.

Illic tu silices, illic adamanta tulisti,

110 Illic qui silices, Thesea, vincat, habes.

Crudeles somni, quid me tenuistis inertem?

Aut semel aeterna nocte premenda fui.

Quis scit an haec saevas tigridas insula habet G vulgo.

87. *magnos*

G₂ s. 87, 88 Riesio suspecti.

94, 95 seclisit van Lennep.

95, 96 damnat Auct. Elect. Eton. Bentley. Mihi! quaternio 93-96 spuria videtur.

96. *ravidis* G s.

99. *Androgeus* GV ω. *facta*

G₁ ω, *fata* P (ap. Heinsium) s. *luisses* ω, G sed *es* post *ras*. *luisset* P₁, *tulisset* P₂, *fuisses* V, *tulisses* s.

102. *dexter aperte* P₁.

104.

relecta Heinsius.

106. *planxit* Bentley, cf. xvi. 334. *stravit* P (*str* certe ma. 1.) G₂ Plan., *textit* G₁, Merkel, *pressit* s, Sedlmayer, *tinxit* ω. Burmann.

108. *tua* ... *pectora* s.

109. Libenter scripserim:

Scilicet aes illic, illic adamanta tulisti. Nam nullo iure ad *silices* in 10 revertitur poeta, post clausulam de adamante interpositam. s in *silices* ma. 2. P, non dicit utra Sedlmayer.

110. *silicem* s Bentley.

111. *qui* s Naugerius.

112. *At* G ω edd. ante Merkelium plerique.

- Vos quoque crudeles, venti, nimiumque parati,
 Flaminaque in lacrimas officiosa meas;
 115 *Dextera crudelis, quae me fratremque necavit,*
Et data poscenti, nomen inane, fides.
In me iurarunt somnus ventusque fidesque:
Proditum sum causis una puella tribus.
Ergo ego nec lacrimas matris moritura videbo,
 120 *Nec, mea qui digitis lumina condant, erit?*
Spiritus infelix peregrinas ibit in auras,
Nec positos artus unguet amica manus?
Ossa superstabunt volucres inhumata marinae?
Haec sunt officiis digna sepulcra meis?
 125 *Ibis Cecropios portus patriaque receptus,*
Cum steteris urbis celsus in arce tuae
Et bene narraris letum taurique virique
Sectaue per dubias saxea tecta vias,
Me quoque narrato sola tellure relictam:
 130 *Non ego sum titulis subripienda tuis.*
Nec pater est Aegeus, nec tu Pittheidos Aethrae
Filius: auctores saxa fretumque tui!
Di facerent, ut me summa de puppe videres!
Movisset vultus maesta figura tuos.
 135 *Nunc quoque non oculis, sed, qua potes, aspice mente,*
Haerentem scopulo, quem vaga pulsat aqua;
Aspice demissos lugentis more capillos,
Et tunicas lacrimis sicut ab imbre gravis.
Corpus, ut impulsae segetes aquilonibus, horret,
 140 *Litteraque articulo pressa tremante labat.*

Haud Riese. 114, 115 suspecti. 115. *qui* P, fortasse recte.
negavit P. 117. *que* bis a ma. 2. P. Hic codex saepe omittit *que*.
 118. *Prodicta* P, *Perdita* s. *factis* G₁, V₂. 120. *quae* Bentley.
digitus s Heinsius. *claudat* s. 122. *iungit* GV s. 124. *Haec*
Non G₁. *mei* P. 126. *urbis* P₂ s, *urbes* P₁, *turbes* P₃, *turbae* G ω
 edd. plerique. *in aure* P₁, *in arce* P₂ V s, Burmann, *in ore* G₁, Jahn,
 Merkel, Ehwald, *in orbe* Birt, Sedlmayer, *honore* G₂ Plan. 127.
narrabis GV ω. 129. *sola* Micyllus, *solum* PG ω, *sola in tellure* Riese,
 Sedlmayer. 131, 132 post 110 collocant Birt, Ehwald. 136.
 s in *scopulo* a ma. 2. P. 139. *horrent* PGV s. Ita Sedlmayer.

- Non te per meritum, quoniam male cessit, adoro:
 Debita sit facto gratia nulla meo,
 Sed nec poena quidem: si non ego causa salutis,
 Non tamen est, cur sis tu mihi causa necis.
 145 Has tibi plangendo lugubria pectora lassas,
 Infelix tendō trans freta longa manus:
 Hos tibi, qui superant, ostendo maesta capillos:
 Per lacrimas oro, quas tua facta movent:
 Flecte ratem, Theseu, versoque relabere velo!
 150 Si prius occidero, tu tamen ossa feres.

XI.

CANACE MACAREO.

- Siqua tamen caecis errabunt scripta lituris,
 Oblitus a dominae caede libellus erit:
 Dextra tenet calamus, strictum tenet altera ferrum,
 Et iacet in gremio charta soluta meo.
 5 Haec est Aeolidos fratri scribentis imago,
 Sic videor duro posse placere patri.
 Ipse necis cuperem nostrae spectator adesset,
 Auctorisque oculis exigeretur opus;
 Ut ferus est multoque suis truculentior Euris,
 10 Spectasset siccis vulnera nostra genis.

141. *gessit* P, *quod iam cessarit* Bentley, ut puto eum voluisse: *cesserit* inepte ei adstruit ed. Oxoniensis. 143. *ne* PVs, Bentley, Ehwald. Sed hoc sensum prorsus evertit. *si]* *sim* Bentley. 145-148 Bentleyo suspecti, nec iniuria. 146. *longa* in marg. ma. 2. P; fortasse *vasta* vel *lata* rectius. 147. *Hoc* P pr. 149. *velo* Basiliensis, Burmann. *vento* ceteri codices, vulgo, quod ex *movent* supra natum credo. Vertere ventum Theseus non poterat. 150. *leges* s.

XI. Explicit X. Incipit XI, P ma. 2. CANACE MACAREO P ma. 3. ut puto. In s praefigitur hoc distichon: *Acolis Aeolidae quam non habet ipsa salutem Mittit et armata verba notata manu.*

10. *Spectat sed* P, *Spectaret* s Bentley.

13. *titonio* P, *simonio* G,

- Scilicet est aliquid, cum saevis vivere ventis:
 Ingenio populi convenit ille sui.
 Ille Noto Zephyroque et Sithonio Aquiloni
 Imperat et pinnis, Eure proterve, tuis.
- 15 Imperat heu! ventis; tumidae non imperat irae:
 Possidet et vitiis regna minora suis.
 Quid iuvat admotam per avorum nomina caelo
 Inter cognatos posse referre Iovem?
 Num minus infestum, funebria munera, ferrum
- 20 Feminea teneo, non mea tela, manu?
 O utinam, Macareu, quae nos commisit in unum,
 Venisset leto serior hora meo!
 Cur umquam plus me, frater, quam frater amasti,
 Et tibi, non debet quod soror esse, fui?
- 25 Ipsa quoque incalui, qualemque audire solebam,
 Nescioquem sensi corde tepente deum.
 Fugerat ore color, macies adduxerat artus,
 Sumebant minimos ora coacta cibos;
 Nec somni faciles et nox erat annua nobis,
- 30 Et gemitum nullo laesa dolore dabam;
 Nec, cur haec facerem, poteram mihi reddere causam,
 Nec noram, quid amans esset; at illud eram.
 Prima malum nutrix animo praesensit anili,
 Prima mihi nutrix 'Aeoli,' dixit 'amas.'
- 35 Erubui, gremioque pudor deiecit ocellos:
 Haec satis in tacita signa fatentis erant.
 Iamque tumescebant vitiati pondera ventris,
 Aeagraque furtivum membra gravabat onus.
 Quas mihi non herbas, quae non medicamina nutrix
- 40 Attulit audaci supposuitque manu,

sidonio G₂. 14. *pinnis* P. 17. *ad mortem* V₁. 19. *Non minus* ω. 21. *macoreo* P₁, *machereu* P₂. 27. *ora* V, fortasse recte. *maciesque* V s. *abduxerat* G s, *obduxerat* s edd. vett. quaedam. 28. *animos* P₁, *avidos* V₁. 31. *hoc* G ω. 32. *ad* P pr. 35. *que* add. a ma. 2. P. 37. *tumescebam* ... *pondere* coni. Heinsius. 42.

- Ut penitus nostris (hoc te celavimus unum)
 Visceribus crescens excuteretur onus!
 A! nimium vivax admotis restitit infans
 Artibus et tecto tutus ab hoste fuit.
- 45 Iam noviens erat orta soror pulcherrima Phoebi,
 Denaque luciferos luna movebat equos:
 Nescia, quae faceret subitos mihi causa dolores,
 Et rudis ad partus et nova miles eram:
 Nec tenui vocem; 'quid' ait 'tua crimina prodis?'
- 50 Oraqe clamantis conscia pressit anus.
 Quid faciam infelix? gemitus dolor edere cogit,
 Sed timor et nutrix et pudor ipse vetant.
 Contineo gemitus clapsaque verba reprendo,
 Et cogor lacrimas conbibere ipsa meas.
- 55 Mors erat ante oculos, et opem Lucina negabat,
 Et grave, si morerer, mors quoque crimen erat;
 Cum super incumbens scissa tunicaque comaque
 Pressa refovisti pectora nostra tuis,
 Et mihi 'vive, soror, soror o carissima,' aisti
- 60 'Vive nec unius corpore perde duos!
 Spes bona det vires: fratris nam nupta futura es;
 Illius, de quo mater, et uxor eris.'

exueretur F: sed cf. Fast. i. 624, ut iubet Heinsius. 43. *At* Naugerius, *Ah* GV s. 44. *tectus tutus* ω edd. vett., *tectis tutus* G. 45. *aucta* malim: nam si *dena* in sequenti verum est, luna decies non noviens erat *orta*: non tamen decies *aucta* ad plenum. 46. *Nonaque* P s, Ehwald,

Denaque ceteri, vulgo, *Plenaque* Bentley. 49. *agit* P. 51. *coegit* P pr. 52. *pudor ... timor* G s. *vetat* GV s. 53. *Contineo* s, Aldus, vulgo, *Continuo* PGV ω. *rependo* G₁, *repende* V. 56. *si morerer* ω

Burmans, Jahn, Ehwald: *simreor* (e in i corr.) P. *erat* non est lectio sed glossema ab aliquo lectore qui hanc structuram sibi finxit: 'grave erat si morerer: mors quoque crimen erat.' *si morior* G₁, *si moriar* G₂ s, Merkel, Sedlmayer. 59. *dixi* s Riese. 61. *dec* P₁. *fratris* scripsi.

fratri nam nupta futura es G ω, edd. vett., Merkel: sed parum Latine: si *fratri* legitur, *nuptura es* postulatur. Ras. in P, 'nullum veteris lectionis apparet vestigium,' HEINSIUS. *fratri es nam nupta futura* P₂ in margine, quod cum me facit. *germano nupta futura es* s, Ehwald. *germani* postulabatur ut Bentley voluit. 62. *Illius es de quo* e cod. Leidensi

- Mortua, crede mihi, tamen ad tua verba revixi:
 Et positum est uteri crimen onusque mei.
 65 Quid tibi grataris? media sedet Aeolus aula:
 Crimina sunt oculis subripienda patris.
 Frugibus infantem ramisque albentis olivae
 Et levibus vittis sedula celat anus,
 Fictaque sacra facit dicitque precantia verba:
 70 Dat populus sacris, dat pater ipse viam.
 Iam prope limen erat: patrias vagitus ad auris
 Venit, et indicio proditur ille suo.
 Eripit infantem mentitaque sacra revelat
 Aeolus: insana regia voce sonat.
 75 Ut mare fit tremulum, tenui cum stringitur aura,
 Ut quatitur tepido fraxinus icta noto,
 Sic mea vibrari pallentia membra videres:
 Quassus ab inposito corpore lectus erat.
 Inruit et nostrum vulgat clamore pudorem,
 80 Et vix a misero continet ore manus;
 Ipsa nihil praeter lacrimas pudibunda profudi:
 Torpuerat gelido lingua retenta metu.
 Iamque dari parvum canibusque avibusque nepotem
 Iusserat in solis destituique locis:
 85 Vagitus dedit ille miser—sensusse putares—
 Quaque suum poterat voce rogabat avum.
 Quid mihi tunc animi credis, germane, fuisse
 (Nam potes ex animo colligere ipse tuo),
 Cum mea me coram silvas inimicus in altas
 90 Viscera montanis ferret edenda lupis?

Heinsius. 67. *Frugibus* P, *Fronribus* GV, Plan., Merkel, Elhwald.
 68. *Ut* P. *uelat* s. 72. *ille* P, *ipse* G s: recte *ille*: infans proditur,
 non vagitus. 76. *fraxinus icta* ego, quod recepit Sedlmayer.

^{a(2.)}
fraxinæ virga P. *fraxina virga* ceteri codices, vulgo. Hoc duo vitia
 habet: nam adiectivum quod est *fraxinus* nusquam invenitur: et tota
 arbor, non solum virga una, vento quatitur. Vide Sedlmayerum, Comm.
 Crit. p. 43: ipse proponit *fraxinus acta*. *fagina virga* Birt. 80.

^c
miseræ Bentley. *ora* P. 82. *gelida lingua r. manu* P. 89.
^{o(2.) u(2.)}

- Exierat thalamo ; tunc demum pectora plangi
 Contigit, inque meas unguibus ire comas.
 Interea patrius vultu maerente satelles
 Venit et indignos edidit ore sonos :
 95 'Acolus hunc ensem mittit tibi'—tradidit ensem—
 'Et iubet ex merito scire, quid iste velit.'
 Scimus et utemur violento fortiter ense :
 Pectoribus condam dona paterna meis.
 His mea muneribus, genitor, conubia donas?
 100 Hac tua dote, pater, filia dives erit?
 Tolle procul decepte faces, Hymenace, maritas
 Et fuge turbato tecta nefanda pede!
 Ferte faces in me, quas fertis, Erinyes atrae,
 Et meus ex isto luceat igne rogos!
 105 Nubite felices Parca meliore sorores,
 Amissae memores sed tamen este mei.
 Quid puer admisit tam paucis editus horis?
 Quo laesit facto vix bene natus avum?
 Si potuit meruisse necem, meruisse putetur :
 110 A! miser admisso plectitur ille meo!
 Nate, dolor matris, rapidarum praeda ferarum,
 Ei mihi! natali dilacerate tuo,
 Nate, parum fausti miserabile pignus amoris :
 Haec tibi prima dies, haec tibi summa fuit.
 115 Non mihi te licuit lacrimis perfundere iustis,
 In tua non tonsas ferre sepulcra comas,
 Non super incubui, non oscula frigida carpsi :
 Diripiunt avidae viscera nostra ferae.
 Ipsa quoque infantis cum vulnere prosequar umbras
 120 Nec mater fuero dicta nec orba diu.

metoram P₁. 91. planxi P₂G ω. 92. meas] ^{m(2.)}ineas P. genas P₂
 s Burmann, Merkel, comas ω, Sedlmayer, Elwald. 104. Ac Merkel,
 Sedlmayer, At P, Et G s Elwald, Ut V s Burmann. 106. Amissae
 PG edd. rec., Admissi V ω Burmann, edd. vett. 111. rabidarum s
 Bentley. 112. dilacerande Bronkhusius. 119. persequar s. 124.

Tu tamen, o frustra miserae sperate sorori,
 Sparsa, precor, nati collige membra tui,
 Et refer ad matrem socioque inpone sepulcro,
 Urnaque nos habeat quamlibet arta duos!
 125 Vive memor nostri lacrimasque in vulnera funde
 Neve reformida corpus amantis amans:
 Tura rogo *placitae* nimium mandata sororis
Tu fer: mandatum persequar ipsa patris.

XII.

MEDEA IASONI.

At tibi Colchorum, memini, regina vacavi,
 Ars mea cum peteres ut tibi ferret opem.
 Tunc, quae dispensant mortalia *fila*, sorores
 Debuerant fusos evoluisse meos.
 5 Tum potui Medea mori bene: quidquid ab illo
 Produxi vitae tempore, poena fuit.

quaelibet s edd. Venn. 125. *vulnera* P (ap. Heinsium *vulnere*) s. *fulnere* G, *funere* ω, *funera* s edd. vett. quaedam. *funere* per se bonum cedit lectioni *vulnera* ab Heinsio bene defensae. 127, 128 non sunt spurii ut Heinsio mihiq. visum: verum *Tu rogo*, quod in omnibus libris est, ex vera lectione *Tura* corruptum est. Nempe *rogo* est dativus casus, non verbum. *placitae* scripsi. *Tu rogo prouectae* P₂ in margine, prima scriptura erasa, teste Sedlmayero. *dilectae* G, *prouectae* ω. *nimiam* P. *soriras* P. 128. *Tu fer* scripsi, *Perfer* PG ω. Scilicet cum *tura* in *tu* corruptum esset, alterum *tu* hic non tolerabant scribae. *Perfice* cod. Gottorpianus, Slichtenhorst. *mandatum* P₂ s, *mandatis* PG ω. *persequar* P, *perfruar* G ω.

XII. Explic. XI. Incipit XII P ma. 2. MEDEA IASONI add. P ma. 3. In ed. Ven. 1474 hoc distichon praemittitur: *Exul inops contempta novo Medea marito Dicit an a regnis tempora nulla vacant.*

1. *Ut* G s. 3. *fila* s Heinsius: cf. Am. i. 3, 17, *fila* sororum: Hor. Carm. ii. 3, 15 Dum res et aetas et sororum *fila* trium patiuntur atra. *facta* P, *fata* G ω edd. rec. 4. *Debueram* P. *evoluisse* in ras. a ma. 2. P. 6. *vitae* ω edd. vett., *vitam* PG s edd. rec. 7. *iuuenilibus*

- Ei mihi! cur umquam iuvenalibus acta lacertis
 Phrixeam petiit Pelias arbor ovem?
 Cur umquam Colchi Magnetida vidimus Argon,
 10 Turbaque Phasiacam Graia bibistis aquam?
 Cur mihi plus aequo flavi placuere capilli
 Et decor et linguae gratia ficta tuae?
 Aut, semel in nostras quoniam nova puppis harenas
 Venerat audacis attuleratque viros,
 15 Isset anhelatos non praemedicatus in ignes
 Immemor Aesonides oraue adusta boum;
 Semina sevisset, totidem quot semina et hostes,
 Ut caderet cultu cultor ab ipse suo.
 Quantum perfidiae tecum, scelerate, perisset,
 20 Dempta forent capiti quam mala multa meo!
 Est aliqua ingrato meritum exprobrare voluptas:
 Hac fruar, haec de te gaudia sola feram.
 Iussus inexpertam Colchos advertere puppim
 Intrasti patriae regna beata meae.
 25 Hoc illic Medea fui, nova nupta quod hic est;
 Quam pater est illi, tam mihi dives erat:
 Hic Ephyren bimarem, Scythia tenuis ille nivosa
 Omne tenet, Ponti qua plaga laeva iacet.

P₂G ω. *apta* P₁.

10. *fasiacam* P.

P ω. *in hostes* G.

9. *argon* G ω Merkel: vide ad vi. 65. *argo* P.

15. *hanelatos* P, *hanelantes* G. *premeditatus*

16. *adusta* s (Goth. 2), Riese, *ad usta* Birt, Sedlmayer, Ehwald, *adunca* P₂G ω Plan., Burmann, Merkel; P₁ in ras.

17. Ita ego: *Semina iecisset totidemque et seminat et* (hoc erasum) *hostes* P *iecisset* in ras. et *sensisset* a ma. 2. in margine. *iecisset totidem quod seminat* *hostes* G, *sumpsisset et* G ma. 2. supra. *Semina sensisset* s, *totidem sumpsisset et hostes* s, *totidem sensisset et hostes* s, *iecisset totidem iecisset et hostes* Heinsius, Bentley. *S. sevisset totidem sevisset et hostes* Heinsius, Merkel. *S. iecisset (totidemque et semina et hostes)* Riese. Ut edidi, Madvigius nisi quod *semina iecisset* is mavult. *S. iecisset totidem sevisset et hostes* Shuckburgh, Sedlmayer.

18. *Et* Merkel, et ita G secundum J. F. Heusingerum. *Ut* P vulgo. *uultu* P. 19. *scelerare* P₁. 20. *male* P₁.

24. *Intristi* P₁. 25. *fui* V s, Heinsius, *fuit* PG s. 26. *est* om. P₁. 27. *sycia* P. *Scythiam tenet ille nivosam* s, *Scythiae tenet ille nivosae* s, *Scythiae tenet ille nivosae Omne latus* Heinsius. 29.

- Accipit hospitio iuvenes Aeeta Pelasgos,
 30 Et premitis pictos, corpora Graia, toros:
 Tunc ego te vidi, tunc coepi scire, quid esses;
 Illa fuit mentis prima ruina meae.
 Et vidi et perii! nec notis ignibus arsi,
 Ardet ut ad magnos pinea taeda deos.
 35 Et formosus eras, et me mea fata trahebant:
 Abstulerant oculi lumina nostra tui.
 Perfide, sensisti: quis enim bene celat amorem?
 Eminent indicio prodita flamma suo.
 Dicitur interea tibi lex, ut dura ferorum
 40 Insolito premeres vomere colla boum.
 Martis erant tauri plus quam per cornua saevi,
 Quorum terribilis spiritus ignis erat,
 Aere pedes solidi praetentaque naribus aera,
 Nigra per adflatus hacc quoque facta suos.
 45 Semina praeterea populos genitura iuberis
 Spargere devota lata per arva manu,
 Qui peterent natis secum tua corpora telis:
 Illa est agricolae messis iniqua suo.
 Lumina custodis succumbere nescia somno
 50 Ultimus est aliqua decipere arte labor.
 Dixerat Aeetes: maesti consurgitis omnes,
 Mensaque purpureos deserit alta toros.
 Quam tibi tunc longe regnum dotale Creusae
 Et socer et magni nata Creontis erat?

Accipis Bentley. *oetha* P post ras., *oeta* V ω, *iuvenes* *pater oeta* G s. cum prava interpolatione. 30. *grata* FV. 31. *quid esses* s Heinsius; *quis esses* PG Plan. edd. recc. plerique. 33. *Ut vidi ut* Egnatius, Heinsius, Burmann. 34. *ut* ma. 2. inculcatum, *ad* ma. 2. supra & scriptum P. *pinta* P pr. 38. *Dicitur* P *Dixerat* P, GV ω. *rex* PGV ω, correxit Heinsius. 41. *Martes* P pr. *quam* | *que* P₁. 41, 42. 'Hoc distichon Ovidianae non videtur esse venae.' HEINSIUS. Uncis inclusit Burmannus. 48. *mensis* P. *amara* s. 50. *alia* coni. Heinsius. 51. *oetes* P post ras., GV ω. *omnis* P₁. 53. *nunc* s Burmann. 54. *erant* G s, Burmann, Merkel. 61. *anget* P.

- 55 Tristis abis; oculis abeuntem prosequor udis,
 Et dixit tenui murmure lingua 'vale!'
 Ut positum tetigi thalamo male saucia lectum,
 Acta est per lacrimas nox mihi, quanta fuit.
 Ante oculos taurique meos segetesque nefandae,
 60 Ante meos oculos pervigil anguis erat;
 Hinc amor, hinc timor est; ipsum timor auget amorem.
 Mane erat, et thalamo cara recepta soror
 Disiectamque comas adversaque in ora iacentem
 Invenit et lacrimis omnia plena meis.
 65 Orat opem Minyis. Alter petit, alter habebit.
 Aesonio iuveni, quod rogat illa, damus.
 Est nemus et piceis et frondibus ilicis atrum,
 Vix illuc radiis solis adire licet;
 Sunt in eo—fuerant certe—delubra Dianae:
 70 Aurea barbarica stat dea facta manu:
 Noscis? an exciderunt mecum loca? venimus illuc;
 Orsus es infido sic prior ore loqui:
 'Ius tibi et arbitrium nostrae fortuna salutis
 Tradidit, inque tua est vitaeque morsque manu.
 75 Perdere posse sat est, siquem iuuet ipsa potestas:
 Sed tibi servatus gloria maior ero.

62. et codices, est ego olim.

63. *aversaque* V s Burmann, Sedlmayer, *adversaque* PG ω Merkel, Ehwald.

65. Ita P₁, Sedlmayer, suadente Birtio, praeunte Salmasio. *petit altera et altera habebit* P corr. ma. 2. G s Burmann. *petit altera et altera habebat* ω Jahn. *petit altera et altera*: 'habebit,' Fr. Heusinger. *orat opem Minyis soror altera, at altera flevit* Heinsius. *avebat* Werfer. *praebet* Oudendorp. 66. *inueni* P₁. 69. *certa* P pr. *fuerantque diu s, fuerintque diu* Bentley.

71. *Noscis an* GV s. *Nesci*/// (o ma. 2.) *anexciderunt* P (a a ma. 2.) et *u* in *a* mutatum ma. 2. *excidant* GV s. Litterae *sci* in *Nesci* inculcatae a ma. 2. videntur in P. *Nescis an* s, repugnante metro, ut ait Heinsius. Sed quod ipse proposuit *Nostin an* aequae pugnat cum metro: nam licet comici saepe corripiant syllabam finalem in vocibus iambicis praesentis temporis ubi *s* absorbetur, ut *viden*, *iuben*, hoc nihil ad rem. Nullo exemplo firmari vel ex comicis potest correptio secundae personae perfecti singularis, ut *nostin*: *nostin*, trochaice, pluralis numeri est. Nihilominus hoc immane dedecus omnes editiones a Burmanniana usque ad Merkelium possedit. 71. *animo loco mecum* G. 72. *Ausus* G s. 75. *sad* P₁. *iuuet* Lovaniensis, *iubet* P₁, *iuuat* P₂GV ω. *ipsa* PG ω, Heinsius,

- Per mala nostra precor, quorum potes esse levamen,
 Per genus et numen cuncta videntis avi,
 Per triplicis vultus arcanaque sacra Dianae
 80 Et si forte aliquos gens habet ista deos,
 O virgo, miserere mei, miserere meorum;
 Effice me meritis tempus in omne tuum.
 Quodsi forte virum non dedignare Pelasgum—
 Sed mihi tam faciles unde meosque deos?—
 85 Spiritus ante meus tenues vanescat in auras,
 Quam thalamo nisi tu nupta sit ulla meo!
 Conscia sit Iuno sacris praelecta maritis,
 Et dea, marmorea cuius in aede sumus!’
 Haec animum—et quota pars haec sunt?—movere
 puellae
 90 Simplicis et dextrae dextera iuncta meae.
 Vidi etiam lacrimas: an pars est fraudis in illis?—
 Sic cito sum verbis capta puella tuis.
 Iungis et aripedes inadusto corpore tauros
 Et solidam iusso vomere findis humum;
 95 Arva venenatis pro semine dentibus imples:
 Nascitur et gladios scutaque miles habet.
 Ipsa ego, quae dederam medicamina, pallida sedi,
 Cum vidi subitos arma tenere viros,
 Donec terrigenae, facinus mirabile, fratres
 100 Inter se strictas conseruere manus.

ista s, edd. vett. aliquot, Bentley.

78. *nomen P.*

80. *aliquos*

codices, fortasse *aequos*, *alios* Micyllus, D. et N. Heinsii, Burmann. *Per quoscumque alios* Burmann.

84. *arbitrer unde deos G* prava interpolatione. *unde putabo deos* et similia *s*.

85. *uanescet G s*, Madvig.

87. *Conscio P.* 89. *haec sunt P*, Scaligeri liber. *possunt ω, pos///s G*, *possint V*, *poterant s*, *possent s*. *etiam s*, edd. vett. *horum s*.

91.

a! pars est L. Mueller de R. M. p. 335. *an et ars est* Sedlmayer. *an et est pars* edd. vett. aliquot. *et illis pro in illis* malim.

92. *Si cito*

Bentley. 93. Ante hunc versum distichon videtur excidisse. *et om.*

G₂ s: quare coni. Heinsius *aenipedes*.

96. *habens multi libri*.

99.

mirabile P solus: *miserabile* ceteri, vulgo ante Merkelium.

100. *Inter*

Insopor ecce draco squamis crepitantibus horrens
Sibilat et torto pectore verrit humum.

Dotis opes ubi erant? ubi erat tibi regia coniunx,
Quique maris gemini distinet Isthmos aquas?

105 Illa ego, quae tibi sum nunc denique barbara facta,
Nunc tibi sum pauper, nunc tibi visa nocens,
Flammea subdixi medicato lumina somno

Et tibi, quae raperes, vellera tuta dedi.

Proditus est genitor, regnum patriamque reliqui:

110 Munus, in exilio quod licet esse, tuli.

Virginitas facta est peregrini praeda latronis,
Optima cum cara matre relicta soror.

At non te fugiens sine me, germane, reliqui:

Deficit hoc uno littera nostro loco.

115 Quod facere ausa mea est, non audet scribere dextra;
Sic ego, sed tecum, dilaceranda fui.

Nec tamen extimui—quid enim post illa timerem?—

Credere me pelago, femina, iamque nocens.

Numen ubi est? ubi di? meritas subeamus in alto,

120 Tu fraudis poenas, credulitatis ego!

Compressos utinam Symplegades elisissent,

Nostraque adhaerent ossibus ossa tuis,

Aut nos Scylla rapax canibus mersisset edendos

—Debuit ingratis Scylla nocere viris—

se strictas G s, *Inter constrictas* P s.

Merkel, *Peruigil ecce draco* P₂ ω, Burmann. *Insuper ecce vigil* Heinsius, de forma inusitata *insopor* dubitans. Analogia adiectivi quod est *decolor* eam satis defendit. Scripsi *Insopor ecce draco*, quod codex Erfurtanus pro diversa lectione exhibet.

102. *horto* P₁. *uertit* P s. 103, 104 seclutit Ehwald. 104. *destinat* G s. *isthmos* P. 110. *quod licet* G ω, Ehwald, *quolibet* Trev. Burmann. *Et minus exilio quidlibet esse tuli* coni. Heinsius. *Nomen ... quolibet* Bentley. 113. *sin-*

me Burmanno suspectum, sed iniuria. 118. *iamque* libri ut videtur omnes praeter unum F, unde *tamque* haud recte receperunt Burmann, Merkel, ego olim. ἥδη Plan.

123. *mersisset* ego: *misisset* codices. Ruhnkenius ait *mittere* exquisite dici pro *proficere* laudatque Phaedrum i. 23, 3 'Nocturnus cum fur panem misisset cani.' Ibid. ii. 3, 2 'tinctum cruore panem misit malefico.' Sen. Ep. 27 'Canem missos a domino panes frustra aperto ore captantem.' Sane credo tales locos memoriae scribae obversatos cum *mersisset* in *misisset* mutaret. Quid quod de

- 125 Quaeque vomit totidem fluctus totidemque resorbet,
 Nos quoque Trinacriae supposuisset aquae!
 Sospes ad Haemonias victorque reverteris urbes;
 Ponitur ad patrios aurea lana deos.
 Quid referam Peliae natas pietate nocentes,
 130 Caesaque virginea membra paterna manu?
 Ut culpent alii, tibi me laudare necesse est,
 Pro quo sum totiens esse coacta nocens.
 Ausus es—o! iusto desunt sua verba dolori—
 Ausus es ‘Aesonia’ dicere ‘cede domo!’
 135 Iussa domo cessi natis comitata duobus
 Et, qui me sequitur semper, amore tui.
 Ut subito nostras Hymen cantatus ad aures
 Venit, et accenso lampades igne micant,
 Tibiaque effundit socialia carmina vobis,
 140 At mihi funerea flebiliora tuba,
 Pertimui nec adhuc tantum scelus esse putabam:
 Sed tamen in toto pectore frigus erat.
 Turba ruunt et ‘Hymen’ clamant ‘Hymenaeae’ fre-
 quenter:
 Quo propior vox haec, hoc mihi peius erat.
 145 Diversi flebant servi lacrimasque tegebant;
 Quis vellet tanti nuntius esse mali?
 Me quoque, quidquid erat, potius nescire iuvabat,
 Sed tamquam scirem, mens mea tristis erat,
 Cum minor e pueris lassus studioque videndi
 150 Constitit ad geminae limina prima foris:

eadem Scylla Ovidius ipso verbo *mergere* utitur Met. xiv. 73 ‘Mox eadem Teucras fuerat mersura carinas.’ 125. *Quaeque* Bentley. 132.
 Deesse videntur nonnulla. 137. *Hymenaeus clarus* (vel *laetus*) Bentley. 139. *effudit* G ω, *offundit* coni. Heinsius. *genialia* coni. Bentley. 140. *Ei mihi* P, *Ei* ma. 2. inculcatum. *funesta* P₂ ω. edd. vet. P₁ evanuit. 141. *adhuc* P₁. *putabant* P (ap. Sedlmayerum: *que* ap. Heinsium *putabat*), *patebat* coni. Heinsius, Bentley. 143. *hymen* (*que* ma. 2.) pro *Hymenaeae* P, *hymenaea* G ω. *frequent* P, i.e. *frequenter* P₈, Plan., Sedlmayer, Ehwald, *frequentant* G ω, vulgo. Bene se haberet *frequentes*. 144. *prior* P₁. 149. *lassus* tandem scripsi: *iussus*

'Hinc' mihi 'mater, abi! pompam pater' inquit 'Iason
Ducit et adiunctos aureus urguet equos.'

Protinus abscissa planxi mea pectora veste,
Tuta nec a digitis ora fuere meis.

155 Ire animus mediae suadebat in agmina turbae
Sertaque compositis demere rapta comis.

Vix me continui, quin sic laniata capillos
Clamarem 'meus est' iniceremque manus.

Laese pater, gaude; Colchi gaudete relict;

160 Inferias umbrae fratris habete mei.

Deseror amissis regno patriaque domoque

Coniuge, qui nobis omnia solus erat.

Serpentis igitur potui taurosque furentes,

Unum non potui perdomuisse virum;

165 Quacque feros pepuli doctis medicatibus ignes,

Non valeo flammam effugere ipsa meas.

Ipsi me cantus herbaeque artesque relinunt:

Nil dea, nil Hecates sacra potentis agunt.

Non mihi grata dies; noctes vigilantur amarae,

170 *Et* tener a misero pectore somnus abit.

PG codices plurimi et Planudes. Pro *iussus* multi libri et edd. vett. habent *iussu*: tres *uisu*, tres *lusu*, unus *cursu*, unus *missus*. Heinsius coni. *casu studione*. Burmann *iussus studione*. Lennep *lusu* vel *lusus studione*. Loers *lusu studioque*. Merkel *lusus studioque*. His addere poteram *aestu studioque*. Verisimile mihi olim videbatur nomen pueri minoris qui erat *Pheres* hic quondam fuisse. De Mermero et Pherete natis Medae ex Iasone susceptis confer Apollod. i. 27. Sed nec quod olim edidi *Cum clamore Pheres iussus* nec *Cum rumore Pheres* quod nuper commendavit Housman omni ex parte placet.

150. *gemmae* corr. in *geminæ* ma. 2. P. 151. *Hic s* Heinsius, *Hac* malim, *Qui* Vaticanus. *adi* vel *ades* Bentley, *adi* Ehwald, *abi* P, ultima littera post ras. ut videtur. *inquit* P. 152. *Ducet* P Heinsius, Burmann.

158. *inicere manus* P₁. duo versus spurios habet cod. Trev. 160. *gaudete* P₁. 162. *meis* P. 163. *Serpentemne igitur* Bentley. 165.

repudi P, *pepuli* G s, Heinsius, Burmann, edd. recc., praeter Sedlmayerum. *repuli* ω, edd. vett., *rapui* s, *domui* s. Ovidius primam syllabam in *repulit*

semper producit. 167. *relinunt* P. 169. *amor*/// (sic) P. 170. Ita edidi: *Nec ten//rā mis~ero pectore somnus habet* P et ita G ω (*Nec teneram misero*) *Nec tener ah miseræ pectora somnus habet* vel *alit* Heinsius. *Nec tener in misero p. s. adest* edd. vett. *Nec tener in*

- Quae me non possum, potui sopire draconem :
 Utilior cuivis quam mihi cura mea est.
 Quos ego servavi, paelex amplectitur artus
 Et nostri fructus illa laboris habet.
- 175 Forsitan et stultae dum te iactare maritae
 Quaeris et iniustis auribus apta loqui,
 In faciem moresque meos nova crimina fingas :
 Rideat et vitiis laeta sit illa meis.
 Rideat et Tyrio iaceat sublimis in ostro :
- 180 Flebit et ardores vincet adusta meos !
 Dum ferrum flammaeque aderunt sucusque veneni,
 Hostis Medae nullus inultus erit.
 Quodsi forte preces praecordia ferrea tangunt,
 Nunc animis audi verba minora meis !
- 185 Tam tibi sum supplex, quam tu mihi saepe fuisti,
 Nec moror ante tuos procubuisse pedes.
 Si tibi sum vilis, communis respice natos :
 Saeviet in partus dira noverca meos.
 Et nimium similes tibi sunt, et imagine tangor,
- 190 Et quotiens video, lumina nostra madent.
 Per superos oro, per avitae lumina flammae,
 Per meritum et natos, pignora nostra, duos,
 Redde torum, pro quo tot res insana reliqui :
 Adde fidem dictis auxiliumque refer.
- 195 Non ego te imploro contra taurosque virosque,
 Utque tua serpens victa quiescat ope ;

misero p. s. habet Merkel. Ut nos Postgate nisi quod is *abest* mavult. Confer Trist. iv. 3, 22 'Lenis ab admonito pectore somnus abit.' Pont. iii. 3, 12 'Pulsus et e trepido pectore somnus abit.' Si Propertium corrigerem *Nec* non mutarem: nam apud Sextum *Nec tener somnus* idem valeret ac *et non tener somnus*: qua figura non utitur Ovidius quantum notavi. 173. *Quas ego servavi* P₁. *felix* P₁. 174. *fractus* P₁. 176. *iniustis* om. P₁. 177. *mortesque* P pr. 181. *sucusque* P. 182. *multus* P pr. 185. *Tam* cod. Dresdensis, s. *Nam* PG ω. *quam* P d ma. 2. supra scripto, *quod* GV ω. 187. *viles* P pr. 188. *meos*] *manus* P₁. 189. *si quaeras* Heinsius, *si quaeris*

- Te peto, quem merui, quem nobis ipse dedisti,
 Cum quo sum pariter facta parente parens.
 Dos ubi sit, quaeris? campo numeravimus illo,
 200 Qui tibi laturo vellus arandus erat;
 Aureus ille aries villo spectabilis alto
 Dos mea, quam, dicam si tibi 'redde,' neges.
 Dos mea tu sospes, dos est mea Graia iuventus:
 I nunc, Sisyphias, improbe, confer opes!
 205 Quod vivis, quod habes nuptam socerumque potentis,
 Hoc ipsum, ingratus quod potes esse, meum est.
 Quos equidem actutum—sed quid praedicere poenam
 Attinet? ingentis parturit ira minas.
 Quo feret ira, sequar! facti fortasse pigebit:
 210 Et piget infido consuluisse viro.
 Viderit ista deus, qui nunc mea pectora versat!
 Nescio quid certe mens mea maius agit.

XIII.

LAUDAMIA PROTESILAO.

- Mittit et optat amans, quo mittitur, ire salutem
 Haemonis Haemonio Laudamia viro.
 Aulide te fama est vento retinente morari:
 A me cum fugeres, hic ubi ventus erat?

Bentley. *numeramus in G s, memoremus in s.* 201. *alto P₁ Ehwald,*
 qui citat Apollon. iv. 177, *auro GP₂.* Fortasse *arto. aureo s* edd. vett.
 Merkel, *albo s.* Fortasse, *Arduus ille aries villo spectabilis aureo.*
 202. *Dos tibi G.* 203. *grata PV s. iuventus P₁.* 205. *po-*
tentis P₁, potentem P₂ GV ω. 207. *acutum P₁. predice P₁.* 209.
Quod P. fere P t add. ma. 2. Fortasse fert. 211. *Videris P₁.*
deos P₁. 212. *Nescio qui V. maius P₂ in marg. P₁ in ras.*

XIII. Nullum intervallum inter XII et XIII in P. In marg. a ma.
 antiquiore adscriptum est Incipit XIII. LAUDAMIA PROTESILAO.

2. *Laudomia PV, Laodamia G ω.* Primum distichon iure spurium
 duxerunt Micyllus, Bentleius, alii. 4. *At* coni. Heinsius. 7. *pura P.*

- 5 Tum freta debuerant vestris obsistere remis;
 Illud erat saevis utile tempus aquis.
 Oscula plura viro mandataque plura dedissem,
 Et sunt quae volui dicere multa tibi.
 Raptus es hinc praeceps, et qui tua vela vocaret,
 10 Quem cuperent nautae, non ego, ventus erat.
 Ventus erat nautis aptus, non aptus amanti:
 Solvor ab amplexu, Protesilae, tuo,
 Linguaque mandantis verba imperfecta reliquit;
 Vix illud potui dicere triste 'vale.'
 15 Incubuit Boreas abreptaque vela tetendit,
 Iamque meus longe Protesilaus erat.
 Dum potui spectare virum, spectare iuvabat,
 Sumque tuos oculos usque secuta meis;
 Ut te non poteram, poteram tua vela videre,
 20 Vela diu vultus detinuere meos;
 At postquam nec te nec vela fugacia vidi,
 Et quod spectarem, nil nisi pontus erat,
 Lux quoque tecum abiit, tenebrisque exanguis obortis
 Succiduo dicor procubuisse genu.
 25 Vix socer Iphiclus, vix me grandaevus Acastus,
 Vix mater gelida maesta refecit aqua.
 Officium fecere pium, sed inutile nobis:
 Indignor miserae non licuisse mori.
 Ut rediit animus, pariter rediere dolores;
 30 Pectora legitimus casta momordit amor.
 Nec mihi pectendos cura est praebere capillos,
 Nec libet aurata corpora veste tegi:

8. *plura tibi* V s Burmann.9-12 in P abscissi sunt; 9 post *hinc**prae-*, 10 post *quem cuper-*, 11 post *erat*, 12 post *solvor*.13. *mandantis*s, *mandatis* PGV ω, *mandatrix* coni. Heinsius.14. *potuit* s, Bur-

mann.

21. *Ut* P. *uella* P pr.23. *habuit* P pr. *tenebrasque*P pr. *exanguis* P. *abortis* V ω.26. *celida* P.27. *fecere* P.29. *Utque animus rediit* G s.32. *tegit* P pr.34. *quo furor* s

- Ut quas pampinea tetigisse Bicorniger hasta
 Creditur, huc illuc, qua furor egit, eo.
- 35 Conveniunt matres Phylleides et mihi clamant :
 'Indue regales, Laudamia, sinus!'
 Scilicet ipsa geram saturatas murice vestes,
 Bella sub Iliacis moenibus ille gerat?
 Ipsa comas pectar, galea caput ille prematur?
- 40 Ipsa novas vestes, dura vir arma ferat?
 Qua possum, squalore tuos imitata labores
 Dicar et haec belli tempora tristis agam.
 Dyspari Priamide, damno formose tuorum,
 Tam sis hostis iners, quam malus hospes eras!
- 45 Aut te Taenariae faciem culpasse maritae,
 Aut illi vellem displicuisse tuam.
 Tu, qui pro rapta nimium, Menelae, laboras,
 Ei mihi! quam multis flebilis ultor eris.
 Di, precor, a nobis omen removete sinistrum,
- 50 Et sua det reduci vir meus arma Iovi.
 Sed timeo, quotiens subiit miserabile bellum :
 More nivis lacrimae sole madentis eunt.
 Ilion et Tenedos Simoisque et Xanthus et Ide
 Nomina sunt ipso paene timenda sono.
- 55 Nec rapere ausurus, nisi se defendere posset,
 Hospes erat : vires noverat ille suas.

Burm. 35. *Phylleides* Heinsius, *phylleides* P ma. 1., *philaceides* P ma. 2. ω, *Phylaceides* edd. vett. Merkel. et om. V s. 36. *laudamina* P. 37 totus in P abscissus, praeter *vestes* et S in *Scilicet* : etiam hoc cum librum vidi iam in eo erat ut abscinderetur. *feram* s. *vestes* PGV ω, *lanas* s. 38, 39, 40 toti ex P abscissi. 38. *geret* G ω. 39. *pectar* VG₂ s, *pectam* ω. 40. *feret* GV s. 41. *Qua* P₁, *Quo* P₂ ω ; s in *squalore* a ma. 2. P. 43. *Dux Pari* codices plerique, Plan. *Dyspari* Hubertinus, coll. Il. iii. 39, Δύσπαρι εἶδος ἄριστε. Heinsius in cod. Sarraviano *Dispari* invenit, laudatque Alcanem 40 : Δύσπαρι καλόπαρι κακὸν Ἑλλάδι βωτιανείρη. Ita in cod. Reg. pro var. lect. et in duobus edd. Venn. deprehendit Burmannus, qui tamen de Ovidio male meritis est certissimam et bellissimam lectionem cum Egnatio spernens. 50. *reductis* s Bentley. *iobi* P pr. 53. *tenedous* P pr. *xanthusque* PG. 55. *nisi si* maluit Burmann. 57. *luto spectabilis* Bentley.

- Venerat, ut fama est, multo spectabilis auro
 Quique suo Phrygias corpore ferret opes,
 Classe virisque potens, per quae fera bella geruntur :
 60 Et sequitur regni pars quota quemque sui ?
 His ego te victam, consors Ledaea gemellis,
 Suspikor, haec Danaïs posse nocere puto.
 [Hectora nescio quem timeo : Paris Hectora dixit
 Ferrea sanguinea bella movere manu ;]
 65 Hectora, quisquis is est, si sum tibi cara, caveto :
 Signatum memori pectore nomen habe.
 Hunc ubi vitaris, alios vitare memento,
 Et multos illic Hectoras esse puta,
 Et facito dicas, quotiens pugnare parabis :
 70 ‘Parcere me iussit Laudamia sibi.’
 Si cadere Argolico fas est sub milite Troiam,
 Te quoque non ullum vulnus habente cadat !
 Pugnet et adversos tendat Menelaus in hostis :
 76 Hostibus e mediis nupta petenda viro est.
 Causa tua est dispar : tu tantum vivere pugna
 Inque pios dominae posse redire sinus !
 Parcite, Dardanidae, de tot, precor, hostibus uni,
 80 Ne meus ex illo corpore sanguis eat !

60. *quota quemque* P₁, *quotacumque* P₂ Heinsius, Bentley, *quotaquac-*
que G s, Burmann, Sedlmayer. 61. *Illis te* Bentley. *ledaea* om. P₁,
 add. P₂. *Ledaei* Heinsius, Bentley. 63, 64, distichon aperte
 spurium seclusi : unde enim quae dixisset Paris scire Laodamia potuit ?
 Libri saepe per epanalepsin interpolantur, ut hic *Hectora ... Hectora*.
 65. *cura* coni. Burmann, Bentley. 67. *bitaris* P₁. 69. *facito* s
 (cod. Gronovianus), Heinsius, Burmann, *facito ut* PG ω, edd. plerique.
 Ovidius semper in hac formula *ut* omittit, nisi fallor. *tacite dicas* coni.
 Burmann. *tacitus dicas* Bentley. 71. *fatum est* Bentley. *limit* P.
 72. *Et* P₁. *cadet* s Bentley, Madvig. 73. *adverso* P₁. Post h. v.
 in codicibus plerisque praeter PGV Trev. et Guelf. 3 sequuntur : *Ut*
rapiat Paridi quam Paris ante sibi Irruat et causa quem vincit, vincat
et armis : in Vind. 3 inverso ordine post vs. 78 scripti sunt : in Goth. 1,
 Goth. 2 hexameter interpolatus et vs. 76 desunt. Versus interpolatos
 Graece convertit Planudes : in edd. vett. omnibus et Burmannia leguntur.
 Sede movit Merkel, reposuit Ehwald. 77. *Dispar causa tua est* s
 Bentley. *uoluo* P₂ corr. ma. rec. 78. *pius* P ma. 1., quod temere
 arripuit Ehwald. *rediçere* P. 79. *Pargite* P₁. 80. *sagnis* P₁.

- Non es, quem deceat nudo concurrere ferro :
 [Saevaeque in oppositos pectora ferre viros ;
 Fortius ille potest multo, quam pugnat, amare :]
 Bella gerant alii, Protesilaus amet !
- 85 Nunc fateor : volui revocare, animusque ferebat ;
 Substitit auspicii lingua timore mali.
 Cum foribus velles ad Troiam exire paternis,
 Pes tuus offenso limine signa dedit.
 Ut vidi, ingemui tacitoque in pectore dixi :
- 90 'Signa reversuri sint, precor, ista viri.'
 Haec tibi nunc refero, ne sis animosus in armis :
 Fac meus in ventos hic timor omnis eat.
 Sors quoque nescioquem fato designat iniquo,
 Qui primus Danaum Troada tangat humum.
- 95 Infelix, quae prima virum lugebit ademptum !
 Di faciant, ne tu strenuus esse velis.
 Inter mille rates tua sit millensima puppis
 Iamque fatigatas ultima verset aquas.
 Hoc quoque praemoneo : de nave novissimus exi :
- 100 Non est, quo properas, terra paterna tibi.
 Cum venies, remoque move veloque carinam,
 Inque tuo celerem litore siste gradum !
 Sive latet Phoebus seu terris altior exstat,
 Tu mihi luce dolor, tu mihi nocte venis ;
- 105 Nocte tamen quam luce magis : nox grata puellis,
 Quarum subpositus colla lacertus habet.
 Aucupor in lecto mendaces caelibe somnos ;
 Dum careo veris, gaudia falsa iuvant.

81. *est* codices, *es* scripsi. Argumentum iam nihil pertinet ad Troas : Protesilaum ipsum adloquitur. 82, 83 spurii videntur. Nam *fortiter amare* putidiusculum est : et inanis repetitio vocis *amet* in 84 non toleranda. 85. *revacare* P₁. 86. *Substitit : titit* a ma. 2. P. 87. *laribus* Bentley, quod placet. *belles* P₁. 88. *offeris olimina* P₁. 90. *sunt* P₁. 94. *humus* P pr. 96. *sorenuus* P₁. 97. *millensima* P. 99. *nabue* P pr. *puppe* V. *nobissimus* P₁. 100. *properas* Trev. Goth. 2, Dresd. Vind. 3, *properes* PGV ω vulgo. Loersius

Sed tua cur nobis pallens occurrit imago?

110 Cur venit a verbis multa querella latens?

Excutor somno simulacraque noctis adoro:

Nulla caret fumo Thessalis ara meo:

Tura damus lacrimamque super, qua sparsa relucet,

Ut solet adfuso surgere, flamma, mero.

115 Quando ego, te reducem cupidis amplexa lacertis,

Languida laetitia solvar ab ipsa mea?

Quando erit, ut lecto mecum bene iunctus in uno

Militiae referas splendida facta tuae?

Quae mihi dum referes, quamvis audire iuvabit,

120 Multa tamen rapies oscula, multa dabis:

Semper in his apte narrantia verba resistunt;

Promptior est dulci lingua refecta mora.

Sed cum Troia subit, subeunt ventique fretumque,

Spes bona sollicito victa timore cadit.

125 Hoc quoque, quod venti prohibent exire carinas,

Me movet: invitis ire paratis aquis.

Quis velit in patriam vento prohibente reverti?

A patria pelago vela vetante datis?

Ipse suam non praebet iter Neptunus ad urbem:

130 Quo ruitis? vestras quisque redite domos.

primus vidit *properas* a sententia flagitari. 108. *iubant* P. 110. *querella latens* edidi: *querellatens* P, *en* expuncto et *vi* superscripto ma. 2. *querela tuis* G Plan. vulgo. a cum Madvigio ut exclamationem interpretor: is vult, *ah! verbis multa querella tuis? a labris* Birt, Sedlmayer. Olim edideram, *Cur venit, a verbis multa, querella latens?* vide Comm. 111. *Excutor e somno* s. 112. *arripa* P. 113. *lacrimasque* s. *i* (2.) *qua sparsa relucet* N. Heinsius et ita Guelf. 3 et Helmstadiensis. *quae sareluet* P ara a ma. pr. in margine adscripto. *quae sparsa relucent* G s. *quae sparsa relucet* s. D. Heinsius maluit, *lacrimasque super, quae ara relucet*. Fortasse ex vestigiis P reponendum *qua sacra relucet*. 114. *adfuso* G, *effuso* s, *a fuso* s. 116. *nequitia* Bentley. 117. *iunctos* P. 119. *iubant* P. 120. *Multata merapites* P, corr. in *Multa tamen rapies* P., *capies* septem codd. Heinsii, Burmann, Ehwald. *repetes* Rappold. 121. *narrantis* s, *narranti* malim. *labra* Bentley. 122. *refecta* Francius, *refere* P, *referre* ω Plan. vulgo. 124. *spes mea* V s. *solliciti* P, *sollicitae* Riese. 128. *vel habitante* P pr. *dabis* V.

- Quo ruitis, Danaï? ventos audite vetantis:
 Non subiti casus, numinis ista mora est.
 Quid petitur tanto nisi turpis adultera bello?
 Dum licet, Inachiae vertite vela rates!
- 135 Sed quid ago? revoco? revocaminis omen abesto,
 Blandaue compositas aura secundet aquas!
 Troasin invideo, quae sic lacrimosa suorum
 Funera conspicient, nec procul hostis erit.
 Ipsa suis manibus forti nova nupta marito
- 140 Imponet galeam Dardanaue arma dabit;
 [Arma dabit, dumque arma dabit, simul oscula sumet
 —Hoc genus officii dulce duobus erit—]
 Producetque virum dabit et mandata reverti
 Et dicet 'referas ista fac arma Iovi!'
- 145 Ille ferens dominae mandata recentia secum
 Pugnabit caute respicietque domum;
 Exuet haec reduci clipeum galeamque resolvet
 Excipietque suo corpora lassa sinu.
 Nos sumus incertae, nos anxius omnia cogit,
- 150 Quae possunt fieri, facta putare timor.
 Dum tamen arma geres diverso miles in orbe,
 Quae referat vultus est mihi cera tuos:
 Illi blanditias, illi tibi debita verba
 Dicimus, amplexus accipit illa meos.

130. *tonantes* s, *sonantes* s. 135. Ita Merkel. *Sed* (vel *Si*) *quid ego reuoco* quattuor ultimis litteris inculcatis: tum ras. supra quam scriptum est *reuocantis* et a ma. sec. P, *Sed quid ago reuocans? omen reuocantis abesto* G. In s varie interpolatum est. *Sed quid ego revoco haec* s, edd. vett. Burmann. *Sed quid ego hos revoco? revocaminis omen abesto* Heinsius, et ita Bentley nisi quod *has* pro *hos* voluit. *Sed quid ego haec revoco* s, ed. Burmann. 136. *cura* P. 137. *Troasin* Salmasius, *Troas* P, *Troadas* G ω. *qui sic* PV, *quae sic* G ω. *quae si* falso citatum est ex P ab Heinsio, et ita male ediderunt Burmann et Ehwald. *quamvis* Bentley, Lehrs, quod sententiam pessumdat. 139. *noba* P. 140. *Imponit* P. *dardanaue* P Bentley: *barbaraque* codices reliqui, vulgo ante Sedlmayerum. 141-142. Ineptum distichon seclusi. 143. *et add. ma. 2. P.* 144. *dices* P. *face* s, edd. vett. Heinsius. *arma fac ista* GV ω edd. vett. nonnullae (*face*). 147. *et reduci* G ω, *et reducem* V nimis docte. 151. *geris* ω, edd. multi. *geres* P s Heinsius, *geras* GV s. 153. *certa* P₁G₁, *dedita* s. 154. *illa*

- 155 Crede mihi, plus est, quam quod videatur, imago :
 Adde sonum cerae, Protesilaus erit.
 Hanc specto teneoque sinu pro coniuge vero,
 Et, tamquam possit verba referre queror.
 Per reditus corpusque tuum, mea numina, iuro,
 160 Perque pares animi coniugiiue faces,
 [Perque, quod ut videam canis albere capillis,
 Quod tecum possis ipse referre, caput,]
 Me tibi venturam comitem, quocumque vocaris,
 Sive—quod heu! timeo—sive superstes eris.
 165 Ultima mandato claudetur epistula parvo :
 Si tibi cura mei, sit tibi cura tui !

XIV.

HYPERMESTRA LYNCEO.

- Mittit Hypermestra de tot modo fratribus uni :
 Cetera nuptarum crimine turba iacet.
 Clausa domo teneor gravibusque coercita vinclis ;
 Est mihi supplicii causa, fuisse piam.
 5 Quod manus extimuit iugulo demittere ferrum,
 Sum rea : laudarer, si scelus ausa forem.

tuos V s quod per se arridet. 159. *tuos* Bentley. 161, 162. Hi versus furca expellendi sunt. Ovidius *ut* pro *utinam* non ponit: sed hoc parvum est prae sequentis versus absurditate. Sane si Protesilaus sine capite rediret, miserabilis eius aspectus foret: sed non tam miserabilis quam mirabilis. 161. *Ut* om. P₁V₁. *Perque quod o* Heinsius. 162. *O tecum* vel *Huc tecum* Heinsius, *Tu tecum* Bentley, *Integrum* Birt, *Protectum* Housman. Verum ineptum est ineptissimo interpolatori patrocinari. 166 *Si ... si* P (secundum Heinsium et Keil) / supra alterum *si* scripto. *Si ... sit* s, Naugerius, Heinsius. *Sit ... sit* GV ω, vulgo. Verum totum distichon spurium videtur. Quanto melius in vs. 164 desineret epistola !

XIV. Explicit. XII, Incipit. XIII. HYPERMESTRA LYNCO (nom. a m. 2.) P.
 1, 2. Sedlmayero suspecti. 4. *phiae* Bentley. 5. *demittere* s,

- Esse ream praestat, quam sic placuisse parenti;
 Non piget immunes caedis habere manus.
 Me pater igne licet, quem non violavimus, urat,
 10 Quaeque aderant sacris, tendat in ora faces,
 Aut illo iugulet, quem non bene tradidit, ense,
 Ut, qua non cecidit vir nece, nupta cadam:
 Non tamen, ut dicant morientia 'paenitet' ora,
 Efficiet: non est, quam piget esse piam.
 15 Paeniteat sceleris Danaum saevasque sorores:
 Hic solet eventus facta nefanda sequi.
 Cor pavet admonitu temeratae sanguine noctis,
 Et subitus dextrae praepedit ossa tremor.
 Quam tu caede putes fungi potuisse mariti,
 20 Scribere de facta non sibi caede timet.
 Sed tamen experiar. Modo facta crepuscula terris,
 Ultima pars lucis primaque noctis erat:
 Ducimur Inachides magni sub tecta Pelasgi,
 Et socer armatas accipit ipse nurus.
 25 Undique conlucent praecinctae lampades auro;
 Dantur in invitos impia tura focos;
 Vulgus 'Hymen, Hymenaeae' vocant; fugit ille vocantis;
 Ipsa Iovis coniunx cessit ab urbe sua.
 Ecce, mero dubii, comitum clamore frequentes,
 30 Flore novo madidas impediante comas,
 In thalamos laeti—thalamos, sua busta!—feruntur
 Strataque corporibus funere digna premunt.
 Iamque cibo vinoque graves somnoque iacebant,
 Securumque quies alta per Argos erat;

dimittere PGV ω.
 PG Merkel.

10. *mora* P pr.

11. *ense* ω Burmann, *ensem*

14. *non sum* s, *non es* con. Heinsius. *pia* Bentley,
 Madvig. 17. *teneratae* P pr. 18. *dexterac* P. *ossa* libri, *orsa* Naugerus.

19. *marito* P pr. 22. *Ultima pars noctis primaque lucis* P. 23.
sub templa Bentley. *tyranni* Heinsius. 24. *Nec socer* con. Birt.

25. *praelucent* V₁ s, *perlucet* s. 27. *hymenae*, sed a a ma. 2. P,

himinea G, *himenea* V, *hymenea* s. *uocant* PV ω, *uocat* G s. 32.
funera cod. Moreti, *funeribus corpore digna* Basil. 34. *per agmen*

- 35 Circum me gemitus morientum audire videbar;
 Et tamen audieram, quodque verebar, erat.
 Sanguis abit, mentemque calor corpusque relinquit,
 Inque novo iacui frigida facta toro.
 Ut leni Zephyro graciles vibrantur aristae,
 40 Frigida populeas ut quatit aura comas,
 Aut sic, aut etiam tremui magis; ipse iacebas,
 Quaeque tibi dederam, *plena* soporis erant.
 Excussere metum violenti inssa parentis:
 Erigor et capio tela tremente manu;
 45 Non ego falsa loquar: ter acutum sustulit ensem,
 Ter male sublato reccidit ense manus;
 Admovi iugulo—sine me tibi vera fateri—
 Admovi iugulo tela paterna tuo.
 Sed timor et pietas crudelibus obstitit ausis,
 50 Castaque mandatum dextra refugit opus.
 Purpureos laniata sinus, laniata capillos
 Exiguò dixi talia verba sono:

Vs. 36. *audieram* s G? *audibam* P, Burmanni. Verum hac antiqua forma Ovidius non utitur. *audibam* s. 37. *relinquit* s, *relinquid* V.
 42. *dederant* Vs. *plena* scripsi: *vina* PGT &. nulla autem vina dederant nuptiae maritis qui semet ipsos in cena nuptiali invitavissent, et recepta lectio *vina soporis erant* cuius linguae sit nescio. Nam *cetera lactis erant* A. A. i. 292, ad quod provocat Ehwald non simile est. Ibi *lactis* genitivus materialis, qui dicitur, est: 'cetera tam alba erant ut ex lacte facta viderentur:' quae syntaxis huius loco non convenit. Sed fac convenire. Anne vina medicata soporiferis sucis dederat Hypermnestra Lynceo? Minime. Nam sorores quoque idem suis maritis fecissent, neque hoc ut Hypermnestrae solius opus commemoratum fuisset. Non possum quin proferam id quod verum esse perspexi. De sopore qui coitu efficitur loquitur Hypermnestra. Confer Schol. Eurip. ad Hec. 869 ab Orellio ad Hor. Carm. iii. 11, 37 laudatum: ἐφέλωτο τῷ Λυγκέως ἀπὸ τῆς μίξεως διὰ θεοῖν ἐσχηκῶτα πρὸς αὐτόν. Cf. Aesch. Prom. 891, Μῦθον δὲ παλῶν ἱμερος θέλξει τὸ μὴ κτείναν οἰνεύων. Vocum *sopore* et *dare* in re venerea suggerere exempla supersedeo. *soporis* P₁ s. 43. *violencia* P, *violencia* Vs. *caussa* P₁. 46. *reccidit* Vs Heinsius: *reccidit* Merkel. /// *etendit* P. *decidit* P₂ G₁ multi libri et cod. /// *decidit* G₁: Sedlmayer dicit fuisse *reccidit*: *concidit* s, *concidit* s. 47. *At versus monitis insuavis coacta parentis &. Tandem victa mei sacrum formidine patris* s: librarii quidam videntur verum hexametrum omisisse: causa patet. 51. *sinus* P. alterum *laniata* in marg. ma. 2. P. 53.

- ‘Saevus, Hypermestra, pater est tibi: iussa parentis
Effice; germanis sit comes iste suis.
- 55 Femina sum et virgo, natura mitis et annis:
Non faciunt molles ad fera tela manus.
Quin age, dumque iacet, fortis imitare sorores.
Credibile est caesos omnibus esse viros.
Si manus haec aliquam posset committere caedem,
- 60 Morte foret dominae sanguinolenta suae.
At meruere necem patruelia regna petendo:
Quae tamen externis praedia danda forent!
Finge viros meruisse mori: quid fecimus ipsae?
Quo mihi commissio non licet esse pia?
- 65 Quid mihi cum ferro? quo bellica tela puellae?
Aptior est digitis lana colusque meis.
Haec ego; dumque queror, lacrimae sua verba sequuntur,
Deque meis oculis in tua membra cadunt.
Dum petis amplexus sopitaque brachia iactas,
- 70 Paene manus telo saucia facta tua est.
Iamque patrem famulosque patris lucemque timebam:
Expulerunt somnos haec mea dicta tuos:
‘Surge age, Belide, de tot modo fratribus unus!
Nox tibi, ni properas, ista perennis erit.’
- 75 Territus exurgis; fugit omnis inertia somni;
Aspicias in timida fortia tela manu.
Quaerenti causam ‘dum nox sinit, effuge!’ dixi;
‘Dum nox atra sinit’; tu fugis, ipsa moror.

ibi P₁. 60. *feret* P pr. 61. *At* Riese, *Aut* P₁, *Haud* P₂, *Non* G₂
in ras., I G₁, *Ans.* petendo scripsi. tenendo vulgo P₂, tinendo P₁, timido G₁V.
62. Versus genuinus in P erasus est: in marg. a ma. 2. est: *quae tamen
externis* ///// *adan* ///// unde scripsi quod vides. *Quae tamen externis
danda forent generis* ω Burmann, vulgo; ita G quoque, sed vs. 114 *Cum sene*
cet. hic interposito. ‘in V vss. 61-64 post vs. 80 omissi excepto v. 62
leguntur post v. 113.’ SEDLMAYER. *Quae tamen externis regna tenenda
forent* s, *Quae tamen externis accipienda forent* s. 64. *piam* G₁V ω. 65.
quid G ω Merkel. 72. *Expulerunt* P₁, *Expulerant* P₂G₁V ω. *duta* P₁.
73. *do tot* P. 74. *Æris* P. 77. *sinit* P pr. *effugi* P₁. 80. *hates*

Mane erat, et Danaus generos ex caede iacentis

80 Dinumerat: summae criminis unus abes.

Fert male cognatae iacturam mortis in uno

Et queritur facti sanguinis esse parum.

Abstrahor a patriis pedibus, raptamque capillis

—Haec meruit pietas praemia—carcer habet.

85 Scilicet ex illo Iunonia permanet ira,

Quo bos ex homine est, ex bove facta dea.

At satis est poenae teneram mugisse puellam

Nec, modo formosam, posse placere Iovi.

Adstitit in ripa liquidi nova vacca parentis,

90 Cornuaque in patriis non sua vidit aquis,

Conatoque queri mugitus edidit ore

Territaque est forma, territa voce sua.

Quid furis, infelix? quid te miraris in umbra?

Quid numeras factos ad nova membra pedes?

95 Illa Iovis magni paelex metuenda sorori

Fronde levas nimiam cespitibusque famem.

Fonte bibis spectasque tuam stupefacta figuram,

Et, te ne feriant, quae geris, arma, times:

Quaeque modo, ut posses etiam Iove digna videri,

100 Dives eras, nuda nuda recumbis humo.

Per mare, per terras cognataque flumina curris:

Dat mare, dant amnes, dat tibi terra viam.

P, abest s, abis s. 81. Fer F₁. 82. factum s, fusi G. 83. patris s. 85-118 sparios duxerunt Ios. Scaliger, D. Heinsius, I. Ulitius. Scaligerum sequitur Sedlmayer, versusque minusculis litteris impressos edidit. 86. Quo libri: Quom Madvigius Adv. ii. p. 77 qui scribit: 'non sic omittitur tempore (quo).' caret exemplis fortasse: carere ratione nego: nam si recte dicuntur et 'ex illo' et 'ex quo,' recte dici potuisse 'ex illo, quo' negare non audeo. dea est s. 87. iuvencam V. 88. formosam P pr. 91. Conatoque queri s Heinsius: Conato in Conata a ma. 2. (?) correctum tum q in ras. et loqui in ras. P. in marg. Et P: voluit Et conata corrector ut habent V ω. queri GV s. Et conata queri vel Et conata loqui edd. vet. Conatoque loqui Sedlmayer. Cf. Met. i. 637. 93. fugis s edd. Naug. et Burm. umbra P s Burmann, Merkel, Sedlmayer, Elwald: unda GV s Jahn, Loers, fortasse rectius. 95. Ipsa ω. 96. Fonte leuus sitim V. 99. possis P Burmann, posses G s. 100. uda nuda G s. 101. Permanere P pr. 102.

Quae tibi causa fugae? frustra freta longa pererras:

Non poteris vultus effugere ipsa tuos.

105 Inachi, quo properas? eadem sequerisque fugisque:

Tu tibi dux comiti, tu comes ipsa duci.

Per septem Nilus portus emissus in acquor

Exuit insana paclicis ora bove.

Ultima quid referam, quorum mihi cana senectus

110 Auctor? dant anni, quod querar, ecce, mei.

Bella pater patruusque gerunt; regnoque domoque

Pellimur: eictos ultimus orbis habet.

[Ille ferox solus solio sceptroque potitur:

Cum sene nos inopi turba vagamur inops.]

115 De fratrum populo pars exiguissima restat:

Quique dati leto, quaeque dedere, fleo;

Nam mihi quot fratres, totidem periire sorores:

Accipiat lacrimas utraque turba meas!

En, ego, quod vivis, poenae crucianda reservor:

120 Quid fiet sonti, cum rez laudis agar,

Et consanguineae quondam certensima turbæ

Infelix uno fratre manente cadam?

dant et aquae V. 103. uiae G₁V. frustra scripsi. quid Io vulgo et

ita libri (quid o P). uel quid? Lovaniensis. quae dic liber Moreti. quid iam Riese. quid tu Ehwald. Nempe exciderat frustra ante freta, mox scriba aliquis voce quid lacunam ex parte supplebat: corrector recentior addidit Io. Sed Ovidius nusquam corripit primam in Io syllabam: nam locus Ibdidis 624, 'Quem menter a sacris nunc quoque pellit Io' obscurior est quam qui regulam subvertat: et ibi Heinsius legit Ion, i.e. Ionicus. Vide Ellisium ad loc. longo P₁. 107. portus s Bentley.

108. insanae ... bovis PG 6, insanae bovi cod. Lov., Burmann; insana ... bene Auct. Elect., Eton., Ehwald. insanam ... bovent idem Auctor et N. Madvig in notis marginalibus secundum Ehwald. Cf. Met. iv. 591 in Comm. citatum.

109. vetustus Bentley qui tamen distichon cum Heinsio improbat. 110. quo P. 112. eictos V s. 113, 114.

Hoc distichon in P ma. sec. in margine tantum scriptum Lachmanno ansam praebuit totius epistolae improbandae propter potitur cuius mediam syllabam Ovidius semper corripit. 'Hunc v. cum proximo hoc loco om. V.' SEDLMAYER. solus solio P c. sceptrisque s. 115. restas s.

117. quod P₁. 'Post h. v. sequuntur in V: 61, 114, 63, 64.' SEDLMAYER.

121. certensima P pr. 123. Lyncei Heinsius: 'In Puteaneo remanet a

At tu, siqua piae, Lynceu, tibi cura sororis,
 Quaeque tibi tribui munera, dignus habes,
 125 Vel fer opem, vel dede neci, defunctaque vita
 Corpora furtivis insuper adde rogis,
 Et sepeli lacrimis perfusa fidelibus ossa,
 Sculptaque sint titulo nostra sepulcra brevi:
 EXVL HYPERMESTRA, PRETIVM PIETATIS INIQVVM
 130 QVAM MORTEM FRATRI DEVLIT, IPSA TVLIT.
 Scribere plura libet, sed pondere lassa catenae
 Est manus, et vires subtrahit ipse timor.

XV.

SAPPHO PHAONI.

Ecquid, ut aspecta est studiosae littera dextrae,
 Protinus est oculis cognita nostra tuis?

manu secunda, nullo praeae lectionis apparente vestigio,' HEINSIUS. Ita Ehwald quoque: *teneant P* ma. 2. secundum Sedlmayerum. *line est*

GV ω, editiones primae. 126. *fortius P.*, *fraternis* Burmann. *i super-*
adde Heinsius. 128. *Scriptaque* ed. Naugeriana. 131. *pondera P.*
lassa P 2, *lassa P* 1, *pressa G* 1.

XV. Epistola SAPPHUS AD PHAONEM nec in P nec G nec in ullo codice antiquiore continetur, neque a Planude conversa est. In codicibus omnibus Heroidibus aut postponitur aut praeponitur, aut cum aliorum auctorum scriptis coniuncta traditur saepissime Tibulli. Primus in quindecimum locum movit D. Heinsius anno 1629, quam sedem usque ad Merkelium tenuit. Nec sine causa, ut diu credebant, D. Heinsius eum locum huic epistolae assignavit. Nam excerpta quae in duobus codicibus Parisinis reperta sunt aliquot versus ex hac epistola desumptos inter versus ex epistola xiv et xvi scriptos habent. Eorum codicum notitiam debemus, alterius (17903 Notre Dame 188, saec. xiii) Schneidewino Duebneroque (Mus. Rhen. N. S. iii. p. 144, anno 1843), alterius (7647, saec. xiii) Meinckio (Mus. Rhen. xxv. p. 371), et Domenico Comparetting anno 1876 in libello 'sull' autenticità della epistola Ovidiana di Saffo a Faone' (Publicazioni del R. Istituto di studi superiori in Firenze). Excerpta illa, ut scribit S. G. de Vries, cuius consummato libro de hac epistola gratias dignas referre non possum, ex

- An, nisi legisses auctoris nomina Sapphus,
 Hoc breve nescires unde veniret opus?
 5 Forsitan et quare mea sint alterna requiras
 Carmina, cum lyricis sim magis apta modis.
 Flendus amor meus est: elegiae flebile carmen;
 Non facit ad lacrimas barbitos ulla meas.
 Uror, ut indomitis ignem exercentibus Euris
 10 Fertilis accensis messibus ardet ager.
 Arva Phaon celebrat diversa Typhoidos Aetnae:
 Me calor Aetnaeo non minor igne tenet.
 Nec mihi, dispositis quae iungam carmina nervis,
 Proveniunt; vacuae carmina mentis opus.

uno eodemque archetypo originem ducunt, primumque a viro nescio quo collecta sunt saec. ix vel saltem x: unde apparet iam ante seculum decimum codicem quendam fuisse carminum Ovidii, in quo haec nostra epistola Sapphus ut genuinum opus inter Her. xiv et xvi habuit locum. Excerpta illa nota D. Heinsio fuisse possunt: nec casui tribuendum est quod Sapphus epistolam in sede quindecima posuit. Magna lis inter doctos iam inde ab litteris renatis fuit, num haec epistola Ovidio necne tribuenda sit. Profligasse adversarios videbantur ei qui epistolam ut spuriam damnabant, inter quos numerabantur Lachmannus, Merkelius, necnon H. A. I. Munro donec his annis extarent acerrimi pro ea propugnatores, Comparetti, Baehrensius, ante omnes De Vries (pp. 2, 3), qui unus me argumentis movit, non certe ut cum eo epistolam totam pro Ovidii opere agnoscam, attamen ut credam epistolam multa ex genuina quae deperiit continere, magnam partem ab imitatore scriptam. Cur ita credam in Commentarium Anglicum, hic brevitati studens, differam. Inter codices qui epistolam habent optimus ut antiquissimus est F, Francofurtanus, olim ut videtur Naugerianus, saec. xiii. Hunc codicem fere duobus saeculis alio quovis antiquiorem ducem mihi sumpsi, neque umquam nisi coactus deserui, Sedlmayeri et Riesii collationibus usus, hac in usum De Vries facta. Harleianum 2499 (H) saec. xv in usum De Vries ab I. Kemkio collatum, ipse inspexi et subinde nominavi. Ceteros codices aut omnes aut plurimos signo ω, paucos signo s indicavi, sed raro nominatim, nisi cum veram lectionem ab aliquo eorum traditam contra F crederem. Inscriptione caret F, variant ω, plerisque Ovidii nomen non habentibus: multis inscriptione carentibus.

1. Numquid s. ubi s. 3. sapphos F. 4. ueniret F, Sarra-
 vianus: *moveatur* reliqui omnes: hoc iniuria vulgo legitur. 5. *requires*
 s, *requiris* s. 6. *sint* F corr. ceteri. 7. *elegiae* scripsi: *elegi*
quoque F s, *elegi* codd. plurimi. *elegia* vel *elegeia* s, vulgo. *elegi* sunt
 Baehrens: *elegis*: hoc De Vries. 11. *celebras* Bentleius. *ethne*
 F. 12. *ethneo* F. *premit* s, *coquit* s, Heinsius. 15. ita F solus

- 15 Nec me Pyrrhiades Methymniadesve puellae,
 Nec me Lesbiadum cetera turba iuvant;
 Vilis Anactorie, vilis mihi candida Cydro,
 Non oculis grata est Atthis, ut ante, meis,
 Atque aliae centum, quas non sine crimine amavi:
 20 Improbe, multarum quod fuit, unus habes.
 Est in te facies, sunt apti lusibus anni:
 O facies oculis insidiosa meis!
 Sume fidem et pharetram: fies manifestus Apollo;
 Accedant capiti cornua: Bacchus eris.
 25 Et Phoebus Daphnen, et Gnosida Bacchus amavit,
 Nec norat lyricos illa vel illa modos.
 At mihi Pegasides blandissima carmina dictant:
 Iam canitur toto nomen in orbe meum,
 Nec plus Alcaeus, consors patriaeque lyraeque,
 30 Laudis habet, quamvis grandius ille sonet.
 Si mihi difficilis formam natura negavit,
 Ingenio formae damna repende meo.
 Sum brevis, at nomen, quod terras impleat omnes,
 Est mihi; mensuram nominis ipsa fero.
 35 Candida si non sum, placuit Cephcia Perseo
 Andromede, patriae fusca colore suae;
 Et variis albae iunguntur saepe columbae,
 Et niger a viridi turtur amatur ave.
 Si, nisi quae facie poterit te digna videri,
 40 Nulla futura tua est, nulla futura tua est.

(*Pyrrhiades methymniadesve puella*), ceteri *pierides subeunt naiadesque puellae*, vel monstrum simile quid nobis obtrudunt. 16. *iuvat* multi codd. 17. *cydro* F s, *cidno* s, *clio* s: *Cydno* in nullo codice legitur. Sedlmayer recte revocavit *Cydro*. *vilis mihi crede Gyrinno* Bentleius. 18. *atthis* F. 19. *non* F s: *hic* codd. plurimi; *nec* Burmannus, Bentleius, quod valde aridet. 23. *pharetras* F. 32. *repende* Bentleius, *rependo* libri. *meo* Bachrensius, *mea* F, *meae* ω, vulgo. 33. *sim brevis* Bentleius coll. xvii. 13. Loco versuum 33, 34 omnes codd., F excepto, legunt *Nec me despicias si sum* (vel *sim*) *tibi corpore parva Mensuramque brevis* (vel *Mensuram parvi*) *nominis ipsa fero* nisi quod Harleianus solus utrumque distichon servat. 36. *calore* s, Francius. 40. *ulla* pro altero *nulla* s: *ulla futura tua est?* De Vries.

- At mea cum legeres, etiam formosa videbar :
 Unam iurabas usque decere loqui ;
 Cantabam, memini—meminerunt omnia amantes—
 Oscula cantanti tu mihi rapta dabas ;
 45 Haec quoque laudabas, omnique a parte placebam,
 Sed tunc praecipue, cum fit amoris opus.
 Tunc te plus solito lascivia nostra iuvabat
 Crebraque mobilitas aptaque verba ioco,
 Et quod, ubi amborum fuerat confusa voluptas,
 50 Plurimus in lasso corpore languor erat.
 Nunc tibi Sicelides veniunt nova praeda puellae :
 Quid mihi cum Lesbo? Sicelis esse volo.
 Aut vos erronem tellure remittite vestra,
 Nisiades matres Nisiadesque nurus,
 55 Nec vos decipiant blandae mendacia linguae :
 Quae vobis dicit, dixerat ante mihi.
 Tu quoque, quae montes celebras, Erycina, Sicanos,
 —Nam tua sum—vati consule, diva, tuae.
 An gravis inceptum peragit fortuna tenorem
 60 Et manet in cursu semper acerba suo?
 Sex mihi natales ierant, cum lecta parentis
 Ante diem lacrimas ossa bibere meas.
 Arsit iners frater meretricis captus amore
 Mixtaque cum turpi damna pudore tulit :
 65 Factus inops agili peragit freta caerula remo,
 Quasque male amisit, nunc male quaerit opes ;
 Me quoque, quod monui bene multa fideliter, odit :
 Hoc mihi libertas, hoc pia lingua dedit.

41. *at me* ω. *legeres* libri, quod cur offendant non video. *legerem* Wakker cum hiatu. *legerem ore* Baehrensii. *legerem, tibi iam* De Vries.
 45. *ñ F*, hoc s. 48. *sono F*. 49. *Et quod* Naugerius, *Ecquid F*. *consumpta* Palatinus, Burmannus. 51. *sycilides F*. 52. *sycilis F*.
 53. *Aut vos* Bentleius, *o vos F* s, *nec vos s*, *neut vos s*, *ne vos s*, *at vos s*. *errorem admittite s*. *vestra* unus cod. Guelf. pro var. lect., Micyllus: *nostrum F* ω. 54. *Nesiades s* (bis), Domitius Calderinus, *Nasiades* quod idem est Ellisius ex codice Corsiniano. 56. *dicit vobis* ω.
 63. *iners* Oudendorpius: *inops* libri: oculi scribae ad *inops* in eadem

- Et tamquam desit quae me hac sine cura fatiget,
 70 Accumulat curas filia parva meas.
 Ultima tu nostris accedis causa querelis:
 Non agitur vento nostra carina suo.
 Ecce, iacent collo sparsi sine lege capilli,
 Nec premit articulos lucida gemma meos;
 75 Veste tegor vili, nullum est in crinibus aurum,
 Non Arabum noster dona capillus habet.
 Cui colar infelix, aut cui placuisse laborem?
 Ille mei cultus unicus auctor abest.
 Molle meum levibusque est cor violabile telis,
 80 Et semper causa est, cur ego semper amem.
 Sive ita nascenti legem dixere Sorores,
 Nec data sunt vitae fila severa meae,
 Sive abeunt studia in mores, artisque magistra
 Ingenium nobis molle Thalia facit.
 85 Quid mirum, si me primae lanuginis aetas
 Abstulit atque anni, quos vir amare potest?
 Hunc ne pro Cephalo raperes, Aurora, timebam;
 Et faceres; sed te prima rapina tenet.
 Hunc si conspiciat, quae conspicit omnia, Phoebe,
 90 Iussus erit somnos continuare Phaon.
 Hunc Venus in caelum curru vexisset eburno,
 Sed videt et Marti posse placere suo.
 O nec adhuc iuvenis, nec iam puer, utilis aetas,
 O decus atque aevi gloria magna tui,

sede 65 ab *iners* aberraverant. *post* Baehrens. *mox* De Vries. *Carpsit opes* Bentleyus. 69. Ita F solus: quae lectio paullo difficilior ansam immutandi librariis dedit. *desint quae me sine fine fatigent* ω, vulgo. 75. *cruribus* Heinsius, Bentleyus. 76. Ita F solus: *Arabo noster rore capillus olet* ceteri omnes, hic ut alias nudam codicis F simplicitatem ornamentis corrumpentes. 79. Ita verum scripsi, *cor*, quod F omittit, post *est* posito. *levibusque est* F solus: plurimi libri: *levibus cor est* contra metrum: *levibusque cor est* H s, quod vulgo scribitur, nescio quid scabri habet. 82. *Et data* ω pessime. 83. *artisque magistra* Heinsius, *artesque magistras* F, *artesque magistrae* s. 84. *facit* F, *dedit* ω. *talia molle dedit* ω. 85. *miseram* F. 96. *verum ut* F s, *sed quod* s,

- 95 Huc ades inque sinus, formose, relabere nostros;
 Non ut ames oro, verum ut amere sinas.
 Scribimus, et lacrimis oculi rorantur obortis:
 Aspice, quam sit in hoc multa litura loco!
 Si tam certus eras hinc ire, modestius isses,
 100 Si mihi dixisses 'Lesbi puella, vale!'
 Non tecum lacrimas, non oscula nostra tulisti:
 Denique non timui, quod dolitura fui.
 Nil de te mecum est nisi tantum iniuria, nec tu,
 Admoneat quod te, pignus amantis habes.
 105 Non mandata dedi: neque enim mandata dedissem
 Ulla, nisi ut nolles inmemor esse mei.
 Per tibi, qui numquam longe discedit, Amorem,
 Perque novem iuro, numina nostra, deas,
 Cum mihi nescioquis 'fugiunt tua gaudia' dixit,
 110 Nec me flere diu, nec potuisse loqui.
 Et lacrimae deerant oculis et verba palato;
 Adstrictum gelido frigore pectus erat.
 Postquam se dolor invenit, nec pectora plangi
 Nec puduit scissis exululare comis,
 115 Non aliter, quam si nati pia mater adempti
 Portet ad exstructos corpus inane rogos.
 Gaudet et e nostro crescit maerore Charaxus
 Frater et ante oculos itque reditque meos,

sed ut s, me sed Heinsius, *nos sed* Baehrensium: *oro, serus, amere sinas* De Vries. Peccata incerti auctoris quibus leges subtiliores metricae violantur corrigere fortasse non prodest: nec ipse corrigere tentarem nisi mira codicum dissensio corruptelam aliquam indicare videretur. Si scriptor possuisset: DES, *ut amere sinas* casu potuit *des* in *sed* mutari: deinde correctori pro *sed* ponere *verum* in promptu fuisset. 100. *Et michi* F solus: *Et modo* ω, *Si modo* s Naugerius. 101. *nostra* F, *summa* ω. 103. *nec tu* Burmannus, *nec te* libri. 104. *te* Burmannus, *tu* libri. *pignus* s. 105. *neque* nec F s. 106. *isse* F. 111. *lingua* palato ω. 113. *imminuit* s. Claudicat caesura versus. *inmisit* Baehrensium, quo nihil proficimus. *Postquam se torpor minuit* De Vries. Sed minime eicienda est locutio *dolor se invenit* qua scripta auctor epistolae magnus poeta sine dubio sibi demum visus est. Si quid mutandum levissimum remedium erit ordine mutato scribere *Se dolor invenit postquam*. 117. *caraxes* F. 124. *formosum* malim:

- Utque pudenda mei videatur causa doloris,
 120 'Quid dolet haec? certe filia vivit' ait.
 Non veniunt in idem pudor atque amor: omne videbat
 Vulgus; eram lacero pectus aperta sinu.
 Tu mihi cura, Phaon! te somnia nostra reducunt,
 Somnia formoso candidiora die.
- 125 Illic te invenio, quamvis regionibus absis;
 Sed non longa satis gaudia somnus habet.
 Saepe tuos nostra cervice onerare lacertos,
 Saepe tuae videor supposuisse meos;
 Oscula cognosco, quae tu committere linguae
 130 Aptaque consueras accipere, apta dare.
 Blandior interdum verisque simillima verba
 Eloquor, et vigilant sensibus ora meis.
 Ulteriora pudet narrare, sed omnia fiunt,
 Et iuvat, et siccae non licet esse mihi.
- 135 At cum se Titan ostendit et omnia secum,
 Tam cito me somnos destituisse queror;
 Antra nemusque peto, tamquam nemus antraque prosint:
 Conscia deliciis illa fuere meis.
 Illuc mentis inops, ut quam furialis Enyo
 140 Attigit, in collo crine iacente feror.
 Antra vident oculi scabro pendentia tofo,
 Quae mihi Mygdonii marmoris instar erant;
 Invenio silvam, quae saepe cubilia nobis
 Praebuit et multa texit opaca coma.
- 145 Sed non invenio dominum silvaeque meumque;
 Vile solum locus est: dos erat ille loci.
 Cognovi pressas noti mihi caespitis herbas:
 De nostro curvum pondere gramen erat;

nam *formosus dies* nusquam dicitur. *nimboso* Baehrens. 125. *absit*
 F pr. 129. *lingua* F. 132. *Eloquar* F. 133. *Ulterius*
pudet hic ω. 134. *siccae* F, Burmann: spurca, sed certa, lectio.
sine te ω. *libet* s. 138. *meis* ω, *tuis* F s. 139. *Enyo* F solus,
 quo recepto grave Lachmanni contra epistolam argumentum statim cadit.
erichtho s, *ericto* s, *eritho* s, *hericto* s, *enio* s, *en o* s, *erinnis* s. 140.

- Incubui tetigique locum, qua parte fuisti:
 150 Grata prius lacrimas conbibit herba meas.
 Quin etiam rami positis lugere videntur
 Frondibus, et nullae dulce queruntur aves.
 Sola virum non ulta pie maestissima mater
 Concinit Ismarium Daulias ales Ityn:
 155 Ales Ityn, Sappho desertos cantat amores;
 Hactenus; ut media cetera nocte silent.
 Est nitidus vitroque magis perlucidus omni
 Fons sacer—hunc multi numen habere putant,—
 Quem supra ramos expandit aquatica lotos,
 160 Una nemus; tenero caespite terra viret.
 Hic ego cum lassos posuissem flebilis artus,
 Constitit ante oculos Naias una meos;
 Constitit et dixit 'quoniam non ignibus aequis
 Ureris, Ambracia est terra petenda tibi.
 165 Phoebus ab excelso, quantum patet, aspicit aequor
 —Actiacum populi Leucadiumque vocant:—
 Hinc se Deucalion Pyrrhae succensus amore
 Misit et inlaeso corpore pressit aquas;
 Nec mora, versus amor fugit lentissima mersi
 170 Pectora; Deucalion igne levatus erat.
 Hanc legem locus ille tenet. pete protinus altam
 Leucada nec saxo desiluisse time!
 Ut monuit, cum voce abiit; ego territa surgo,
 Nec lacrimas oculi continuere mei.

Attigit F, *Impulit* ω, *Attulit* s, *Abstulit* Heinsius. 153. *pie* F s, *prius* ω. 155. *saphon* F. 156. Interpunxi et ante et post *hactenus*. *ut* ω, *in* F s. 157. *vitroque* ... *omni* Heinsius, Bentley. *vitroque amne* libri plurimi. *amni* F s, *vitroque* s, *vitroque amnis* Naugerius. 159. *extendit* s. 161. *fletibus* s. 162. Ita F solus: reliqui codices inepte: *Formosus puer est visus adesse mihi*. Pro *una* Heinsius et Bentleyus maluerunt *uda*, non recte. 164. *Ambracias* Heinsius. 165. *quando* F. 169. *fugit* F s, *tetigit* ω Heinsius, *figit* s De Vries. *mersi* F s, *pyrrhae* ω. Editiones aut *tetigit* (vel *figit*) *lentissima Pyrrhae* aut *fugit lentissima mersi* legunt: ego F non deseram. 170. *erat* F ω. *abit* Harleianus. 174. Ita F solus: ceteri *Nec gravidæ lacrimas continuere genæ* simplices munditias codicis antiquis-

- 175 Ibimus, o nymphe, monstrataque saxa petemus:
 Sit procul insano victus amore timor!
 Quidquid erit, melius quam nunc erit: aura, subito:
 Et mea non magnum corpora pondus habent.
 Tu quoque, mollis Amor, pennas suppone cadenti,
 180 Ne sim Leucadiae mortua crimen aquae!
 Inde chelyn Phoebo, communia munera, ponam,
 Et sub ea versus unus et alter erunt;
 'Grata lyram posui tibi, Phoebe, poetria Sappho:
 Convenit illa mihi, convenit illa tibi.'
 185 Cur tamen Actiacas miseram me mittis ad oras,
 Cum profugum possis ipse referre pedem?
 Tu mihi Leucadia potes esse salubrior unda:
 Et forma et meritis tu mihi Phoebus eris.
 An potes, o scopulis undaque ferocior omni,
 190 Si moriar, titulum mortis habere meae?
 A quanto melius iungi mea pectora tecum
 Quam saxis poterant praecipitanda dari!
 Haec sunt illa, Phaon, quae tu laudare solebas,
 Visaque sunt totiens ingeniosa tibi.
 195 Nunc vellem facunda forem; dolor artibus obstat
 Ingeniumque meis substitit omne malis;
 Non mihi respondent veteres in carmina vires:
 Plectra dolore tacent, muta dolore lyra est.
 [Lesbides aequorcae, nupturaque nuptaque proles,
 200 Lesbides, Aeolia nomina dicta lyra,]
 Lesbides, infamem quae me fecistis amatac,
 Desinite ad citharas turba venire meas:

simi interpolantes.

175. *nymphae* s, edd. vett. pleraeque.

183.

Graia F. *posuit* ω. *poetria* s, Egnatius: *poetica* F ω.

185. *mittit*

s Bentley, quod non displicet.

188. *Et formae meritis* libri:

correxerit Heinsius.

189. *omni* F solus. *illa* s De Vries. *ulla* s.

191. *A* (ah) s Bentley: *At* F ω. *o* s.

194. *sum* s.

195.

forent s.

197. *carmine* s.

199, 200 uncis inclusi pro inani

interpolatione. *aequales* Bachrens. *aequae* De Vries. *nupturaque nuptaque* F s, *nupturae nuptaque* ω, *nuptae nupturaque* s.

201. *amatae* F solus: *amare* ceteri libri inepte. *amore* Bachrens.

- Abstulit omne Phaon, quod vobis ante placebat,
 Me miseram! dixi quam modo paene 'meus'!
 205 Efficite, ut redeat: vates quoque vestra redibit;
 Ingenio vires ille dat, ille rapit.
 Ecquid ago precibus, pectusque agreste movetur?
 An riget, et Zephyri verba caduca ferunt?
 Qui mea verba ferunt, vellem tua vela referrent:
 210 Hoc te, si saperes, lente, decebat opus.
 Sive redis, puppique tuae votiva parantur
 Munera, quid crucias pectora nostra mora?
 Solve ratem: Venus orta mari mare praestat amanti,
 Aura dabit cursum, tu modo solve ratem;
 215 Ipse gubernabit residens in puppe Cupido,
 Ipse dabit tenera vela legetque manu.
 Sive iuvat longe fugisse Pelasgida Sapphon,
 —Nec tamen invenies, cur ego digna fugi—
 Hoc saltem miserae crudelis epistula dicat,
 220 Ut mihi Leucadiae fata petantur aquae!

XVI.

PARIS HELENAE.

Hanc tibi Priamides mitto, Ledaeca, salutem,
 Quae tribui sola te mihi dante potest.
 Eloquar, an flammae non est opus indice notae,
 Et plus quam vellem, iam meus extat amor?

208. *A! riget* Baehrens. *figet* F. 211. *pupesque* F. *parantur* s, vulgo et recte, ut puto. *paramus* F ω. Fortasse *paratis* (scil. tu nautae-
 que tui). 212. *cruciat* F, *laceras* ω. *mora* ω. *tuis* F. vss. 211, 212 damnat Baehrens. 213. *sternet* s, male. *eunti* ω. 215. *gubernator* F, *gubernabit* reliqui. 217. *innuet* F. *pelagida sapphon* F. 218. *Nec* F, *Non* reliqui. *fugi* De Vries, *fuga* libri.

- 5 Ille quidem lateat malim, dum tempora dentur
 Laetitiæ mixtos non habitura metus.
 Sed male dissimulo: quis enim celaverit ignem,
 Lumine qui semper proditur ipse suo?
 Si tamen expectas, vocem quoque rebus ut addam,
 10 Uror: habes animi nuntia verba mei.
 Parce, precor, fasso nec vultu cetera duro
 Perlege sed formæ conveniente tuæ!
 Iamdudum gratum est, quod epistula nostra recepta
 Spem facit, hoc recipi me quoque posse modo;
 15 Quæ rata sit, nec te frustra promiserit, opto,
 Hoc mihi quæ suasit, mater Amoris, iter.
 Namque ego divino monitu, ne nescia pecces,
 Advehor, et coepto non leve numen adest.
 Praemia magna quidem sed non indebita posco:
 20 Pollicita est thalamo te Cytherea meo.
 Hac duce Sigeo dubias a litore feci
 Longa Phereclea per freta puppe vias.
 Illa dedit faciles auras ventosque secundos:
 In mare nimirum ius habet orta mari.
 25 Perstet et ut pelagi, sic pectoris adiuvet aestum
 Deferat in portus et mea vota suos.
 Attulimus flammæ, non hic invenimus, illas:
 Hæ mihi tam longæ causa fuere viæ.
 Nam neque tristis hiemps neque nos huc appulit error:
 30 Tænaris est classi terra petita meæ.
 Nec me crede fretum merces portante carina
 Findere: quas habeo, di tueantur opes.
 Nec venio Graias veluti spectator ad urbes:
 Oppida sunt regni divitiora mei.
 35 Te peto, quam pepigit lecto Venus aurea nostro;
 Te prius optavi, quam mihi nota fores;

Heinsius, Bentley.

13. *recepta est* GV ω.15. *sint* P pr. s.16. *iter*] *erat* P ma. 2. in marg.18. *nomen* P.22. *feraclea*PG, *Phalacraea* coni. Heinsius.33. *lentus* pro *veluti* Bentley.

Ante tuos animo vidi quam lumine vultus :

38 Prima mihi *vulnus* nuntia fama tulit.

[Nec tamen est mirum, si, sicut oportuit, arcu

40 Missilibus telis eminus ictus amo.

Sic placuit fatis : quae ne convellere temptes,

Accipe cum vera dicta relata fide.

Matris adhuc utero partu remorante tenebar ;

Iam gravidus iusto pondere venter erat :

45 Illa sibi *urgentis* visa est sub imagine somni

Flammiferam pleno reddere ventre facem.

Territa consurgit metuendaque noctis opacae

Visa seni Priamo, vatibus ille refert.

Arsurum Paridis vates canit Ilion igni :

50 Pectoris, ut nunc est, fax fuit illa mei.

Forma vigorque animi, quamvis de plebe videbar,

Indicium tectae nobilitatis erat.

Est locus in mediis nemorosae vallibus Idae

Deviis et piceis ilicibusque frequens,

55 Qui nec ovis placidae nec amantis saxa capellae

Nec patulo tardae carpitur ore bovis ;

Hinc ego Dardaniae muros excelsaque tecta

Et freta prospiciens arbore nixus eram :

Ecce, pedum pulsu visa est mihi terra moveri :

60 —Vera loquar veri vix habitura fidem ;—

non *tentus*. *tamquam* s. 38. *vulnus* . . . *tulit* scripsi, duce V, qui *mihi vultus* exhibet. *fuit vultus* P. ω. *tulit* tui codices omnes. 39-142. 'Hos civ versus Aldus primus edidit' (ed. anni 1502) 'quem deinceps editores secuti sunt. Leguntur in cod. Palatino qui tamen recens est, et in fragmento Paulino. In reliquis libris omnibus et in Planudis versione Graeca desunt.' JAHN. Fragmentum Paulinum frustra in bibliotheca Lipsiensi Sedlmayeri rogatu quaesivit G. Goetz. 'De fragmento Paulini J. Ch. Jahnii nihil iam constat.' EHWALD. Cod. Palatini et Fragmenti Paulini ut ab Jahnio referuntur lectionibus adpingit Sedlmayer lectiones ed. Parmensis 1477 et Vicentinae 1480. 39. *oportuit* Micyllus, *oporteat* libri, *oportet* ab Heinsius, *Apollinis* Bentley. 45. *urgentis* ego, *ingentem* codd. 49. *arsuram* N. Heinsius. 50. Lacunam indicavit Scaliger. 57. *Dardanide* libri. 60. *veri* N. Heinsius, *vero* libri. 75. *querer* N. Heinsius,

- Constitit ante oculos actus velocibus alis
 Atlantis magni Pleionesque nepos,
 —Fas vidisse fuit, fas sit mihi visa referre!—
 Inque dei digitis aurea virga fuit;
 65 Tresque simul divae, Venus et cum Pallade Iuno,
 Graminibus teneros inposuere pedes.
 Obstupui, gelidusque comas erexerat horror;
 Cum mihi ‘pone metum!’ nuntius ales ait:
 ‘Arbiter es formae: certamina siste dearum,
 70 Vincere quae forma digna sit una duas!’
 Neve recusarem, verbis Iovis imperat et se
 Protinus aetherea tollit in astra via.
 Mens mea convaluit, subitoque audacia venit,
 Nec timui vultu quamque notare meo.
 75 Vincere erant omnes dignae iudexque *querebar*
 Non omnes causam vincere posse suam;
 Sed tamen ex illis iam tunc magis una placebat,
 Hanc esse ut scires, unde movetur amor.
 Tantaque vincendi cura est; ingentibus ardent
 80 Iudicium donis sollicitare meum.
 Regna Iovis coniunx, virtutem filia iactat;
 Ipse potens dubito fortis an esse velim:
 Dulce Venus risit; ‘ne te, Pari, munera tangant
 Utraque suspensi plena timoris,’ ait,
 85 ‘Nos dabimus, quod ames, et pulchrae filia Ledae
 Ibit in amplexus pulchrior ipsa tuos.’
 Dixit, et ex aequo donis formaque probata
 Victorem caelo rettulit illa pedem.
 Interea, credo versis ad prospera fatis,
 90 Regius adgnoscor per rata signa puer:

Bentley: *uerebar* libri.76. *posse tenere* Bentley.83. *ne*Bentley, *nec* libri.85. *Dos* libri.86. *illa* libri ap. Jahnum.87. *probat* N. Heinsius, Bentley.89. *sero* Medenbach.

91.

Laeta domus nato *post* tempora longa recepto est,
 Addit et ad festos hunc quoque Troia diem;
 Utque ego te cupio, sic me cupiere puellae:
 Multarum votum sola tenere potes.

95 Nec tantum regum natae petiere ducumque,
 Sed nymphis etiam curaue amorque fui.
Quam super Oenones faciem mirarer? in orbe
 Nec Priamo est a te dignior ulla nurus.

Sed mihi cunctarum subeunt fastidia, postquam
 100 Coniugii spes est, Tyndari, facta tui.
 Te vigilans oculis, animo te nocte videbam,
 Lumina cum placido victa sopore iacent. 100

Quid facies praesens, quae nondum visa placebas?
 Ardebam, quamvis hic procul ignis erat.

105 Nec potui debere mihi spem longius istam,
 Caerulea peterem quin mea vota via.
 Troia caeduntur Phrygia pineta securi 105

Quaeque erat aequoreis utilis arbor aquis.
 Ardua proceris spoliantur Gargara silvis,

110 Innumerasque mihi longa dat Ida trabes;
 Fundatura citas flectuntur robora naves,
 Textitur et costis panda carina suis; 110

Addimus antennis et vela sequentia malo,
 Accipit et pictos puppis adunca deos.

115 Qua tamen ipse vehor, comitata Cupidine parvo
 Sponsor coniugii stat dea picta tui.

post Heinsius, Bentley, recte ut videtur: *per* libri quod ex *per* desuper in hunc quoque versum descendit. *recepta est* Frag. Paul. 92. *festas* Pal. 95. *natum* Pal. *me petiere* Frag. Paul. 96. *cura dolorque vel cura laborque* Bentley. 97, 98. Locus desperatus. *Quam* scripsi: *Quas* libri. *Oenones faciem* scripsi: *Oenonen facies* libri. *mirarer* scripsi cum Jahnio. *mutarer* Pal. *imitarer* Frag. Paul. Distichon propter difficultatem Aldus (ed. 1502) et edd. vett. omittunt. Primus revocavit C. Heusinger. *Quas super Oenones faciem mirabar, in orbe* Ehwaldus dubitanter. 98. *ad* Pal. 101. *oculis animi* Bentley. 103. *faceres* N. Heinsius, Bentley. 104. *hic* libri, secundum Jahnium. *hinc* vulgo. 107. *Troiaque* libri. 113. *malo* scripsi, *malos* libri, *malis* Ehwald. 116. *tui* Naugerius,

Inposita est factae postquam manus ultima classi, 115
 Protinus Aegaeis ire iubebat aquis:
 At pater et genetrix inhihent mea vota rogando
 120 Propositumque pia voce morantur iter:
 Et soror, effusis ut erat, Cassandra, capillis,
 Cum vellent nostrae iam dare vela rates, 120
 ‘Quo ruis?’ exclamat, ‘referes incendia tecum:
 Quanta per has nescis flamma petatur aquas!’
 125 Vera fuit vates: dictos invenimus ignes,
 Et ferus in molli pectore flagrat amor.
 Portubus egredior ventisque ferentibus usus 125
 Applicor in terras, Oebali nympha, tuas;
 Excipit hospitio vir me tuus: hoc quoque factum
 130 Non sine consilio numinibusque deum.
 Ille quidem ostendit, quidquid Lacedaemone tota
 Ostendi dignum conspicuumque fuit, 130
 Sed mihi laudatam cupienti cernere formam
 Lumina nil aliud quo caperentur erat.
 135 Ut vidi, obstupui praecordiaque intima sensi
 Attonitus curis incaluisse novis.
 His similes vultus, quantum reminiscor, habebat 135
 Venit in arbitrium cum Cytherea meum.
 Si tu venisses pariter certamen in illud,
 140 In dubium Veneris palma futura fuit.
 Magna quidem de te rumor praeconia fecit,
 Nullaque de facie nescia terra tua est: 140
 Nec tibi par usquam Phrygia nec solis ab ortu
 Inter formosas altera nomen habet.]
 145 Credis et hoc nobis? minor est tua gloria vero,
 Famaque de forma paene maligna tua est:

Bentley: *sui* libri.

118. *iubebat* N. Heinsius, *iubebat* Frag. Paul, *iubebar*, Pal.

120. *pia* N. Heinsius, *viae* libri.

132. *per-*

spicuumque Frag. Paul. a prima manu.

134. *caperentur* Frag. Paul.

135. *Ut vidi ut stupui* Francius.

136. *incaluisse* Frag. Paul,

intonuisse, Pal., *intumuisse* Micyllus.

140. *In dubio* marg. ed.

Bersmann.

143. *Phrygiae* Naugerius: *Phrygia* Frag. Paul, *Phrygiam* Pal.

145. *crede sed hoc* s, D. Heinsius, Gruter.

146. ita P corr.

- Plus hic invenio, quam quod promiserat illa, 145
 Et tua materia gloria victa sua est.
 Ergo arsit merito, qui noverat omnia, Theseus,
 150 Et visa es tanto digna rapina viro,
 More tuae gentis nitida dum nuda palaestra
 Ludis et es nudis femina mixta viris. 150
 Quod rapuit, laudo; miror, quod reddidit umquam:
 Tam bona constanter praeda tenenda fuit;
 155 Ante recessisset caput hoc cervice cruenta,
 Quam tu de thalamis abstraherere meis.
 Tene manus umquam nostrae dimittere vellent? 155
 Tene meo paterer vivus abire sinu?
 Si reddenda fores, aliquid tamen ante tulissem,
 160 Nec Venus ex toto nostra fuisset iners:
 Vel mihi virginitas esset libata vel illud,
 Quod poterat salva virginitate rapi. 160
 Da modo te, quae sit Paridis constantia, nosces;
 Flamma rogi flammās finiet una meas.
 165 Praeposui regnis ego te, quae maxima quondam
 Pollicita est nobis nupta sororque Iovis.
 Dumque tuo possem circumdare brachia collo, 165
 Contempta est virtus Pallade dante mihi.
 Nec piget, aut umquam stulte legisse videbor:
 170 Permanet in voto mens mea firma suo.
 Spem modo ne nostram fieri patiāre caducam,
 Deprecor, o tanto digna labore peti! 170
 Non ego coniugium generosae degener opto,
 Nec mea, crede mihi, turpiter uxor eris.

ma. 2. *maligna fuit* G, P in marg. ma. 2. *malignatum est* P ma. 1. 150.
est V s. 154. *telenda* P. 163. *paridis* PG ω, *paridi* s. 166. Post
 hunc versum unus et alter, post 168 multi codices recentiores et edd. vett.
 exhibent distichon interpolatum: Cum Venus et Juno, Pallasque in valli-
 bus Idae Corpora iudicio supposuere meo: variaequae interpolationes
 superstruuntur quibus hunc apparatus onerare nolo. 169. *elegisse*
 GV ω. *fatebor* s Heinsius, Bentley. 170. *fixa* V. 175. *quacris*

- 175 Pliada, si quaeres, in nostra gente Iovemque
Invenies, medios ut taceamus avos.
Sceptra parens Asiae, qua nulla beatior ora est, 175
Finibus inmensis vix obeunda, tenet.
Innumeras urbes atque aurea tecta videbis,
180 Quaeque suos dicas templa decere deos;
Ilion adspicies firmataque turribus altis
Moenia, Phoebeae structa canore lyrae. 180
Quid tibi de turba narrem numeroque virorum?
Vix populum tellus sustinet illa suum.
185 Occurrent denso tibi Troades agmine matres,
Nec capient Phrygias atria nostra nurus.
O quotiens dices 'quam pauper Achaia nostra est!'
Una domus quaevis urbis habebit opes. 186
Nec mihi fas fuerit Sparten contemnere vestram:
190 In qua tu nata es, terra beata mihi est;
Parca sed est Sparte, tu cultu divite digna:
Ad talem formam non facit iste locus. 190
Hanc faciem largis sine fine paratibus uti
Deliciisque decet luxuriare novis.
195 Cum videas cultus nostra de gente virorum,
Qualem Dardanias credis habere nurus?
Da modo te facilem nec dedignare maritum, 195
Rure Therapnaeo nata puella, Phrygem.
Phryx erat et nostro genitus de sanguine, qui nunc
200 Cum dis potando nectare miscet aquas;
Phryx erat Aurorae coniunx, tamen abstulit illum
Extremum Noctis quae dea finit iter; 200
Phryx etiam Anchises, volucrum cui mater Amorum
Gaudet in Idaeis concubuisse iugis.

s, quaeras s.
prima manu.
Quales ω.
sed dis in diis, -u in -o mutatum est.

177. Regna Bentley, Housman.

193. parentibus P ma. 1.

200. potandas G s N. Heinsius: fuit in P disputando,

205. collatus s. annis P,

180. dicare P

196. Qualem PG,

- 205 Nec, puto, conlatis forma Menelaus et annis
Iudice te nobis anteferendus erit:
Non dabimus certe socerum tibi clara fugantem 205
Lumina, qui trepidos a dape vertat equos,
Nec Priamo pater est soceri de caede cruentus
210 Et qui Myrtoas crimine signat aquas,
Nec proavo Stygia nostro captantur in unda
Poma, nec in mediis quaeritur umor aquis. 210
Quid tamen hoc refert, si te tenet ortus ab illis?
Cogitur huic domui Iuppiter esse socer.
215 Heu facinus! totis indignus noctibus ille
Te tenet amplexu perfruiturque tuo.
At mihi conspiceris posita vix denique mensa, 215
Multaque, quae laedant, hoc quoque tempus habet.
Hostibus eveniant convivium talia nostris,
220 Experior posito qualia saepe mero.
Paenitet hospitii, cum me spectante lacertos
Imponit collo rusticus iste tuo. 220
Rumpor et invideo,—quidni tamen omnia narrem?—
Membra superiecta cum tua veste fovet.
225 Oscula cum vero coram non dura daretis,
Ante oculos posui pocula sumpta meos.
Lumina demitto, cum te tenet artius ille, 225
Crescit et invito lentus in ore cibus.
Saepe dedi gemitus et te, lasciva, notavi
230 In gemitu risum non tenuisse meo;
Saepe mero volui flammam conpescere, at illa
Crevit, et ebrietas ignis in igne fuit. 230
Multaque ne videam, versa cervice recumbo,
Sed revocas oculos protinus ipsa meos.

armis G ω: sollemnis inter has voces confusio. 207. *Titana*
fugantem Numina qui trepidis a dape vertit equis Bentley. 208.
cui trepidos Sol dape N. Heinsius. 219. *conuia* P. 222. *ille*
GV ω. 223. *quid ni tamen* V Sedlmayer, quod N. Heinsio quoque
placebat, *quidnam tamen* P (sed *nam* in ras.), *quid ne* G s, *quid enim*
non s N. Heinsius, *quid non tamen* s, *quid nunc tamen* s. 224. *uestra*
P ma. I. 227. *ille& ///* P. 231. *mero* edd. vett., *meo* P,

- 235 Quid faciam, dubito: dolor est meus illa videre,
Sed dolor a facie maior abesse tua.
Qua licet et possum, luctor celare furorem, 235
Sed tamen apparet dissimulatus amor.
Nec tibi verba damus: sentis mea vulnera, sentis;
240 Atque utinam soli sint ea nota tibi!
A! quotiens lacrimis venientibus ora reflexi,
Ne causam fletus quaereret ille mei; 240
A! quotiens aliquem narravi potus amorem,
Ad vultus referens singula verba tuos,
245 Indiciumque mei ficto sub nomine feci!
Ille ego, si nescis, verus amator eram.
Quin etiam, ut possem verbis petulantius uti, 245
Non semel ebrietas est simulata mihi.
Prodita sunt, memini, tunica tua pectora laxa
250 Atque oculis aditum nuda dedere meis,
Pectora vel puris nivibus vel lacte tuamque
Complexo matrem candidiora Iove: 250
Dum stupco visis—nam pocula forte tenebam,—
Tortilis a digitis excidit ansa meis. *h*
255 Oscula si natae dederas, ego protinus illa
Hermiones tenero laetus ab ore tuli.
Et modo cantabam veteres resupinus amores, 255
Et modo per nutum signa tegenda dabam;
Et comitum primas, Clymenen Aethramque, tuarum
260 Ausus sum blandis nuper adire sonis,
Quae mihi non aliud, quam formidare, locutae
Orantis medias deseruere preces. 260
Di facerent, pretium magni certaminis esses,
Teque suo posset victor habere toro:
265 Ut tulit Hippomenes Schoeneida praemia cursus, *h*
Venit ut in Phrygios Hippodamia sinus,

meam GV ω.

235. meos P ma. I. uideri P ma. I.

242. flexus

P ma. pr.

243. aliquem P Plan. iuuenum P ma. I. in marg. V s.

aliquid latere videtur: an vanum. amores s.

254. a om. P.

c N. Heinsius.

260. cum PGV ω.

265. Interpolantur in s

- Ut ferus Alcides Acheloia cornua fregit, 265
 Dum petit amplexus, Deianira, tuos :
 Nostra per has leges audacia fortiter isset,
 270 Teque mei scires esse laboris opus.
 Nunc mihi nil superest, nisi te, formosa, precari
 Amplectique tuos, si patiare, pedes. 270
 O decus, o praesens geminorum gloria fratrum,
 O Iove digna viro, ni Iove nata fores,
 275 Aut ego Sigeos repetam te coniuge portus,
 Aut hic Taenaria contegar exul humo !
 Non mea sunt summa leviter districta sagitta 275
 Pectora ; descendit vulnus ad ossa meum.
 Hoc mihi, nam repeto, fore, ut a caeleste sagitta
 280 Figar, erat verax vaticinata soror.
 Parce datum fatis, Helene, contemnere amorem !
 Sic habeas faciles in tua vota deos ! 280
 Multa quidem subeunt, sed coram ut plura loquamur,
 Excipe me lecto nocte silente tuo !
 285 An pudet et metuis Venerem temerare maritam
 Castaque legitimi fallere iura tori ?
 A ! nimium simplex Helene, ne rustica dicam, 285
 Hanc faciem culpa posse carere putas ?
 Aut faciem mutes aut sis non dura, necesse est :
 290 Lis est cum forma magna pudicitiae.
 Iuppiter his gaudet, gaudet Venus aurea furtis :
 Hacc tibi nempe patrem furta dedere Iovem. 290
 Vix fieri, si sunt vires in semine *morum*,
 Et Iovis et Ledaë filia, casta potes.
 295 Casta tamen tum sis, cum te mea Troia tenebit,
 Et tua sim, quaeso, crimina solus ego ;

versus duo : Quae propero cursu vicerat ante procos Sic et tu Phrygias
 venies regina per urbes. 269. *esset* P. 279. *recolo* G₂ s,
 Bentley. 285. *pudet* P pr. 293. *sint* GV ω. *morum* Mer-
 kel, *amorum* PGV Plan., *aurorum* s N. Heinsius, vulgo ante Merkelium.
 294. *putes* P pr. 299. *et om.* P s : fortasse *idem* suadet. 303.

- Nunc ea peccemus, quae corrigit hora iugalis, 295
 Si modo promisit non mihi vana Venus!
 Sed tibi et hoc suadet rebus, non voce maritus,
 300 Neve sui furtis hospitis obstet, abest.
 Non habuit tempus, quo Cresia regna videret,
 Aptius: o mira calliditate virum! 300
 Is 'sed et Idaei mando tibi' dixit iturus
 'Curam pro nobis hospitis, uxor, agas.'
 305 Neclegis absentis, testor, mandata mariti:
 Cura tibi non est hospitis ulla tui.
 Huncine tu speras hominem sine pectore dotes 305
 Posse satis formae, Tyndari, nosse tuae?
 Falleris: ignorat, nec, si bona magna putaret,
 310 Quae tenet, externo crederet illa viro.
 Ut te nec mea vox nec te meus incitet ardor,
 Cogimur ipsius commoditate frui; 310
 Aut erimus stulti, sic ut superemus et ipsum,
 Si tam securum tempus abibit iners.
 315 Paene suis ad te manibus deducit amantem:
 Utere mandatis simplicitate viri!
 Sola iaces viduo tam longa nocte cubili, 315
 In viduo iaceo solus et ipse toro:
 Te mihi meque tibi communia gaudia iungant!
 320 Candidior medio nox erit illa die.
 Tunc ego iurabo quaevis tibi numina meque
 Adstringam verbis in sacra vestra meis; 320

Locus depositus, cui tamen, ut potui, remedium attuli *Is sed* scribens pro *Esset* quod exhibent PGV: Planudes vertit ἐκείνος καὶ ἀπαίρων (iturus). *Esset* ut G, *Ivit* et s, *Exit* et s, *Ipse* vel *Ille* abit s, *Cessit* et Riesius: *Haesit* s N. Heinsius. *mandās* P₂. *Restat ut* – *mandem* Merkel, *Risit* et Bentley. *Res et ut Idaci mando* Ehwald ex Madvigii nota marginali. *Excidit?* ego olim. 316. *mandātis* P: linea supra scripta non mihi videtur pro *n* scripta, sed marginalem lectionem indicat, ut saepius in hoc codice: hic in margine ma. pr. adscriptum est *non vafri* quod in multis edd. legitur. *mandātis* multi codices; et hoc iam verum iudico: nam *non vafri* idem dicit quod *simplicitate*, et *mandantis* absolute positum offendit. Contra *mandātis* facilem planumque sensum praebet 'utere iis quae per simplicitatem viri tibi mandata sunt.' 320. *niae* P pr. 322. *in sacra vestra* scripsi: *in sacra iura* ω vulgo: 'in P pentametri

- Tunc ego, si non est fallax fiducia nostra,
 Efficiam praesens, ut mea regna petas.
- 325 Si pudet et metuis, ne me videre secuta,
 Ipse reus sine te criminis huius ero.
 Nam sequar Aegidae factum fratrumque tuorum ; 325
 Exemplo tangi non propiore potes :
 Te rapuit Theseus, geminas Leucippidas illi ;
 330 Quartus in exemplis adnumerabor ego.
 Troia classis adest armis instructa virisque :
 Iam facient celeres remus et aura vias. 330
 Ibis Dardanias ingens regina per urbes,
 Teque novam credet vulgus adesse deam,
 335 Quaque feres gressus, adolebunt cinnama flammae,
 Caesaque sanguineam victima planget humum.
 Dona pater fratresque et cum genetrice sorores 335
 Iliadesque omnes totaque Troia dabit.
 Ei mihi! pars a me vix dicitur ulla futuri :
 340 Plura feres, quam quae littera nostra refert.
 Nec tu rapta time, ne nos fera bella sequantur,
 Concitet et vires Graecia magna suas : 340
 Tot prius abductis ecqua est repetita per arma?
 Crede mihi, vanos res habet ista metus!
 345 Nomine ceperunt Aquilonis Erechthida Thraces,
 Et tuta a bello Bistonis ora fuit ;
 Phasida puppe nova vexit Pagasaeus Iason, 345
 Laesa neque est Colcha Thessala terra manu ;
 Te quoque qui rapuit, rapuit Minoida Theseus ;
 350 Nulla tamen Minos Cretas ad arma vocat.

pars posterior a ma. pr. non extat: addidit ma. 2. *in sacra iura meis:* ita Ehwald, qui edidit *in tua iura meis*, et ita s. *in tua iussa meis* G, *in tua uerba s*, *in rata iura* N. Heinsius, *in stata iura* Bentley. 323. nostri multi codd. et edd. 328. *propiore* multi libri: *propriore* multi, Merkelius, Sedlmayer. De P incertus sum. 331. *Troica* G s. 342. *tota* s, edd. vett. complures. 343. & *qua est* P. 347. *pa-*

- Terror in his ipso maior solet esse periclo:
 Quaque timere libet, pertimuisse pudet. 350
 Finge tamen, si vis, ingens consurgere bellum:
 Et mihi sunt vires, et mea tela nocent.
 355 Nec minor est Asiae quam vestrae copia terrae:
 Illa viris dives, dives abundat equis.
 Nec plus Atrides animi Menelaus habebit 355
 Quam Paris aut armis antefendus erit.
 Paene puer caesis abducta armenta recepi
 360 Hostibus et causam nominis inde tuli;
 Paene puer iuvenes vario certamine vici, (*periculis*)
 In quibus Ilioneus Deiphobusque fuit. 360
 Neve putes, non me nisi comminus esse timendum,
 Figitur in iusso nostra sagitta loco.
 365 Num potes haec illi primae dare facta iuventae,
 Instruere Atriden num potes arte mea?
 Omnia si dederis, numquid dabis Hectora fratrem? 365
 Unus is innumeri militis instar erit.
 Quid valeam nescis, et te mea robora fallunt;
 370 Ignoras, cui sis nupta futura viro.
 Aut igitur nullo belli repetere tumultu,
 Aut cedent Marti Dorica castra meo. 370
 Nec tamen indigner pro tanta sumere ferrum
 Coniuge: certamen praemia magna movent.
 375 Tu quoque, si de te totus contenderit orbis,
 Nomen ab aeterna posteritate feres.
 Spe modo non timida dis hinc egressa secundis 375
 Exige cum plena munera pacta fide!

gaseius P ap. Keilium, *pagasius* ap. Sedlmayerum, *pagaseus* G. 349.
Terror habet quod displiceat: *Ardor* vel *Fervor* si poeta scripsisset,
 sententia debita evaderet. 350. *Quaque* ω. 364. *in*
iussu P pr. 365. *Num* s, *No*// P, *Non* ω. 366. *num* s, P pro
 var. lect. ma. pr. *non* P ω. 367. *numquam* G s. 368. *erit* P,
habet G s. 373. *ferrum* PG, *bellum* G₂ s. 374. *manent* G ma. I.
 fortasse *merent*. 375. *contenderet* PV. 378. *tum* P.

XVII.

HELENE PARIDI.

Nunc oculos tua cum violarit epistula nostros,
 Non rescribendi gloria visa levis.
 Ausus es hospitii temeratis, advena, sacris
 Legitimam nuptae sollicitare fidem!
 5 Scilicet idcirco ventosa per aequora vectum
 Excepit portu Taenaris ora suo,
 Nec tibi, diversa quamvis e gente venires,
 Oppositas habuit regia nostra fores,
 Esset ut officii merces iniuria tanta?
 10 Qui sic intrabas, hospes an hostis eras?
 Nec dubito, quin haec, cum sit tam iusta, vocetur
 Rustica iudicio nostra querela tuo.
 Rustica sim sane, dum non oblita pudoris,
 Dumque tenor vitae sit sine labe meae!
 15 Si non est ficto tristis mihi vultus in ore,
 Nec sedeo duris torva superciliis,
 Fama tamen clara est, et adhuc sine crimine vixi,
 Et laudem de me nullus adulter habet.
 Quo magis admiror, quae sit fiducia coepti,
 20 Spemque tori dederit quae tibi causa mei.
 An, quia vim nobis Neptunius attulit heros,
 Rapta semel videor bis quoque digna rapi?
 Crimen erat nostrum, si delinita fuisset:
 Cum sim rapta, meum quid nisi nolle fuit?

XVII. Explic. XIII. Incipit XV. HELENA PARIDI nom. ma. rec. P.

1. *epistola* P.

7. *a G, de s.*

9. *tanta* scripsi, *tanti* libri.

Officium non ita magnum fuit: iniuria vero maxima.

15. *facto*

P pr. V.

16. *videor* marg. lect. in P a prima manu, s.

17. *lusi*,

1. *uixi* P; hoc verum videtur. *uixi* G ω, *lusi* multi codices.

19. *coepti*

- 25 Non tamen e facto fructum tulit ille petitus :
 Excepto redii passa timore nihil.
 Oscula luctanti tantummodo pauca protervus
 Abstulit : ulterius nil habet ille mei.
 Quae tua nequitia est, non his contenta fuisset :
 30 Di melius ! similis non fuit ille tui.
 Reddidit intactam, minuitque modestia crimen,
 Et iuvenem facti paenituisse patet.
 Thesea paenituit, Paris ut succederet illi,
 Ne quando nomen non sit in ore meum ?
 35 Nec tamen irascor,—quis enim succenset amanti?—
 Si modo, quem praeferes, non simulatur amor.
 Hoc quoque enim dubito, non quo fiducia desit,
 Aut mea sit facies non bene nota mihi,
 Sed quia credulitas damno solet esse puellis,
 40 Verbaque dicuntur vestra carere fide.
 ‘At peccant aliae, matronaque rara pudica est.’
 Quis prohibet raris nomen inesse meum ?
 Nam mea quod visa est tibi mater idonea, cuius
 Exemplo flecti me quoque posse putes,
 45 Matris in admisso falsa sub imagine lusae
 Error inest : pluma tectus adulter erat.
 Nil ego, si peccem, possum nescisse, nec ullus
 Error, qui facti crimen obumbret, erit.
 Illa bene erravit vitiumque auctore redemit :
 50 Felix in culpa quo Iove dicar ego ?
 Quod genus et proavos et regia nomina iactas ;
 Clara satis domus haec nobilitate sua est.
 Iuppiter ut soceri proavus taceatur et omne
 Tantalidae Pelopis Tyndareique genus,

P ma. 1. G, *coepto* P ma. 2. s, Bentley.

Bentleius.

36. *simulator* P pr. Merkel.30. *tui* l. *tibi* P, *tibi* s*non quod* PG vulgo.42. *Qui* P a manu prima.37. *non quo* V s,

primo.

44. *putas* V ω.47. *possim* s, *possum* PG ω.

50.

iuvae P ma. pri.51. *Quod* s, *Ea* P, *Et* vulgo.54. *deus* P pro

55 Dat mihi Leda Iovem cygno decepta parentem,
Quae falsam gremio credula fovit avem.

I nunc et Phrygiae late primordia gentis
Cumque suo Priamum Laumedonte refer!

vet Quos ego suspicio; sed qui tibi gloria magna est
60 Quintus, is a nostro nomine primus erit.

Sceptra tuae quamvis rear esse potentia terrae,
Non tamen haec illis esse minora puto.

Si iam divitiis locus hic numeroque virorum
Vincitur, at certe barbara terra tua est.

65 Munera tanta quidem promittit epistula dives,
Ut possint ipsas illa movere deas.

Sed si iam vellem fines transire pudoris,
Tu melior culpa causa futurus eras.

Aut ego perpetuo famam sine labe tenebo,

70 Aut ego te potius quam tua dona sequar.

Utque ea non sperno, sic acceptissima semper
Munera sunt, auctor quae pretiosa facit.

Plus multo est, quod amas, quod sum tibi causa laboris,
Quod tam per longas spes tua venit aquas.

75 Illa quoque, adposita quae nunc facis, improbe, mensa,
Quamvis experiar dissimulare, noto:

Cum modo me spectas oculis, lascive, protervis,
Quos vix instantes lumina nostra ferunt,

Et modo suspiras, modo pocula proxima nobis

80 Sumis, quaque bibi, tu quoque parte bibis.

A! quotiens digitis, quotiens ego tecta notavi

Signa supercilio paene loquente dari!

Et saepe extimui, ne vir meus illa videret,

Non satis occultis erubuique notis.

v. l. manu prima. *genus* G V ω.

medonta multi codices.

pr. 62. *No* P.

P marg. ma. 1.

73. *laboris* P, sed *la* ma 2. *doloris* V s Bentley: *caloris* suspiceris in archetypo fuisse.

var. lect. ma. 1.; G Bentley.

58. *laomedonte* G ω, *Priamo Lao-*

61. *troiae* P pro var. lect. ma. 1., *terrae* PG

66. *possent* s Bentley.

68. *pudoris*

79. *nostris* P pro

80. *bibo* G s. *parce* P. *bilis* P pr.

- 85 Saepe vel exiguo vel nullo murmure dixi:
 'Nil pudet hunc,' nec vox haec mea falsa fuit.
 Orbe quoque in mensae legi sub nomine nostro,
 Quod deducta mero littera fecit, AMO.
 Credere me tamen hoc oculo renuente negavi:
 90 Ei mihi! iam didici sic ego posse loqui!
 His ego blanditiis, si peccatura fuisset,
 Flecterer, his poterant pectora nostra capi.
 Est quoque, confiteor, facies tibi rara, potestque
 Velle sub amplexus ire puella tuos.
 95 Altera vel potius felix sine crimine fiat,
 Quam cadat externo noster amore pudor!
 Disce meo exemplo formosis posse carere:
 Est virtus placitis abstinuisse bonis.
 Quam multos credis iuvenes optare, quod optas?
 100 Qui sapiant, oculos an Paris unus habes?
 Non tu plus cernis sed plus temerarius audes,
 Nec tibi plus cordis sed minus oris adest.
 Tunc ego te vellem celeri venisse carina,
 Cum mea virginitas mille petita procis:
 105 Si te vidissem, primus de mille fuisses!
 Iudicio veniam vir dabit ipse meo.
 Ad possessa venis praeceptaque gaudia serus:
 Spes tua lenta fuit; quod petis, alter habet.
 Ut tamen optarem fieri tua Troica coniunx,
 110 Invitam sic me nec Menelaus habet.
 Desine molle, precor, verbis convellere pectus,
 Neve mihi, quam te dicis amare, noce,

89. *me* om. P *ma. pr.* 95. *vel potius* P, Merkel. *sed potius* libri plurimi. 97. *Elisio* vocis iambicae *meo* suspicionem movet. *Anne ex exemplo* legendum? *formosis* P. 100. *sapiunt* ω. Ehwald notam interrogationis post *sapiant* delet, post *optas* ponit, ita ut *qui ad oculos* referatur, cui structurae favet Planudes. 102. *minus* PG ω, *magis* s. Bonorum codicum lectionem *minus* in commentario Anglico veram esse demonstrare conatus sum. 107. *praeceptaque* G s. 109. *tu troica* P a m. I. 110. *n//* P, *nec s, non* ω. 113. *natura* P pro

Sed sine, quam tribuit sortem fortuna, tueri
Nec spoliū nostrī turpe pudoris *ave*.’

115 At Venus hoc pacta est, et in altae vallibus Idae
Tres tibi se nudas exhibuere deae,

Unaque cum regnum, belli daret altera laudem,
‘Tyndaridis coniunx’ tertia dixit ‘eris’!

Credere vix equidem caelestia corpora possum

120 Arbitrio formam supposuisse tuo.

Utque sit hoc verum, certe pars altera ficta est,
Iudicii pretium qua data dicor ego:

Non est tanta mihi fiducia corporis, ut me
Maxima teste dea dona fuisse putem.

125 Contenta est oculis hominum mea forma probari:

129 Laudatrix Venus est invidiosa mihi.

Sed nihil infirmo: faveo quoque laudibus istis:

Nam mea vox quare, quod cupit, esse neget?
Nec tu succense, nimium mihi creditus aegre:

130 Tarda solet magnis rebus inesse fides.

Prima mea est igitur Veneri placuisse voluptas,

Proxima, me visam praemia summa tibi,

Nec te Palladios nec te Iunonis honores

Auditis Helenae praeposuisse bonis.

135 Ergo ego sum virtus, ego sum tibi nobile regnum!

Ferrea sim, si non hoc ego pectus amem.

Ferrea, crede mihi, non sum, sed amare repugno

Illum, quem fieri vix puto posse meum.

Quid bibulum curvo proscindere litus aratro

140 Spemque sequi coner, quam locus ipse negat?

Sum rudis ad Veneris furtum, nullaue fidelem

—Di mihi sunt testes—lusimus arte virum;

marg. lect. ma. 1. s Bentley.

114. *ave* scripsi pro eo quod omnes libri exhibent *habe*: nam passim in libris manu scriptis confunduntur *habere* et *avere*: et, quod ad sensum attinet, illud *habe*, me iudice, vitium sonat. Planudes potest *ave* legisse, sed hoc non pro certo affirmandum.

119. *pectora* Bentley.

123. *mei* s.

127. *infirmor* s, *inficior* s.

137. *recuso* s.

151. *nisi si P, nisi G* (ap. Jahnium), *nisi tu* s. Confer

- Nunc quoque, quod tacito mando mea verba libello,
 Fungitur officio littera nostra novo.
- 145 Felices, quibus usus adest! ego nescia rerum
 Difficilem culpae suspicor esse viam.
 Ipse malo metus est: iam nunc confundor et omnes
 In nostris oculos vultibus esse reor.
 Nec reor hoc falso: sensi mala murmura vulgi,
 150 Et quasdam voces rettulit Aethra mihi.
 At tu dissimula, nisi si desistere mavis:
 Sed cur desistas? dissimulare potes.
 Lude, sed occulte: maior, non maxima, nobis
 Est data libertas, quod Menelaus abest.
- 155 Ille quidem procul est, ita re cogente, profectus:
 Magna fuit subitae iustaeque causa viae.
 Aut mihi sic visum est: ego, cum dubitaret, an iret,
 'Quam primum' dixi 'fac rediturus eas!'
 Omne laetatus dedit oscula, 'res'que 'domusque'
 160 Et tibi sit curae Troicus hospes' ait.
 Vix tenui risum, quem dum compescere luctor,
 Nil illi potui dicere praeter 'erit.'
 Vela quidem Creten ventis dedit ille secundis;
 Sed tu non adeo cuncta licere puta!
- 165 Sic meus hinc vir abest, ut me custodiat absens.
 An nescis longas regibus esse manus?
 Fama quoque est oneri: nam quo constantius ore
 Laudamur vestro, iustius ille timet.
 Quae iuvat, ut nunc est, eadem mihi gloria damno est,
 170 Et melius famae verba dedisse fuit.
 Nec quod abest hic me tecum mirare relictam:
 Moribus et vitae credidit ille meae.
 De facie metuit, vitae confidit, et illum
 Securum probitas, forma timere facit.

iv. 111.
 omnes.
 plurimi, Ehwald.

155. at G ω.

164. adeo PG, Merkel, Sedlmayer: ideo s, editores

171. relictam P ed. Naugeriana.

160. Troicus hic, ut videtur, codices
 177. voluptas

- 175 Tempora ne pereant ultro data, praecipis, utque
Simplicis utamur commoditate viri.
Et libet et timeo, nec adhuc exacta voluntas
Est satis: in dubio pectora nostra labant.
Et vir abest nobis, et tu sine coniuge dormis,
180 Inque vicem tua me, te mea forma capit;
Et longae noctes, et iam sermone coimus,
Et tu, me miseram! blandus, et una domus:
Et peream, si non invitant omnia culpam;
Nescio quo tardor sed tamen ipsa metu.
185 Quod male persuades, utinam bene cogere posses!
Vi mea rusticitas excutienda fuit.
Utilis interdum est ipsis iniuria passis:
Sic certe felix esse coacta forem.
Dum novus est, potius coepto pugnemus amor:
190 Flamma recens parva sparsa resedit aqua.
Certus in hospitibus non est amor: errat, ut ipsi,
Cumque nihil speres firmitus esse, fuit.
Hypsipyle testis, testis Minoia virgo est,
In non exhibitis utraque *lusa* toris.
195 Tu quoque dilectam multos, infide, per annos
Diceris Oenonen destituisse tuam.
Nec tamen ipse negas, et nobis omnia de te
Quaerere, si nescis, maxima cura fuit.
Adde, quod, ut cupias constans in amore manere,
200 Non potes: expediunt iam tua vela Phryges.
Dum loqueris mecum, dum nox sperata paratur,
Qui ferat in patriam, iam tibi ventus erit.
Cursibus in mediis novitatis plena relinquis
Gaudia; cum ventis noster abibit amor.

PV ω. 186. *Ut ... foret* GV ω.
resedit libri, *residit* Heinsius, *recedit* s.
plurimi. 193. *est* om. s Bentley.
questa Heinsius; hoc edidit Ehwald.
manu, *destituisse* GV, *deservisse* s.
203. *prima* P in marg. ma. 2. *relinquis* PGV s Merkel. *relinques* ω.

190. *redens paua* P ma. 1.
192. *fuit* P s: *fugit* codices
194. *lusa* s, *iusta* PGV,
196. *destituisse* P a prima
200. *expedient* V s. *friges* P.

205 An sequar, ut suades, laudataque Pergama visam
Pronurus et magni Laumedontis ero?

Non ita contemno volucris praeconia famae, *pet tunc*
Ut probris terras impleat illa meis.

Quid de me poterit Sparte, quid Achaia tota,

210 Quid gentes Asiae, quid tua Troia loqui?

Quid Priamus de me, Priami quid sentiet uxor,
Totque tui fratres Dardanidesque nurus?

Tu quoque qui poteris fore me sperare fidelem
Et non exemplis anxius esse tuis?

215 Quicumque Iliacos intraverit advena portus,
Is tibi solliciti causa timoris erit.

Ipsa mihi quotiens iratus 'adultera' dices,
Oblitus nostro crimen inesse tuum!

Delicti fies idem reprehensor et auctor.

220 Terra, precor, vultus obruat ante meos!
At fruar Iliacis opibus cultuque beato

Donaque promissis uberiora feram:

Purpura nempe mihi pretiosaque texta dabuntur,
Congestoque auri pondere dives ero!

225 Da veniam fassae! non sunt tua munera tanti;
Nescio quo tellus me tenet ipsa modo.

Quis mihi, si laedar, Phrygiis succurret in oris?
Unde petam fratres, unde parentis opem?

Omnia Medae fallax promisit Iason:

230 Pulsa est Aesonia num minus illa domo?

Non erat Aectes, ad quem despecta rediret,

Non Idyia parens Chalciopeque soror.

Tale nihil timeo, sed nec Medea timebat:

Fallitur augurio spes bona saepe suo.

206. *laomedontis* GV ω.

210. *Asiae* multi codd. et edd. *aliae* P s,

212. *dardaniaeque* s.

214. *non* in *mox* corr. ma. 2. P.

220.

procul PV s.

226. *ipsa* PG, *ista* ω.

228. *fratris* s.

230.

non s. *ipsa* G.

232. *Idyia* Delrius: *idiia* P ut videtur sub ras. in

ipsea ma. 2. mutatum. *ipsa* G ma. 1. *ipsea* G corr. ma. 2. cum glossa
'Ipsea proprium nomen matris Medae.' Immanis varietas in s ut in raris

- 235 Omnibus invenies, quae nunc iactantur in alto,
 Navibus a portu lene fuisse fretum.
 Fax quoque me terret, quam se peperisse cruentam
 Ante diem partus est tua visa parens,
 Et vatum timeo monitus, quos igne Pelasgo
- 240 Ilion arsurum praemonuisse ferunt.
 Utque favet Cytherea tibi, quia vicit, habetque
 Parta per arbitrium bina tropaea tuum,
 Sic illas vereor, quae, si tua gloria vera est,
 Iudice te causam non tenere duae.
- 245 Nec dubito, quin, te si prosequar, arma parentur:
 Ibit per gladios, ei mihi! noster amor.
 An fera Centauris indicere bella coegit
 Atracis Haemonios Hippodamia viros:
 Tu fore tam iusta lentum Menelaon in ira
- 250 Et geminos fratres Tyndareumque putas?
 Quod bene te iactes et fortia facta loquaris,
 A verbis facies dissidet ista suis.
 Apta magis Veneri, quam sunt tua corpora Marti:
 Bella gerant fortes, tu, Pari, semper ama.
- 255 Hectora, quem laudas, pro te pugnare iubeto:
 Militia est operis altera digna tuis.
 His ego, si saperem pauloque audacior essem,
 Uterer; utetur, siqua puella sapit.
 Aut ego deposito *sapiam* fortasse pudore
- 260 Et dabo cunctatas tempore victa manus.
 Quod petis, ut furtim praesentes ista loquamur,
 Scimus, quid captes conloquiumque voces;

nominiibus propriis fieri solet. *Hypsaea* Scaliger.

Heinsius (?).

241. *quae* G ap. Jahnium, s.

codices. 245. *dubito* codd. praeter P, *dubite* P unde *dubitem* Mer-

kelius: malim *dubites* vel *dubita*. *persequar* GV s.

ma. prima. 251. *iactes* G s, P ap. Jahnium, *iactus* P ap. Sedlmayerum,

V s. *recenses* multi codices pro *loquaris*.

252. *ipsa* s. *tuis* GV ω.

256. *operis* ... *tui* s, edd. vett. *danda* Bentley.

259. *sapiam* s Bentley. *fautiam* P ut mihi quidem visum, *i* punctis notato, et u

parum lucido. *sautiam* P, a ma. 2. in *faciam* mutato ap. Ehwaldium.

Sed nimium properas, et adhuc tua messis in herba est:

Haec mora sit voto forsan amica tuo.

265 Hactenus; arcanum furtivae conscia mentis

Littera iam lasso pollice sistat opus.

Cetera per socias Clymenen Aethramque loquamur,

Quae mihi sunt comites consiliumque duae.

XVIII.

LEANDER HERONI.

Mittit Abydenus, quam mallet ferre, salutem,

Si cadat unda maris, Sesti puella, tibi.

Si mihi di faciles, *si* sunt in amore secundi,

Invitis oculis haec mea verba leges.

5 Sed non sunt faciles: nam cur mea vota morantur

Currere me nota nec patiuntur aqua?

Ipsa vides caelum pice nigrius et freta ventis

Turbida perque cavas vix adeunda rates.

Unus, et hic audax, a quo tibi littera nostra

10 Redditur, e portu navita movit iter.

faciam P ap. Sedlmayerum, qui haud dubie fallitur. *faciam* GV ω. *pudorem* P. Haec quoque mihi occurrebant: *deposito fatuae* (vel *fatuo*) *fortasse pudore* (scil. utar): et, *depositum faciam fortasse pudorem*, hoc est *missum faciam pudorem*. Vera lectio nondum reperta videtur. 260. *cunctatas* scripsi, *cunctas* P ma. prima, *ta* ante *ta* omisso, more suo. *coniunctas* P ma. 2. ω, Plan. ut videtur. *conuictas* V s. *cunctantes* Birtius. *confessas* Sedlmayer coniecit, collato Met. v. 215. 264. *Et mora* Riesius. *fit* s Bentley.

XVIII. Explicit XV, Incipit XVI, LEANDER HERO (nomina a ma. 2.) P.

1, 2 om. P, addidit alia manus, non tamen in margine, et spatium solum inter epistolas hic quoque vacat. Spurious distichon duxit Bentley. In V deest. 2. *Sesti* Heinsius, Bentley. 3. *si* ego, et P, tibi GV, *vel* s, *ut* s, *qui* s. Nempe *si* in archetypo ante *sunt* omisum varietatem lectionis peperit. *sint* G s. 6. *mola* s. *non* s. 8. *obeunda* s. 10. *a* s. *solvit* vel *fecit* s. 16. *formonsam* P. 17. *etiam*]

- Ascensurus eram, nisi quod, cum vincula prorae
 Solveret, in speculis omnis Abydos erat.
 Non poteram celare meos, velut ante, parentes,
 Quemque tegi volumus, non latuisset amor.
- 15 Protinus haec scribens 'felix, i, littera!' dixi,
 'Iam tibi formosam porriget illa manum.
 Forsitan admotis etiam tangere labellis,
 Rumpere dum niveo vincula dente volet.'
- Talibus exiguo dictis mihi murmure verbis
 20 Cetera cum charta dextra locuta mea est.
 At quanto mallet, quam scriberet, illa nataret,
 Meque per adsuetas sedula ferret aquas!
 Aptior illa quidem placido dare verbera ponto:
 Est tamen et sensus apta ministra mei.
- 25 Septima nox agitur, spatium mihi longius anno,
 Sollicitum raucis ut mare fervet aquis:
 His ego si vidi mulcentem pectora somnum
 Noctibus, insani sit mora longa freti!
 Rupe sedens aliqua specto tua litora tristis
- 30 Et, quo non possum corpore, mente feror;
 Lumina quin etiam summa vigilantia turre
 Aut videt aut acies nostra videre putat.
 Ter mihi deposita est in sicca vestis harena,
 Ter grave temptavi carpere nudus iter;
- 35 Obstitit inceptis tumidum iuvenalibus aequor
 Mersit et inversis ora natantis aquis.
 At tu, de rapidis inmansuetissime ventis,
 Quid mecum certa proelia mente geris?
 In me, si nescis, Borea, non aequora, saevis!
- 40 Quid faceres, esset ni tibi notus amor?

dominae s. 21. *Al* vel *Ha* G s. 23, 24 om. P pr. secluit Lehrs;
 ante 21 ponit Peters s. 26. *ut*] *quod* ω, *quo* s. 36. *et ad inuersis*
 P, *et aduersis* ω. 38. *taetra* Housman coll. Catull. lx. 3 'tam mente
 dura procreavit et taetra.' *caeca* quoque in promptu est: sed nihil muta-

- Tam gelidus quod sis, num te tamen, improbe, quondam
 Ignibus Actaeis incaluisse negas?
 Gaudia rapturo siquis tibi claudere vellet
 Aerios aditus, quo paterere modo?
- 45 Parce, precor, facilemque move moderatius auram;
 Imperet Hippotades sic tibi triste nihil.
 Vana peto, precibusque meis obmurmurat ipse,
 Quasque quatit, nulla parte coercet aquas.
 Nunc daret audaces utinam mihi Daedalus alas,
- 50 Icarium quamvis hinc prope litus abest!
 Quidquid erit, patiar, liceat modo corpus in auras
 Tollere, quod dubia saepe pependit aqua.
 Interea, dum cuncta negant ventique fretumque,
 Mente agito furti tempora prima mei.
- 55 Nox erat incipiens—namque est meminisse voluptas—
 Cum foribus patriis egrediebar amans;
 Nec mora, deposito pariter cum veste timore
 Iactabam liquido brachia lenta mari.
 Luna fere tremulum praebebat lumen eunti
- 60 Ut comes in nostras officiosa vias.
 Hanc ego suspiciens 'faveas, dea candida,' dixi,
 'Et subeant animo Latmia saxa tuo!
 Non sinit Endymion te pectoris esse severi;
 Flecte, precor, vultus ad mea furta tuos!
- 65 Tu, dea, mortalem caelo delapsa petebas:
 —Vera loqui liceat—quam sequor ipsa dea est;
 Neu referam mores caelesti pectore dignos,
 Forma nisi in veras non cadit illa deas.

verim. *infesta* Riese. 41. *quod* cum P₂G ω. *quom* Riese, haud
 recte. num P. 45. *facilisque* malim. *moderantius* ω. 49. *paret*
 malim; praesens voci *nunc* magis convenire sentis. 50. *hinc* s,
hic PG. *adeo* P₂G ω edd. vett. 53. *vera* negant Bentley. 54.
gaudia Bentley sine ulla causa. 56. *laribus* Heinsius, Bentley. 59.
fere PG, quod vix sanum est. *mihi* Plan. ω, scribis ineptae vulgatae
 haud patientibus. An *ferens*? 63. *sinat* s. 64. *nota* s. 66. *ipse*

A Veneris facie non est prior ulla tuaque ;
 70 Neve meis credas vocibus, ipsa vide !
 Quantum, cum fulges radiis argentea puris,
 Concedunt flammis sidera cuncta tuis,
 Tanto formosis formosior omnibus illa est :
 Si dubitas, caecum, Cynthia, numen habes.
 75 Haec ego, vel certe non his diversa, locutus
 Per mihi cedentes nocte ferebar aquas.
 Unda repercussae radiabat imagine lunae,
 Et nitor in tacita nocte diurnus erat ;
 Nullaque vox usquam, nullum veniebat ad aures
 80 Praeter dimotae corpore murmur aquae ;
 Alcyones solae, memores Ceycis amati,
 Nescioquid visae sunt mihi dulce queri.
 Iamque fatigatis umero sub utroque lacertis
 Fortiter in summas erigor altus aquas ;
 85 Ut procul aspexi lumen, 'meus ignis in illo est :
 Illa meum' dixi 'litora lumen habent.'
 Et subito lassis vires rediere lacertis,
 Visaque, quam fuerat, mollior unda mihi.
 Frigora ne possim gelidi sentire profundi,
 90 Qui calet in cupido pectore, praestat amor.
 Quo magis accedo, propioraque litora fiunt,
 Quoque minus restat, plus libet ire mihi ;
 Cum vero possum cerni quoque, protinus addis
 Spectatrix animos, ut valeamque facis :
 95 Nunc etiam nando dominae placuisse laboro
 Atque oculis iacto bracchia nostra tuis.
 Te tua vix prohibet nutrix descendere in altum
 —Hoc quoque enim vidi, nec mihi verba dabas—

P₁ Werfer, Ehwald.
 ego, lumen codices.

71. Quanto s Burmann, haud recte.

74. numen

76. sponte Francius, Bentley. nocte valde
 friget. Noli tamen suspicari Ovidium potuisse scribere macte, licet
 hanc coniecturam ediderit Merkel A. A. ii. 138 ubi libri scripti nocte
 revectus exhibent. Fortasse ecce reponendum.

79. nostras ueniebat ω.

84. Fortior s Bentley.

86. lument P, numen s.

93. possim s.

98. dabam Nodellius.

102. diis magnis ω.

103. De s edd.

- Nec tamen effecit, quamvis retinebat euntem,
 100 Ne fieret prima pes tuus udus aqua.
 Excipis amplexu feliciaque oscula iungis,
 Oscula, di magni! trans mare digna peti,
 Eque tuis demptos umeris mihi tradis amictus
 Et madidam siccas aequoris imbre comam.
 105 Cetera nox et nos et turris conscia novit,
 Quodque mihi lumen per vada monstrat iter.
 Non magis illius numerari gaudia noctis
 Hellespontiaci quam maris alga potest;
 Quo brevius spatium nobis ad furta dabatur,
 110 Hoc magis est cautum, ne foret illud iners.
 Iamque fugatura Tithoni coniuge noctem
 Praevius Aurorae Lucifer ortus erat:
 Oscula congerimus properata sine ordine raptim
 Et querimur parvas noctibus esse moras;
 115 Atque ita cunctatus monitu nutricis amaro
 Frigida deserta litora turre peto.
 Digredimur flentes, repetoque ego virginis aequor 4.
 Respiciens dominam, dum licet, usque meam.
 Siqua fides vero est, veniens hinc esse natator,
 120 Cum redeo, videor naufragus esse mihi.
 Hoc quoque, si credes: ad te via prona videtur;
 A te cum redeo, clivus inertis aquae.
 Invitus repeto patriam—quis credere possit?—
 Invitus certe nunc moror urbe mea.
 125 Ei mihi! cur animis iuncti secernimur undis,
 Unaque mens, tellus non habet una duos?
 [Vel tua me Sestus, vel te mea sumat Abydos:
 Tam tua terra mihi, quam tibi nostra placet.]
 Cur ego confundor, quotiens confunditur aequor?
 130 Cur mihi causa levis, ventus, obesse potest?

vett. 119. *hinc* Ehwald, *huc* codd. 121. *credes* ego, *credis* P^ω Plan.,
credas s (G?). 123. *posset* s. 125. *seiuungimur* G₁. 127, 128

- Iam nostros curvi norunt delphines amores,
 Ignotum nec me piscibus esse reor;
 Iam patet attritus solitarum limes aquarum,
 Non aliter multa quam via pressa rota.
 135 Quod mihi non esset nisi sic iter, ante querebar;
 At nunc per ventos hoc quoque deesse queror.
 Fluctibus immodicis Athamantidos aequora canent,
 Vixque manet portu tuta carina suo.
 Hoc mare, cum primum de virgine nomina mersa,
 140 Quae tenet, est nanctum, tale fuisse puto;
 Et satis amissa locus hic infamis ab Helle est,
 Utque mihi parcat, nomine crimen habet.
 Invideo Phrixo, quem per freta tristia tutum
 Aurea lanigero vellere vexit ovis.
 145 Nec tamen officium pecoris navisve requiro,
 Dummodo, quas findam corpore, dentur aquae.
 Arte egeo nulla: fiat modo copia nandi,
 Idem navigium, navita, vector ero.
 Nec sequor aut Helicen, aut, qua Tyros utitur, Arcton:
 150 Publica non curat sidera noster amor.
 Andromedan alius spectet claramque Coronam,
 Quaeque micat gelido Parrhasis Ursa polo;
 At mihi, quod Perseus et cum Iove Liber amarunt,
 Indicium dubiae non placet esse viae.
 155 Est aliud lumen, multo mihi certius istis,
 Non errat tenebris quo duce noster amor.
 Hoc ego dum spectem, Colchos et in ultima Ponti,
 Quaeque viam fecit Thessala pinus, eam.
 Et iuvenem possim superare Palaemona nando,
 160 Miraque quem subito reddidit herba deum.

seclausit Dilthey. 131. *delfines* PG. 133. *uttritus* P₁. miles P₁. 135.
iter ante s, *iterare* P (-re ma. 2.) G ω. 147. *Parte* Plan. s, *Parce* s, *Arce* s.
Argo ... nulla Withhof. *Parte queror nulla* s Bentley. 148. *rector* s.
 156. Ita s Bentley. *erat* P₁, *erit in* P₂ G ω. 159. *possum* ω.
 160. *Morsaque* Jortinus, Bentley. 167. *amores*] omnes P₁. 169.

- Saepe per adsiduos languent mea bracchia motus
 Vixque per immensas fessa trahuntur aquas;
 His ego cum dixi 'pretium non vile laboris,
 Iam dominae vobis colla tenenda dabo,'
 165 Protinus illa valent atque ad sua praemia tendunt,
 Ut celer Eleo carcere missus equus.
 Ipse meos igitur servo, quibus uror, amores
 Teque, magis caelo digna puella, sequor:
 Digna quidem caelo es, sed *nunc* tellure morare;
 170 Aut dic, ad superos et mihi qua sit iter.
 Hic es, et exigue misero contingis amanti,
 Cumque mea fiunt turbida mente freta.
 Quid mihi, quod lato non separor aequore, prodest?
 Num minus haec nobis tam brevis obstat aqua?
 175 An malim, dubito, toto procul orbe remotus
 Cum domina longe spem quoque habere meam.
 Quo propius nunc es, flamma propiore calesco,
 Et res non semper, spes mihi semper adest;
 Paene manu, quod amo, tanta est vicinia, tango,
 180 Saepe sed heu! lacrimas hoc mihi 'paene' movet.
 Velle quid est aliud fugientia prendere poma
 Spemque suo refugi fluminis ore sequi?
 Ergo ego te numquam, nisi cum volet unda, tenebo,
 Et me felicem nulla videbit hiemps?
 185 Cumque minus firmum nil sit quam ventus et unda,
 In ventis et aqua spes mea semper erit?
 Aestus adhuc tamen est: quid, cum mihi laeserit aequor
 Plias et Arctophylax Oleniumque pecus?

caelo es Merkel, *nunc* ego; *caes* adhuc P₁, *caelo sed huc* P₂, *caelo sed adhuc* G ω, vulgo: sed *adhuc* cum imperativo ut *morare* tantum non soloeum est. *moraris* P₁, *moreris* s. 170. et] *hinc* P₂ ω. 171. *Hic* ... *exiguae* P₁, *namque minus raro* P₂, *Hic es et exiguum* vel *exiguo* ω (*exiguo* V, *exiguum* G). *Hinc est quod raro* ω Bentley, qui *Hic es at exiguum* quoque commendat, quod proposuerat Burmann. 174. *Non* ω. 175. *An* s, *Num* PG ω ex praecedenti versu repetitum ut videtur. 177. *propius* PG, *propior* ω. 187. *clausurit* coni. Burmann. 190.

- Aut ego non novi, quam sim temerarius, aut me
 190 In freta non cautus tum quoque mittet Amor.
 Neve putes id me, quod abest, promittere, tempus,
 Pignora polliciti non tibi tarda dabo.
 Sit tumidum paucis etiamnunc noctibus aequor,
 Ire per invitas experiemur aquas;
 195 Aut mihi continget felix audacia salvo,
 Aut mors solliciti finis amoris erit.
 Optabo tamen, ut partis expellar in illas,
 Et teneant portus naufraga membra tuos.
 Flebis enim tactuque meum dignabere corpus,
 200 Et 'mortis' dices 'huic ego causa fui.'
 Scilicet interitus offenderis omine nostri,
 Litteraque invisa est hac mea parte tibi?
 Desino: parce queri! sed uti mare finiat iram,
 Accedant, quaeso, fac tua vota meis.
 205 Pace brevi nobis opus est, dum transferor isto; *istuc*
 Cum tua contigero litora, perstet hiemps.
 Istic est aptum nostrae navale carinae,
 Et melius nulla stat mea puppis aqua.
 Illic me claudat Borcas, ubi dulce morari est;
 210 Tunc piger ad nandum, tunc ego cautus ero:
 Nec faciam surdis convicia fluctibus ulla
 Triste nataturo nec querar esse fretum.
 Me pariter venti teneant tenerique lacerti,
 Per causas istic inpediarque duas.
 215 Cum patietur hiemps, remis ego corporis utar,
 Lumen in adspectu tu modo semper habe.
 Interea pro me pernoctet epistula tecum,
 Quam precor ut minima prosequar ipse mora.

cautum ω. 191. *in* Dilthey, Ehwald. Post *promittere* interpunxi.
 197. *tantum* (ut om.) s. *in istas* Douza. 203. *Desino* PG, *Desine*
 G₂V s, Plan. *parte* P ω. *uti* ego, *et ut* P (aut *ut et* ?), *ut hanc* V, *ut*
hoc G (?). 205. *istic* vel *istuc* vel *illuc* s. 211. *flutibus* Bur-
 mann. 213. *teneant venti pariter* V s. *pariterque lacerti* s, *uestrique*
lacerti s Bentley. 215. *hiems* hic P. 218. *persequar* s.

XIX.

HERO LEANDRO.

- Quam mihi misisti verbis, Leandre, salutem
 Ut possim missam rebus habere, veni.
 Longa mora est nobis omnis, quae gaudia differt;
 Da veniam fassae: non patienter amo.
 5 Urimur igne pari, sed sum tibi viribus inpar:
 Fortius ingenium suspicor esse viris.
 Ut corpus, teneris ita mens infirma puellis:
 Deficiam, parvi temporis adde moram.
 Vos modo venando, modo rus geniale colendo
 10 Ponitis in varia tempora longa mora.
 Aut fora vos retinent aut unctae dona palestrae,
 Flectitis aut freno colla sequacis equi;
 Nunc volucrem laqueo, nunc piscem ducitis hamo;
 Diluitur posito serior hora mero.
 15 His mihi summotae, vel si minus acriter urar,
 Quod faciam, superest praeter amare nihil.
 Quod superest facio, teque, o mea sola voluptas,
 Plus quoque, quam reddi quod mihi possit, amo.
 Aut ego cum cara de te nutrice susurro,
 20 Quaeque tuum, miror, causa moretur iter,
 Aut mare prospiciens odioso concita vento
 Corripio verbis aequora paene tuis,
 Aut, ubi saevitiae paulum gravis unda remisit,
 Posse quidem, sed te nolle venire, queror.

XIX. HERO LEANDRO a ma. 2. P.

- | | | | |
|--|-------------------------------------|-------------------------------|----------------------|
| 3. <i>omnis nobis</i> V. | <i>defert</i> P. | 5. <i>Urimor</i> P. | 7. <i>sic mens</i> |
| V ω. | 11. <i>mane palaestrae</i> Bentley. | 12. <i>fugacis</i> ω. | 13. <i>amo</i> P |
| Sedlmayer. | 15. <i>summotis</i> ω. | 16. <i>Quid</i> G ω. | 17. <i>o mi</i> V s, |
| <i>omni</i> G, <i>omnis</i> G ₂ . | 18. <i>credi</i> ω Bentley. | 21. <i>freta</i> s Bentley. | |
| 23. <i>Asi ubi</i> s. | 29. <i>Utue</i> s Bentley. | 29, 30 <i>eiecit</i> Bentley. | |

- 25 Dumque queror, lacrimae per amantia lumina manant,
 Pollice quas tremulo conscia siccant anus.
 Saepe tui, specto, si sint in litore passus,
 Impositas tamquam servet harena notas:
 Utque rogem de te et scribam tibi, siquis Abydo
 30 Venerit, aut, quaero, siquis Abydon eat.
 Quid referam, quotiens dem vestibus oscula, quas tu
 Hellespontica ponis iturus aqua?
 Sic ubi lux acta est et noctis amior hora
 Exhibuit pulso sidera clara die,
 35 Protinus in summo vigilantia lumina tecto
 Ponimus, adsuetae signa notamque viae,
 Tortaque versato ducentes stamina fuso
 Feminea tardas fallimus arte moras.
 Quid loquar interea tam longo tempore, quaeris:
 40 Nil nisi Leandri nomen in ore meo est.
 'Iamne putas exisse domo mea gaudia, nutrix,
 An vigilant omnes, et timet ille suos?
 Iamne suas umeris illum deponere vestes,
 Pallade iam pingui tingere membra putas?'
 45 Adnuit illa fere, non nostra quod oscula curet,
 Sed movet obrepens somnus anile caput;
 Postque morae minimum 'iam certe navigat' inquam
 'Lentaque dimotis bracchia iactat aquis.'
 Paucaque cum tacta perfeci stamina terra,
 50 An medio possis, quaerimus, esse freto.
 Et modo prospicimus, timida modo voce precamur,
 Ut tibi det faciles utilis aura vias.
 Auribus incertas voces captamus et omnem
 Adventus strepitum credimus esse tui.

31. *do* corr. ex *de* P, *do* ω.P, GV s (*turri* V).

G s.

45. *fore* PV ω.34. *pulsa* V s.42. *homines* Bentley, quod placet.47. *nimum* P s.35. *summa* ... *turre*44. *putes*49. *terra* P recte,*tela* G s, male: Hero net, non textit.53. *incertas* P ex *incertus*mutatum: *incertas* Sedlmayer, *incertis* Merkel; *interdum* GV ω Burmann.

- 55 Sic ubi deceptae pars est mihi maxima noctis
Acta, subit furtim lumina fessa sopor.
Forsitan invitus mecum tamen, improbe, dormis
Et, quamquam non vis ipse venire, venis:
Nam modo te videor prope iam spectare natantem,
- 60 Brachia nunc umeris umida ferre meis,
Nunc dare, quae soleo, madidis velamina membris,
Pectora nunc iuncto *tosta* fovere sinu.
Multaque praeterea linguae reticenda modestae,
Quae fecisse iuvat, facta referre pudet.
- 65 Me miseram! brevis est haec et non vera voluptas;
Nam tu cum somno semper abire soles.
Firmius o! cupidi tandem cocamus amantes,
Nec careant vera gaudia nostra fide.
Cur ego tot viduas exegi frigida noctes?
- 70 Cur totiens a me, lente morator, abes?
Est mare, confiteor, nondum tractabile nanti;
Nocte sed hesterni lenior aura fuit.
Cur ea praeterita est? cur non ventura timebas?
Tam bona cur periit, nec tibi rapta via est?
- 75 Protinus ut similis detur tibi copia cursus,
Hoc melior certe, quo prior, illa fuit.
At cito mutata est iactati forma profundi;
Tempore, cum properas, saepe minore venis.
Hic, puto, deprensus nil, quod quereris, haberes,
- 80 Meque tibi amplexo nulla noceret hiemps.

58. *quamvis* ω. 62. Ita ego: *iuncto nostra* PG, *iuncto vestra* s Heinsius, Burmann. Sed *vester* pro *tuis* Ovidio eiusque imitatoribus prorsus inusitatum erat. *nostro iuncta* Merkel. 63. *praetereo* s. *linguae...modestae* V s, Burmann, Merkel, Ehwald, *lingua...modeste* P, *lingua...modesta* ω Sedlmayer. 65, 66. 'Distichon hoc suspectum est,' N. HEINSIUS: quare suspectum non dicit. 68. *Ne* s. 70. *morator* VP₁ s, Bentley, *natator* ω P₂. Cf. Prop. iii. 23, 12. 71. *nondum* in ras. P₁,

non nunc Bentley. *tractabile* P ma₁, in marg. *nati* P, *nautis* G. 74. *capta* V s. 75. *cursus*] *nandi* s, ex glossa ortum. 77. *pacati* Bentley.

- Certe ego tum ventos audirem lacta sonantis
 Et numquam placidas esse precarer aquas.
 Quid tamen evenit, cur sis metuentior undae
 Contemptumque prius nunc vereare fretum?
 85 Nam memini, cum te saevum veniente minaxque
 Non minus, aut multo non minus, acquor erat,
 Cum tibi clamabam 'sic tu temerarius esto,
 Ne miserae virtus sit tua flenda mihi.'
 Unde novus timor hic, quoque illa audacia fugit?
 90 Magnus ubi est spretis ille natator aquis?
 Sis tamen hoc potius, quam quod prius esse solebas,
 Et facias placidum per mare tutus iter,
 Dummodo sis idem, dum sic, ut scribis, amemur,
 Flammaque non fiat frigidus illa cinis!
 95 Non ego tam ventos timeo mea vota morantes,
 Quam similis vento ne tuus erret amor,
 Ne non sim tanti, superentque pericula causam,
 Et videar merces esse labore minor.
 Interdum metuo, patria ne laedar et inpar
 100 Dicar Abydeno Thressa puella toro.
 Ferre tamen possum patientius omnia, quam si
 Otia nescioqua paelice captus agis,
 In tua si veniunt alieni colla lacerti,
 Fitque novus nostri finis amoris amor.
 105 A! potius peream, quam crimine vulnerer isto,
 Fataque sint culpa nostra priora tua.
 Nec, quia venturi dederis mihi signa doloris,
 Haec loquor aut fama sollicitata nova.
 Omnia sed vereor; quis enim securus amavit?
 110 Cogit et absentes plura timere locus.

81. *lacta* (l&ca) P, non *leta, lenta* s Burmann, Merkel, quod per se aequè bonum est. 82. *stare* Bentley. 89. *quove* Bentley. 90. *illa* P.
 92. *totus* P₁, *cautus* Francius, Bentley. 96. *nec* P. 100. *sesta*
 P₂V ω. *uiro* s. 102. *agas* GVP₂ ω. 103. *ueniant* s. 104.

- Felices illas, sua quas praesentia nosse
 Crimina vera iubet, falsa timere vetat.
 Nos tam vana movet, quam facta iniuria fallit,
 Incitat et morsus error uterque pares.
 115 O! utinam venias, aut ut ventusve paterve
 Causaque sit certe femina nulla morae.
 Quodsi quam sciero, moriar, mihi crede, dolendo:
 Iamdudum pecca, si mea fata petis.
 Sed neque peccabis, frustraquo ego terreor istis,
 120 Quoque minus venias, invida pugnat hiemps.
 Me miseram! quanto planguntur litora fluctu,
 Et latet obscura condita nube dies!
 Forsitan ad pontum mater pia venerit Helles,
 Mersaque roratis nata fleatur aquis;
 125 An mare ab invisio privignae nomine dictum
 Vexat in aequoream versa noverca deam?
 Non favet, ut nunc est, teneris locus iste puellis:
 Hac Helle periit, hac ego laedor aqua.
 At tibi flammaram memori, Neptune, tuarum
 130 Nullus erat ventis inpediendus amor,
 Si neque Amymone nec, laudatissima forma,
 Criminis est Tyro fabula vana tui,
 Lucidaque Alcyone Calyceque Hecataeone nata
 Et nondum nexis angue Medusa comis,

Sitque V s. 112. *iubet* ω, vulgo, *iuuat* P, *facit* s. Verum *iubet* non nihil ingratum est. 115. *ut* PG, *hic* ω. Non credo *ut* pro *utinam* auctorem scripturum fuisse nisi *utinam* ipsum praecessisset. 117. *resciero* P. 118. *pecca* Heusinger, Bentley, *peccas* libri. 123. *portum* s probante Heinsio, qui *portum* quoque coniecit. 125. *Aut* P, GV ω. 127. *utcumque est* Dilthey, Ehwald. 131. Difficile est dictu utrum *Si* an *Set* P exhibeat. 133. *ceuceque* (non *ceace*) et *aucone* P, *celiceque* et *aucone* G, *ceyce* et *aucone* V, *Calyceque Ecatheone* (Hecataeone) Heinsius, coll. Hygino (p. 14, 6 Schmidt), ubi inter filios Neptuni: 'Cycnus ex Calyce Hecatonis filia' commemoratur: ibi N. Heinsius *Hecataeonis*, Bursian *Hicetaeonis*, corrigit. *Circeque* et *Alymone* edd. Micylli et Burmanni. Sedlmayer citat Antonium Volsicum in ed. Ven. 1486, 'Iphimedian significat Cices et Alimonis filiam quae a loco nupsit, ut in Odissea scribit Homerus.' Sed Homerus nihil tradit de parentibus Iphimediae (Odys. xi. 305) ἡ δὲ φάσκε Ποσειδάωνι μύγῃναι peperitque Otum et Ephialten: filia Triopis ab aliis dicitur. s fere exhibent *ceyce* vel

- 135 Flavaque Laudice caeloque recepta Celaeno,
 Et quarum memini nomina lecta mihi:
 Has certe pluresque canunt, Neptune, poetae
 Molle latus lateri composuisse tuo.
 Cur igitur, totiens vires expertus amoris,
 140 Adsuetum nobis turbine claudis iter?
 Parce, ferox, latoque mari tua proelia misce;
 Seducit terras haec brevis unda duas.
 Te decet aut magnas magnum iactare carinas
 Aut etiam totis classibus esse trucem;
 145 Turpe deo pelagi iuvenem terrere natantem,
 Gloriaque est stagno quolibet ista minor.
 Nobilis ille quidem est et clarus origine, sed non
 A tibi suspecto ducit Ulixæ genus.
 Da veniam servaque duos; natat ille, sed isdem
 150 Corpus Leandri, spes mea pendet aquis.
 Sternuit *en* lumen! posito nam scribimus illo—
 Sternuit et nobis prospera signa dedit.
 Ecce, merum nutrix faustos instillat in ignes,
 'Cras'que 'erimus plures' inquit et ipsa bibit.
 155 Effice nos plures, evicta per aequora lapsus,
 O penitus toto corde recepte mihi!
 In tua castra redi, socii desertor amoris.
 Ponuntur medio cur mea membra toro?
 Quod timeas, non est: auso Venus ipsa favebit
 160 Sternet et aequoreas aequore nata vias.
 Ire libet medias ipsi mihi saepe per undas,
 Sed solet hoc maribus tutius esse fretum.
 Nam cur hac vectis Phrixo Phrixique sorore
 Sola dedit vastis femina nomen aquis?

ceice, pro *aucone* dant *aminone*, *arminone*, *ameone*, *neone*, *antone*,
atheneone, *enone*, *alimone*, *aucone*, *abuene*; Hubertinus *Euemone* probat.
 138. *conseruisse* G V s. 139. *ueros* P₂, *amores* P. 147. *clarus*
in ordine si non V. 147, 148 Bentleyus eiecit. 151. *Sternuit*
 GVP₂. *en* Heinsius, Bentley, et codices. 153. *Ecce*] *Eae* P₁, *Et* P₂.
 154. *Cras* ω. 155. *deuicta* V s. 163. *hoc* V ω, *huc* G. 165.

- 165 Forsitan ad reditum metuas ne tempora desint,
 Aut gemini nequeas ferre laboris onus.
 At nos diversi medium coeamus in aequor
 Obviaque in summis oscula demus aquis,
 Atque ita quisque suas iterum redeamus ad urbes:
 170 Exiguum, sed plus quam nihil illud erit.
 Vel pudor hic utinam, qui nos clam cogit amare,
 Vel timidus famae cedere vellet amor!
 Nunc male res iunctae, calor et reverentia, pugnant:
 Quid sequar, in dubio est; haec decet, ille iuvat.
 175 Ut semel intravit Colchos Pagasaeus Iason,
 Impositam celeri Phasida puppe tulit;
 Ut semel Idacus Lacedaemona venit adulter,
 Cum praeda rediit protinus ille sua.
 Tu quam saepe petis, quod amas, tam saepe relinquis,
 180 Et quotiens grave fit puppibus ire, natas.
 Sic tamen, o iuvenis tumidarum victor aquarum,
 Sic facito spernas, ut vereare, fretum!
 Arte laboratae merguntur ab aequore naves:
 Tu tua plus remis bracchia posse putas?
 185 Quod cupis, hoc nautae metuunt, Leandre, natare:
 Exitus hic fractis puppibus esse solet.
 Me miseram! cupio non persuadere, quod hortor,
 Sisque, precor, monitis fortior ipse meis,
 Dummodo pervenias excussaue saepe per undas
 190 Inicias umeris bracchia lassa meis.
 Sed mihi, caeruleas quotiens obvertor ad undas,
 Nescio quae pavidum frigora pectus habent.

metuis VP₂ ω. *robora* ω.

167. *Ad P, Aut s.*

169. *ita uterque*

Bentley: sed confer xx. 124.

171, 172. *Aut ... Aut* malim. Et V

codex bonae notae habet *Ut ... Ut. amore* Bentley. An *amori* legendum?

175. *pagureos* P, *pegasus* GV.

180. *sit* V s Bentley.

passibus Bentley. 183. *in aequore* s, *aequora* P pr.

189. *excusa-*

que P. 192. Ita edidit Burmannus. *quod* P (*qđ*), *quae* VG (*que*),

quid G₂. *frigora* V, *frigore* PG. *habent* s, *ha|||* V, *habet* PG.

Nescio quod pavidum pectora frigus habet Naugerius, cum aliis. *N. quae*

p. frigora p. habet Merkel. *N. quid p. frigore pectus habet* Sedlmayer,

Nec minus hesternae confundor imagine noctis,

Explicit Quamvis est sacris illa piata meis.

195 Namque sub auroram, iam dormitante lucerna,

Somnia quo cerni tempore vera solent,

Stamina de digitis cecidere sopore remissis,

Collaque pulvino nostra ferenda dedi;

Hic ego ventosas nantem delphina per undas

200 Cernere non dubia sum mihi visa fide,

Quem postquam bibulis inlisit fluctus harenis,

Unda simul miserum vitaeque deseruit.

Quidquid id est, timeo; nec tu mea somnia ride

Nec nisi tranquillo brachia crede mari.

205 Si tibi non parcis, dilectae parce puellae,

Quae numquam nisi te sospite sospes ero.

close at hand Spes tamen est fractis vicinae pacis in undis:

Tum placidas toto pectore finde vias.

Interea, quoniam nanti freta pervia non sunt,

210 Leniat invisas littera missa moras.

XX.

ACONTIUS CYDIPPAE.

Pone metum! nihil hic iterum iurabis amanti:

Promissam satis est te semel esse mihi.

Perlege! discedat sic corpore languor ab isto,

Quod meus est ulla parte dolere dolor.

Ehwald. *hebet* coni. Burmann.

194. *sit* v. *placata* P s.

195.

auroram Heinsius: *aurora* libri.

198. *nostra* suspectum. Fortasse

sera.

201. *illusit* v s.

206. *erit* v ω.

207. *stratis* Bentley,

coll. vii. 49.

208. *Tu* PG ω.

toto PV ω, Merkel, *tuto* G₁ s, Burmann,

Sedlmayer, Ehwald.

209. *nanti* s, *nandi* PG₁ (q. n.).

210.

immensas s.

XX. Explicit, XVI. Incipit, VII. ACONTIUS CYDIPPAE, nomina a ma. rec. P. In s praemittitur distichon: *Accipe Cydippe despecti nomen Aconti Illius in pomo qui tibi uerba dedit*: receperunt Lindemann, Ehwald.

4. *Quod* Dilthey, *qui* P, post ras. et q minuscule, G ω. *dolore* P,

- 5 Quid pudor ora subit? nam, sicut in aede Dianae,
 Suspitor ingenuas erubuisse genas.
 Coniugium pactamque fidem, non crimina posco:
 Debitus ut coniunx, non ut adulter amo.
 Verba licet repetas, quae demptus ab arbore fetus
 10 Pertulit ad castas me iacente manus:
 Invenies illic, id te spondere, quod opto
 Te potius, virgo, quam meminisse deam.
 Nunc quoque idem *studeo*: *studium* tamen acrius illud
 Adsumpsit vires auctaque flamma mora est,
 15 Quique fuit numquam parvus, nunc tempore longo
 Et spe, quam dederas tu mihi, crevit amor.
 Spem mihi tu dederas, meus hic tibi credidit ardor:
 Non potes hoc factum teste negare dea.
 Adfuit et, praesens ut erat, tua verba notavit
 20 Et visa est mota dicta tulisse coma.
 Deceptam dicas nostra te fraude licebit,
 Dum fraudis nostrae causa feratur amor.
 Fraus mea quid petiit, nisi uti tibi iungerer unum?
 Id me, quod quereris, conciliare potest.
 25 Non ego natura nec sum tam callidus usu:
 Sollertem tu me, crede, puella, facis.

sed *dolere* corr. ma. pr., *dolente* s. Quo ... *dolente* Dilthey, Obs. in Ep. Her. 1884. *Qui ... dolente* vulgo ante Diltheium. *Qui ... dolere* edd. vett. *Qui m. e. ulla parte dolente tui* s, ambo Heinsii. 5. ora F s, Burmann, Merkel, Sedlmayer. ante PG ω Plan., Jahn, Ehwald. 11. Post hunc versum in Antonii Volsci exemplari quod ipse vetustissimum dicit sequitur distichon: 'Ni tibi cum uerbis excidit illa fides Id metui, diuiae diffusa est ira decebat' quod distichon patet fictum esse ut *timeo* in vs. 13 quo referretur haberet. 13. *idem timeo sed idem* libri, quod nemo intelligere potest. *idem studeo, studium* scripsi. *cupio* s. i. Bentley. *teneo* s. i. Oudendorp. Ehwald, librorum lectione servata post *illud* interpungit. 15. *nunc* s, nec PG ω, Plan., Bentley, tam s, sed V? non s. 16. *Ex spe* G ω. *crescit* P₁ ω. 19. *utera, tua* P₁, ut erant tua P₂ s, iurantia Baehrens. 20. *tulisse* PG ω, Merkel, Sedlmayer, Plan. ut videtur; προσδέχθαι. *probasse* ω Burmann, Jahn, Loers, Ehwald. *notasse* s. *probare* coni. Dilthey. *signa dedisse* Slichtenhorst. *motu signa dedisse* bona Dilthey. 23. *nisi ut* P, *nisi quod* GP₂, *nisi quo* s, Burmann, Jahn, Loers. *tibi iungerer unum?* ego. *uni* codices. *tibi iungerer?* *unum* Id Burmann. 24. *te* Bentley. 23, 24 Heinsio Diltheioque suspecti. 25. *non sum* s. 26. *sollertum* P₁. 27. *Te modo*

Te mihi compositis, siquid tamen egimus, a me

Adstrinxit verbis ingeniosus Amor:

Dictatis ab eo feci sponsalia verbis

30 Consultoque fui iuris Amore vafer.

Sit fraus huic facto nomen, dicarque dolosus,

Si tamen est, quod ames, velle tenere dolus!

En, iterum scribo mittoque rogantia verba:

Altera fraus haec est, quodque queraris, habes.

35 Si noceo, quod amo, fateor, sine fine nocebo,

Teque, peti caveas tu licet, usque petam.

Per gladios alii placitas rapuere puellas:

Scripta mihi caute littera crimen erit?

Di faciant, possim plures inponere nodos,

40 Ut tua sit nulla libera parte fides!

Mille doli restant: clivo sudamus in imo;

Ardor inexpertum nil sinet esse meus.

[Sit dubium, possisne capi, captabere certe:

Exitus in dis est, sed capiere tamen.]

45 Ut partem effugias, non omnia retia falles,

Quae tibi, quam credis, plura tetendit Amor;

Si nil proficient artes, veniemus ad arma,

Vique tui cupido rapta ferere sinu.

Non sum, qui soleam Paridis reprehendere factum,

50 Nec quemquam, qui vir, posset ut esse, fuit.

Dilthey, *Te male* Birt. *a me* P s, Burmann, Merkel, Ehwald, *arte* G ω, Plan., Jahn, Loers, Dilthey, Sedlmayer, *ante* s. 30. Omittit Planudes. *Consumptoque* P₁, *Consumtoque* G. 32. *amas* s. 33. *precantia* s, Dilthey, Obs. p. 14. 36. *peti* s, Heinsius, *petam* PVG ω. *usque* s Heinsius, *ipse* P ω, *ipsa* G V s. *petam*; c. t. l. *ipsa* *peti* Burmann; *peti* c. t. l. *ipsa*, *petam* Merkel. Loers et Ehwald ut in P, interpunctione diversa. Jahn *usque* legit, cetera cum P. 37. *placidas* PG ω, corr. s. 38. *astute* Bentley. 39. *possem* P s. 41. *modi* ω. 42. *sinit* G V s. 43, 44 ineptos versus circumscipsit Dilthey. 46. *credas* Heinsius coll. xix. 18. 47. *nil* Plan., *non* codices, cf. v. 116. *proficiunt* G, *proficiant* s. 48. *Vique* ego, *Inque* libri. *tui cupidus* P₁, *meo cupido* P₂ in marg. *Inque mei cupido* G₂ ω. *Inque meo cupido* s, Plan., Loers. *Inque tui cupidos ... sinus* V, Francius, Sedlmayer. *Inque tui cupido ... sinu* G pr. edd. vulgo. *Inque meo cupidi ... sinu* Heinsius eleganter. 49. *dependere* G, in *deprendere* tum in *reprendere* correctum, *reprendere* s. 50. *posse* P₁, *possit* s, Burmann. 53. *Oesses* s,

- Nos quoque—sed taceo. mors huius poena rapinae
 Ut sit, erit, quam te non habuisse, minor.
 Aut esses formosa minus; peterere modeste:
 Audaces facie cogimur esse tua.
- 55 Tu facis hoc oculique tui, quibus ignea cedunt
 Sidera, qui flammae causa fuere meae;
 Hoc faciunt flavi crines et eburnea cervix,
 Quaeque, precor, veniant in mea colla manus,
 Et decor et vultus sine rusticitate pudentes,
- 60 Et, Thetidis qualis vix rear esse, pedes.
 Cetera si possem laudare, beatior essem,
 Nec dubito, totum quin *sibi* par sit opus.
 Hac ego compulsus, non est mirabile, forma
 Si pignus volui vocis habere tuae;
- 65 Denique, dum captam tu te cogare fateri,
 Insidiis esto capta puella meis.
 Invidiam patiar; passo sua praemia dentur:
 Cur suus a tanto crimine fructus abest?
 Hesionen Telamon, Briseida cepit Achilles;
- 70 Utraque victorem nempe secuta virum.
 Quamlibet accuses et sis irata licebit,
 Irata liceat dum mihi posse frui!
 Idem, qui facimus, factam tenuabimus iram,
 Copia placandi sit modo parva tui:
- 75 Ante tuos liceat flentem consistere vultus,
 Et liceat lacrimis addere verba sua,
 Utque solent famuli, cum verbera saeva verentur,
 Tendere submissas ad tua crura manus.

Aut si esses s, *Si esses tu* s. 55. *Tuque facis* P₃. *hoc* om. P. 57.
flavi faciunt G. 59. *motus* Dilthey, Obs. p. 18. 60. *rear* G s.
 62. *sibi par sit opus* s, *tua pars sit opus* P₂ ω Plan. (*tu* P₁). 66. *nescia*
capta Dilthey ex A. A. i. 458. 67. *patior* s. 68. *fractus* P₁.
 69, 70 circumscrisit Dilthey. 72. *dum modo* s. 74. *Sit modo*
placandae copia s. 75. *flentem* VG s, Plan., *flentes* P₁ Sedlmayer,
 Ehwald. *flentem liceat* ω. 76. *sua* ego, *sui* P, *suis* G, *meis* ω,
tuis s: om. Plan. cf. xiv. 67; Consol. ad Liv. 65. 78. *sed tua*

Ignoras tua iura: voca: cur arguor absens?

80 Iamdudum dominae more venire iube.

Ipsa meos scindas licet imperiosa capillos,

Oraque sint digitis livida nostra tuis.

Omnia perpetiar: tantum fortasse timebo,

Corpore laedatur ne manus ista meo.

85 Sed neque compedibus nec me conpesce catenis:

Servabor firmo vinctus amore tui.

Cum bene se quantumque volet satiaverit ira,

Ipsa tibi dices 'quam patienter amat!'

Ipsa tibi dices, ubi videris omnia ferri:

90 'Tam bene qui servit, serviat iste mihi!'

Nunc reus infelix absens agor, et mea, cum sit

Optima, non ullo causa tuente perit.

Hoc quoque; quantumvis sit scriptum iniuria nostrum,

Quod de me solo nempe queraris, habes.

95 Non meruit falli mecum quoque Delia; si non

Vis mihi promissum reddere, redde deae.

Adfuit et vidit, cum tu decepta rubebas,

Et vocem memori condidit aure tuam.

Omina re careant: nihil est violentius illa,

100 Cum sua, quod nolim, numina laesa videt.

Testis erit Calydonis aper sic saevus, ut illo

Sit magis in natum saeva reperta parens;

P₁, sub tua iura V s.
Heinsius.

82. aspera G. facta tuis s.

87. voles

89. ferri Dilthey, ferre codices.

93. Hoc quoque:

quantumvis sit scripsi. Hoc quoque quod [////] iussit, in ras. spatium circiter trium litterarum P. hoc quoque quod iussit scriptum est iniuria nostri s, Hoc quoque quod tu vis sit G, sit ma. 2. et tu vis post ras., Plan. s. Hoc quoque quod iussit scriptum est s Plan., Hoc quod amor iussit scriptum est et similia s. nostrum P, nostri s, nostra G Plan. s. Hoc quoque, quod ius est, sit s. i. nostrum edidit Burmann: cum ius sit coni. Heinsius. quod quereris Dilthey.

96. reddere primo omisum post in marg.

additum P.

97, 98 circumscripsit Dilthey; repetitos ex 19, 20

credens. 99. Omnia P pr. Plan. quia nil V.

101. sic saevus P₂,

in marg. sec. Ehwaldium, s, sententia bellissima. P, in ras. nam scimus G ω, inepte: ita Burmann et editores usque ad Sedlmayerum qui me hortante sic saevus primus edidit, secuto Ehwaldio.

101-106 circum-

scripsit Dilthey, 101, 102 Heinsius: sed iniuria uterque.

102. Vix

- Testis et Actaeon, quondam fera creditus illis,
 Ipse dedit leto cum quibus ante feras.
 105 Quaeque superba parens saxo per corpus oborto
 Nunc quoque Mygdonia flebilis adstat humo.
 Ei mihi! Cydippe, timeo tibi dicere verum,
 Ne videar causa falsa monere mea;
 Dicendum tamen est: hoc est, mihi crede, quod aegra
 110 Ipso nubendi tempore saepe iaces.
 Consulit ipsa tibi, neu sis periura, laborat
 Et salvam salva te cupit esse fide:
 Inde fit, ut, quotiens existere perfida temptas,
 Peccatum totiens corrigat illa tuum.
 115 Parce movere feros animosae virginis arcus:
 Mitis adhuc fieri, si patiare, potest.
 Parce, precor, teneros corrumpere febribus artus:
 Servetur facies ista fruenda mihi;
 Serventur vultus ad nostra incendia nati,
 120 Quique subest niveo levis in ore rubor.
 Hostibus et siquis, ne fias nostra, repugnat,
 Sic sit, ut invalida te solet esse mihi!
 Torqueor ex aequo vel te nubente vel aegra,
 Dicere nec possum, quid minus ipse velim.
 125 Maceror interdum, quod sim tibi causa dolendi,
 Teque mea laedi calliditate puto:
 In caput *ut* nostrum dominae periuria quaeso
 Eveniant, poena tuta sit illa mea!
 Ne tamen ignorem, quid agas, ad limina crebro
 130 Anxius huc illuc dissimulanter eo;

Withof, non recte.

106. *Num* P₁.

Merkel.

108. *mouere* G.

109. 'In repetito est fortasse vitium latet.' DILTHEY. Recte, si quid video: et libenter scripserim *Dicendum tamen. Hoc, hoc est. hoc tu* Ehwald.

116. *paciere* G.

120. *levis* ω, *lenis* P s, edd. plurimi, *lactus* s Burmann.

124. *esse* P₂ ω. 125. *sum* s. 127. *Inque caput* G ω. *In caput hoc vel haec vel it* s. *In caput o* Heinsius; a L.

Mueller, Dilthey. Quantum turbae librorum P praestet hic locus clare ostendit. *ut* om. P, addidit Ehwald. 130. *hoc illud*, P, quod retineri

Subsequor ancillam furtim famulumque requirens,
Profuerint somni quid tibi quidve cibi.

Me miserum, quod non medicorum iussa ministro

insideoque Effingoque manus insideoque toro!

135 Et rursus miserum, quod me procul inde remoto,
Quem minime vellem, forsitan alter adest!

Ille manus istas effingit et adsidet aegrae

Invisus superis cum superisque mihi,

Dumque suo temptat salientem pollice venam,

140 Candida per causam brachia saepe tenet,
Contrectatque sinus et forsitan oscula iungit:

Officio merces plenior ista suo est.

Quis tibi permisit nostras praecerpere messes?

Ad sepem alterius quis tibi fecit iter?

145 Iste sinus meus est! mea turpiter oscula sumis!

A mihi promisso corpore tolle manus!

Improbe, tolle manus! quam tangis, nostra futura est:

Postmodo si facies istud, adulter eris.

Elige de vacuis, quam non sibi vindicet alter:

150 Si nescis, dominum res habet ista suum.

Nec mihi credideris: recitetur formula pacti;

Neu falsam dicas esse, fac ipsa legat.

Alterius thalamo—tibi nos, tibi dicimus—exi!

Quid facis hic? exi! non vacat iste torus.

155 Nam quod habes et tu gemini verba altera pacti,

Non erit idcirco par tua causa meae.

Haec mihi se pepigit, pater hanc tibi, primus ab illa:

Sed propior certe quam pater ipsa sibi est;

possit si ago pro eo legatur. *hac illac* P₂. 134. *efingoque* P, *insidioque doro* P₁, *adsideoque* malim. 136. *uelim* P₁. *obest* G. 139. *salientes* ... *uenas* s. 144. *sepem* s, ed. prima, Burmann, edd. vett. *spis* P₁, *spes* G & ω, edd. recc., *spem* s. 147-155 circumscripsit Dilthey. 148 ultima in P pagina lectu difficillima hic incipit. 153. *thalami* Francius, Bentley. Quid legendum sit valde incertum. *scripti* desidero. 155. *gemini* Merkel, *humani* s. Verba inter *tu* et *pacti* in P detrita sunt. In marg. a ma. 2. *humani* P: equidem legere non potui. *humani* Plan. 155, 156 in G desecti. 158. *proprior* P₁. 161. *Ille timet mendax* Dilthey,

- Promisit pater hanc, haec et iuravit amanti:
 160 Ille homines, haec est testificata deam.
 Hic metuit mendax, haec et periura vocari:
 An dubitas, hic sit maior an ille metus?
 Denique, ut amborum conferre pericula possis,
 Respice ad eventus; haec cubat, ille valet.
 165 Nos quoque dissimili certamina mente subimus,
 Nec spes par nobis nec timor aequus adest:
 Tu petis ex tuto, gravior mihi morte repulsa est,
 Idque ego iam, quod tu forsam amabis, amo.
 Si tibi iustitiae, si recti cura fuisset,
 170 Cedere debueras ignibus ipse meis.
 Nunc, quoniam ferus hic pro causa pugnat iniqua,
 Ad te, Cydippe, littera nostra redit.
 Hic facit, ut iaceas et sis suspecta Dianae:
 Hunc tu, si sapias, limen adire vetes!
 175 Hoc faciente subis tam saeva pericula vitae,
 Atque utinam pro te qui movet illa cadat!
 Quem si reppuleris, nec, quem dea damnat, amaris,
 Et tu continuo certa salutis eris.
 Siste metum, virgo: stabili potiere salute,
 180 Fac modo polliciti conscia templa colas.
 Non bove mactato caelestia numina gaudent,
 Sed, quae praestanda est et sine teste, fide.

P₁ in ras. *Hic metuit mendax* P₂ GV ω. *haec periura* P, *timet haec periura* s, Burmann, Merkel, *haec et periura* s edd. vett., Sedlmayer, Ehwald. 162. *An dubitas* P, *Non dubitas* s, *Num dubitas* ω, *Num dubites* s, Burmann, Merkel. 163, 164 circumscripsit Dilthey. 170. *Credere* P. 172. *Ad te* editio princeps Romana, cod. Dun., Bern. ma. 2. pro

var. lect. *Ad quid* reliqui, vulgo ante Diltheium Obs. p. 18 (*Adq; /// ppe* P). 175. Post h. v. P deest. 175-178. Diltheio suspecti. 176. *illa* s Plan., vulgo, *ille* V ω. 178. *tu* om. add. in fine versus G; *tunc* Bernensis, Ehwald. *certa salutis eris* scripsi duce Planude, qui absente P locum boni codicis obtinet. Is versum reddit: καὶ σὺ παραχρῆμα τῆς σωτηρίας σαυτῆς ἐπιλήψῃ, quae verba certe non expressa sunt ex codicum lectione *Et tu continuo, certe ego saluus ero*, quam elisio longae syllabae in hac parte pentametri damnat, nec minus sententia. Confer xxi. 31. *terque ego saluus ero* Gilbert, Sedlmayer. *Continuo per te tunc ego saluus ero* Housman. 181. *Nec* ω. 182. *fides* V s. 183. *patiantur* s

- Ut valeant aliae, ferrum patiuntur et ignes,
 Fert aliis tristem sucus amarus opem.
- 185 Nil opus est istis; tantum periuria vita,
 Teque simul serva meque datamque fidem!
 Praeteritae veniam dabit ignorantia culpae:
 Exciderant animo foedera lecta tuo.
- Admonita es modo voce mea modo casibus istis,
 190 Quos, quotiens temptas fallere, ferre soles.
 His quoque vitatis in partu nempe rogabis,
 Ut tibi luciferas adferat illa manus!
 Audiet et repetens, quae sint audita, requirer,
 Iste tibi de quo coniuge partus eat.
- 195 Promittes votum: scit te promittere falso;
 Iurabis: scit te fallere posse deos.
 Non agitur de me; cura maiore laboro:
 Anxia sunt vitae pectora nostra tuae.
 Cur modo te dubiam pavidī flevēre parentes,
 200 Ignaros culpae quos facis esse tuae?
 Et cur ignorent? matri licet omnia narres:
 Nil tua, Cydippe, facta ruboris habent.
 Ordine fac referas, ut sis mihi cognita primum,
 Sacra pharetratae dum facit ipsa deae,
- 205 Ut te conspecta subito, si forte notasti,
 Restiterim fixis in tua membra genis,

Burmān. 185, 186 circumscripsit Dilthey. 188. *facta* Bentley.
 189. Aut excidit aliquid ante hunc versum aut *Nunc monita es*
 legendum: sententiam fortasse verba poetae expressit Planudes (ὅν
 δέ σε τούτων ἀνέμνησαν). *mea cum* G ω. *cassibus* s, Heinsius,
 Burmann: frigide. 190. *pergis* s. 192. *offerat* V s
 Merkel. 193. *Audiet et* s ed. prima, Burmann. *Audiet haec* ω, edd.
 recc. praeter Diltheum. *heu* Dilthey. *sunt* s, edd. vett. 194. *Iste*
 Dilthey, *Ipse* codices. 195. 'Inde ab hoc v. in G exaravit ma. 2.
 saec. xiii; vv. 195-205 toti, 206-213 ex parte desecti.' SEDLMAYER.
 195. *Promittis* V s. *falsa vel falsum* s. 197. *Nil* s. *maiore* V ω
 Plan., *meliore* s. 198. *vitae ... tuae* ω Burmann, vulgo. *vita ...*
tua s Sedlmayer. 201. *ignorant* ω, Dilthey. 202. *pudoris* s
 Dilthey, Obs. p. 14. 204. *facit* s, Burmann, Dilthey; *facis* ω

- Et, te dum nimium miror, nota certa furoris,
 Deciderint umero pallia lapsa meo;
 Postmodo nescioqua venisse volubile malum,
 210 Verba ferens doctis insidiosa notis,
 Quod quia sit lectum sancta praesente Diana,
 Esse tuam vinctam numine teste fidem.
 Ne tamen ignoret, scripti sententia quae sit,
 Lecta tibi quondam nunc quoque verba refer:
 215 'Nube, precor,' dicet 'cui te bona numina iungunt;
 Quem fore iurasti, sit gener ille mihi.
 Quisquis is est, placeat, quoniam placet ante Dianae!
 Talis erit mater, si modo mater erit.
 Sed tamen *ut* quaerat, quis sim qualisque, videto:
 220 Inveniet vobis consuluisse deam.
 Insula, Coryciis quondam celeberrima nymphis,
 Cingitur Aegaeo, nomine Cea, mari:
 Illa mihi patria est, nec, si generosa probatis
 Nomina, despectis arguor ortus avis.
 225 Sunt et opes nobis, sunt et sine crimine mores:
 Amplius utque nihil, me tibi iungit amor.
 Appeteres talem vel non iurata maritum,
 Iuratae vel non talis habendus erat.
 Haec tibi me in somnis iaculatrix scribere Phoebe,
 230 Haec tibi me vigilem scribere iussit Amor,
 E quibus alterius mihi iam nocuere sagittae,
 Alterius noceant ne tibi tela, cave!

vulgo. 208. *humeris* . . . *meis* Plan. (?) Merkel, Sedlmayer, Ehwald.
 Sed nec Burmann nec Jahn nec Dilthey ullam mentionem huius lectionis
 facit. 209. *Post ego* G. 210. *dictis* G. 213. *Nec s.*
ignorent G s. 215. an *proco*? Vocem om. Plan. *nomina* G.
 217. *placuit quoniam ante* con. Dilthey. 219. *Sed tamen* s, Merkel,
 Sedlmayer, *Si tamen* s Dilthey, *Sic tamen* s Burmann. *ut quaerat*
 s, ego, *et quaerat* ω, *inquirat* s. *qualisque* ω, *quantusque* s Burmann.
videto ω, *iubeto* s Burmann, Bentley. 221. *Coriciis* GV s, *Corinthiis*
 ω, *Carthacis* Buttman, van Lennep coll. Met. x. 109, vii. 368: haud recte.
 223. *probabis* ω Plan., *probaris* s. 224. *auguror* GV s. *aquis* GV ω,
 Plan. 228. *habendus eram* Nodellius, Bentley. 230. *vigilem*

Iuncta salus nostra est: miserere meique tuique:

Quid dubitas unam ferre duobus opem?

235 Quod si contigerit, cum iam data signa sonabunt

Tinctaque votivo sanguine Delos erit,

Aurea ponetur mali felicitis imago,

Causaque versiculis scripta duobus erit:

EFFIGIE POMI TESTATUR ACONTIVS HVIVS,

240 QVAE FVERINT IN EO SCRIPTA, FVISSE RATA.

[Longior infirmum ne lasset epistula corpus

Clausaque consueto sit sibi fine, vale!]

XXI.

CYDIPPE ACONTIO.

Pertimui scriptumque tuum sine murmure legi,

Iuraret ne quos inscia lingua deos;

Et, puto, captasses iterum, nisi, ut ipse fateris,

Promissam scires me satis esse semel.

5 Nec lectura fui, sed, si tibi dura fuisset,

Aucta foret saevae forsitan ira deae.

Omnia cum faciam, cum dem pia tura Dianae,

Illa tamen iusta plus tibi parte favet,

Utque cupis credi, memori te vindicat ira:

10 Talis in Hippolyto vix fuit illa suo.

At melius virgo favisset virginis annis,

Quos vereor paucos ne velit esse mihi.

s, *uigilans* G w.

235. *tibi cum data tres libri* Heinsii, unde is coniecit: *tuba cum data signa sonabit.* rata Cuper. 240. *fueraut* s.

241, 242. circumscripsit Dilthey.

242. *Clausula* s. *sibi* Heinsius,

tibi libri.

XXI. In s praemittitur distichon: *Littera peruenit tua quo consuevit Aconti Et paene est oculis insidiata meis.*

3. *Et* G vulgo, *Ut* s Merkel.

9, 10 circumscripsit Dilthey. 12.

Post hunc versum omnes boni codices et Planudis versio desunt. 'Reliqui quidquid legitur adulterinum est.' ANT. VOLSCUS in Ed. Ven. 1487. Idem dicit Naugerius. 'Codices omnes post hunc versum deficiunt,

- [Languor enim causis non apparentibus haeret,
 Adiuvor et nulla fessa medentis ope.
 15 Quam tibi nunc gracilem vix haec rescribere quamque
 Pallida vix cubito membra levare putas?
 Huc timor accedit, ne quis nisi conscia nutrix
 Colloquii nobis sentiat esse vices.
 Ante fores sedet haec, quid agamque rogantibus intus.
 20 Ut possim tuto scribere, 'dormit' ait.
 Mox, ubi, secreti longi causa optima, somnus *relinquit*
 Credibilis tarda desinit esse mora,
 Iamque venire videt, quos non admittere durum est,
 Excreat et pacta dat mihi signa nota. *seruo*
 25 Sicut erant, properans verba imperfecta relinquo,
 Et tegitur trepido littera coepta sinu.
 Inde meos digitos iterum repetita fatigat:
 Quantus sit nobis aspicias ipse labor.
 Quo, peream, si dignus cras, ut vera loquamur:
 30 Sed melior iusto quamque mereris ego.
 Ergo te propter totiens incerta salutis
Commentis poenas doque dedique tuis? *desinit*
 Haec nobis formae te laudatore superbae
 Contingit merces? et placuisse nocet?

praeter Sarravianum, Mediceum et unum ex meis recentiorum, quem a Luca Langemanno donum habui. Arondelianus quoque reliquos huius Epistolae versus majori ex parte in calcem voluminis post Sapphus Epistolam reiecerat.' HEINSIUS. Ad partes vocavit Dilthey: (1) *Laurentianum* (Heinsii *Mediceum*) (L) plut. xxxv. cod. 27, saec. xiv post xxi. 8 altera manu saec. xv ut scribit Koehlerus scriptum: totam epistolam continet. (2) *Parisinum* 7997 (Mazarineum) saec. xv recentis vel xvi, P₃ apud Diltheum, hic M. Desinit in vs. 144. (3) Editionem Romanam Principem (R) 1471, 1472. Desinit in vs. 144. (4) Editionem Venetam 1486 (v). Continet epistolam totam. His addidit Sedlmayer (1) Vindobonensem 3198 (v₆), Guelferbytanum Gud. 297 (g₃), Cremifanensem 329 (c₂), et editionem Parmensem 1477 (π). 17. *Nunc* libri, corr. Heinsius. 19. *intus* R, *inter* L, libri plerique. 21. *longi* L, *longe* edd. vett. 23. *Cumque* Gronovius, Bentley. 24. *pacta* ego, *ficta* libri, *dicta* Burmann, *tectae* Heinsius. 25. *erant* Slichtenhorst, *eram* libri. 26. *trepido* Bentley. *coepta* Dilthey, *cauta* libri, *clausa* v₆. 27. *meus* digitus R s. 28. *iste* R. 29. *Quo* Heinsius, Bentley, *Quae* libri. *pereant* v. 38.

- 35 Si tibi deformis, quod mallem, visa fuisset,
 Culpatum nulla corpus egeret ope;
 Nunc laudata gemo, nunc me certamine vestro
 Perditis, et proprio vulneror ipsa bono.
 Dum neque tu cedis, nec se putat ille secundum,
- 40 Tu votis obstas illius, ille tuis,
 Ipsa velut navis iactor, quam certus in altum
 Propellit Boreas, aestus et unda refert.
 Cumque dies caris optata parentibus instat,
 Inmodicus pariter corporis ardor adest.
- 45 Ei mihi! coniugii tempus crudelis ad ipsum
 Persephone nostras pulsat acerba fores.
 Iam pudet, et timeo, quamvis mihi conscia non sim,
 Offensos videar ne meruisse deos.
 Accidere haec aliquis casu contendit, et alter
- 50 Acceptum superis hunc negat esse virum.
 Neve nihil credas in te quoque dicere famam,
 Facta veneficiis pars putat ista tuis.
 Causa latet, mala nostra patent: vos pace movetis
 Aspera submota proelia; plector ego!
- 55 Dic a! nunc solitoque tibi ne decipe more:
 Quid facies odio, sic ubi amore nocēs?
 Si laedis, quod amas, hostem sapienter amabis:
 Me, precor, ut serves, perdere velle velis!
 Aut tibi iam nulla est speratae cura puellae,
- 60 Quam ferus indigna *tabe* perire sinis,
 Aut, dea si frustra pro me tibi saeva rogatur,
infirmus Qua mihi te iactes, gratia nulla tua est.
 Elige, quid fingas: non vis placare Dianam:
 Inmemor es nostri; non potes: illa tui est!

50. inmemor

Perditis M., Bentley, *Proditis* vulgo.

libri plurimi.

44. *inest* LR v.

Nec vel *Nunc* ceteri.

51. *nihil* R, *mihi* libri plurimi.

R, *meis* libri plurimi.

55. *Dic a!* scripsi, *Dicam* libri, *Dic mihi*

Bentley, *Dic iam* Cuperius, *Dic age nunc* van Lennep. *me* MR v.

tabe Scipio Gentilis, *tabe* libri.

62. *Qua* Dilthey, *iactes* ego: *Quid-*

39. *credis* L.

40. *optas*

45. *Ei* Fr. Heusinger, *Et* L,

52. *tuis*

60.

- 65 Vel numquam mallet vel non mihi tempore in illo
 Esset in Aegaeis cognita Delos aquis.
 Tunc mea difficili deducta est aequore navis,
 Et fuit ad coeptas hora sinistra vias.
 Quo pede processi? quo me pede limine movi?
- 70 Picta citae tetigi quo pede texta ratis?
 Bis tamen adverso redierunt carbasa vento:
 Mentior a demens! ille secundus erat;
 Ille secundus erat, qui me referebat euntem
 Quique parum felix inpediebat iter.
- 75 Atque utinam constans contra mea vela fuisset!
 Sed stultum est venti de levitate queri.
 Mota loci fama properabam visere Delon
 Et facere ignava puppe videbar iter;
 Quam saepe ut tardis feci convicia remis
- 80 Quetaque sum vento lintea parca dari!
 Et iam transieram Myconon, iam Tenon et Andron,
 Inque meis oculis candida Delos erat;
 Quam procul ut vidi, 'quid me fugis, insula,' dixi,
 'Laberis in magno numquid, ut ante, mari?'
- 85 Institeram terrae, cum iam prope luce peracta
 Demere purpureis Sol iuga vellet equis;
 Quos idem solitos postquam revocavit ad ortus,
 Comuntur nostrae matre iubente comae.
 Ipsa dedit gemmas digitis et crinibus aurum
- 90 Et vestes umeris induit ipsa meis.
 Protinus egressae superis, quibus insula sacra est,
 Flava salutatis tura merumque damus.
 Dumque parens aras votivo sanguine tingit
 Festaque fumosis ingerit exta focis,
- 95 Sedula me nutrix alias quoque ducit in aedes,
 Erramusque vago per loca sacra pede,

iactas libri. 67. *difficilis* MR πus. 77. *Delum* R πus. 80. *dare* πus.
 82. *Delos* | *phosphor* R, *bosphor* s. 89. *cruribus* πus. 91. *grata est*
 R s Bentley. 94. *Sectaque* Heinsius. 95. *altas* Wakefield. 100.

- Et modo porticibus spatior, modo munera regum
 Miror et in cunctis stantia signa locis.
 Miror et innumeris structam de cornibus aram
 100 Et de qua pariens arbore nixa dea est,
 Et quae praeterea—neque enim meminive libetve,
 Quidquid ibi vidi, dicere—Delos habet.
 Forsitan haec spectans a te spectabar, Aconti,
 Visaque simplicitas est mea posse capi.
 105 In templum redeo gradibus sublime Dianae:—
 Tutior hoc ecquis debuit esse locus?—
 Mittitur ante pedes malum cum carmine tali—
 Ei mihi! iuravi nunc quoque paene tibi!
 Sustulit hoc nutrix mirataque ‘perlege’ dixit:
 110 Insidias legi, magne poeta, tuas.
 Nomine coniugii dicto confusa pudore
 Sensi me totis erubuisse genis,
 Luminaque in gremio veluti defixa tenebam,
 Lumina propositi facta ministra tui.
 115 Improbe, quid gaudes, aut quae tibi gloria parta est,
 Quidve vir elusa virgine laudis habes?
 Non ego constiteram sumpta peltata securi,
 Qualis in Iliaco Penthesilea solo;
 Nullus Amazonio caelatus balteus auro,
 120 Sicut ab Hippolyta, praeda relata tibi est.
 Verba quid exultas tua si mihi verba dederunt,
 Sumque parum prudens capta puella dolis?
 Cydippen pomum, pomum Schoeneida cepit:
 Tu nunc Hippomenes scilicet alter eris?
 125 At fuerat melius, si te puer iste tenebat,
 Quem tu nescioquas dicis habere faces,
 More bonis solito spem non corrumpere fraude:
 Exoranda tibi, non capienda fui.

- Cur, me cum peteres, ea non profitenda putabas,
 130 Propter quae nobis ipse petendus eras?
 Cogere cur potius quam persuadere volebas,
 Si poteram audita condicione capi? *reprobat*
 Quid tibi nunc prodest iurandi formula iuris
 Linguaque praesentem testificata deam?
 135 Quae iurat, mens est: *sed* nil iuravimus illa;
 Illa fidem dictis addere sola potest.
 [Consilium prudensque animi sententia iurat,
 Et nisi iudicii vincula nulla valent.]
 Si tibi coniugium volui promittere nostrum,
 140 Exige polliciti debita iura tori.
 Sed si nil dedimus praeter sine pectore vocem,
 Verba suis frustra viribus orba tenes.
 Non ego iuravi; legi iurantia verba:
 Vir mihi non isto more legendus eras.
 145 Decipe sic alias; succedat epistula pomo;
 Si valet hoc, magnas ditibus aufer opes; *is valet legat*
 Fac iurent reges sua se tibi regna duros,
 Sitque tuum, toto quidquid in orbe placet!
 Maior es hoc ipsa multo, mihi crede, Diana,
 150 Si tua tam praesens littera numen habet.
 Cum tamen haec dixi, cum me tibi firma negavi,
 Cum bene promissi causa peracta mei est,
 Confiteor, timeo saevae Latoidos iram
 Et corpus laedi suspicor inde meum.
 155 Nam quare, quotiens socialia sacra parantur,
 Nupturae totiens languida membra cadunt?
 Ter mihi iam veniens positas Hymenaeus ad aras
 Fugit et e thalami limine terga dedit,

Bentley. *corrumper* suspectum: aut etiam gravius vitium latet. 135. *sed nil iuravimus* scripsi, *nil coniuravimus* libri, *nil nos iuravimus* Bentley. 135, 136 circumscripsit Dilthey, 137, 138 Ehwald. Post vs. 144 omnes codd. praeter Laurentianum deesse dicuntur. 143-150 secluit Dilthey. 145. *alios* L. 146. *ditibus* Heinsius, *diuitis* libri. 148. *Fitque* coni. Dilthey. 149. *hoc* Francius, *haec* L, ac π, *hac* ceteri. 157. *aves* libri. Corr. Slichtenhorst. 158.

- Vixque manu pigra totiens infusa resurgunt
 160 Lumina, vix moto corripit igne faces.
 Saepe coronatis stillant unguenta capillis
 Et trahitur multo splendida palla croco:
 Cum tetigit limen, lacrimas mortisque timorem
 Cernit et a cultu multa remota suo,
 165 Proicit ipse sua deductas fronte coronas,
 Spissaque de nitidis tergit amoma comis;
 Et pudet in tristi laetum consurgere turba,
 Quique erat in palla, transit in ora rubor.
 At mihi vae! miserae torrentur febribus artus,
 170 Et gravius iusto pallia pondus habent.
 Nostraque plorantes video super ora parentes,
 Et face pro thalami fax mihi mortis adest.
 Parce laboranti, picta dea laeta pharetra,
 Daque salutiferam iam mihi fratris opem.
 175 Turpe tibi est, illum causas depellere leti,
 Te contra titulum mortis habere meae.
 Numquid, in umbroso cum velles fonte lavari,
 Inprudens vultus ad tua labra tuli?
 Praeteriine tuas de tot caelestibus aras,
 180 Aque tua est nostra spreta parente parens?
 Nil ego peccavi, nisi quod periuria legi
 Inque parum fausto carmine docta fui.
 Tu quoque pro nobis, si non mentiris amorem,
 Tura feras: prosint, quae nocuere, manus!
 185 Cur, quae succenset, quod adhuc tibi pacta puella
 Non tua sit, fieri ne tua possit, agit?

a thalami Ehwald. 159. *infusa resurgunt* libri, *confusa resumit* Dilthey, *taedis incussa resurgunt* Heinsius, *incensa resumit* Burmann, *inlusa resumit* J. F. Heusinger, *infusa resumit* Ehwald, *infausta resumit* etiam coni. Dilthey. 160. *vix motas concutit* Burmann. 164. *cuncta* Francius. 165. *sua deductas* Francius, Cuper, Bentley, *suas deducta* L πv, *suas de ducta* Withof, Ehwald. 179. *Praeteriine* v. 180. *Aque tua* ed. Bersmanni, *Atque tua* L, *Atque mea* πv. 182. *Iamque* πv. 185. *succenses* v. 186. *fit* Heinsius, *sit* L πv. 188.

Omnia de viva tibi sunt speranda: quid aufert
 Saeva mihi vitam, spem tibi diva mei?
 Nec tu credideris illum, cui destinor uxor,
 190 Aegra superposita membra fovere manu!
 Adsidet ille quidem, quantum permittitur, ipse
 Sed meminit, nostrum virginis esse torum.
 Iam quoque nescioquid de *se* sensisse videtur:
 Nam lacrimae causa saepe latente cadunt,
 195 Et minus audacter blanditur et oscula rara
Appetit et timido me vocat ore suam.
 Nec miror sensisse, notis cum prodar apertis:
 In dextrum versor, cum venit ille, latus;
 Nec loquor, et tecto simulatur lumine somnus,
 200 Captantem tactus *reicioque* manum.
 Ingemit et tacito suspirat pectore, me quod
 Offensam, quamvis non mereatur, habet.
 Ei mihi, quod gaudes, et te iuvat ista voluptas!
 Ei mihi, quod sensus sum tibi fassa meos!
 205 Si mihi lingua foret, tu nostra iustius ira,
 Qui mihi tendebas retia, dignus eras!
 Scribis, ut invalidum liceat tibi visere corpus:
 Es procul a nobis, et tamen inde nocēs.
 Mirabar, quare tibi nomen Acontius esset:
 210 Quod faciat longe vulnus, acumen habes;
 Certe ego convalui nondum de vulnere tali,
 Ut iaculo scriptis eminus icta tuis.

diua] *saeua* Dilthey.

mittitis ipsi πυ.

de me L, *de te* Heinsius, *de se* fortasse verius.

Accipit libri, *Admovet* coni. Dilthey, Ehwald, *Applicat* Housman.

198. *avertor* Heinsius, *vertor* Francius.

200. *cicioque* libri, corr. Heinsius.

203. *Si* L, corr. Gronovius. *voluntas* J. F. Heusinger,

ipsa voluptas coni. Dilthey. 204. *Si* libri, corr. Gronovius. 205.

Si mihi lingua foret L v, *At mihi* π, *Si mens aequa foret* van Lennep, *Ei*

mihi lingua labat Ehwald, *Si me digna forem* Gronovius, *Ni mihi vincla*

forent vel *A nisi vincla foret* Dilthey, *Ni mea lingua foret* H. Boschius.

Si quid mutandum, *Ni* pro *si*, *iniqua* pro *lingua* scripserim. 210.

Quod faciet πυ, *faciens* malim. 213. *sane ut* Burmann, *anne ut*

- Quid tamen huc venias? sane miserabile corpus,
 Ingenii videas *magna* tropaea tui!
- 215 Concidimus macie, color est sine sanguine, qualem
 In pomo refero mente fuisse tuo.
 Candida nec mixto sublucent ora rubore:
 Forma novi talis marmoris esse solet;
 Argenti color est inter convivium talis,
- 220 Quod tactum gelidae frigore pallet aquae.
 Si me nunc videas, visam prius esse negabis
 'Arte nec est' dices 'ista petenda mea,'
 Promissique fidem, ne sim tibi iuncta, remittes
 Et cupies illud non meminisse deam.
- 225 Forsitan et facies, iurem ut contraria rursus,
 Quaeque legam mittes altera verba mihi.
 [Sed tamen aspiceres vellem, prout ipse rogabas:
 Et discas sponsae languida membra tuae!]
 Durius et ferro cum sit tibi pectus, Aconti,
- 230 Tu veniam nostris vocibus ipse petas.
 Ne tamen ignores: ope qua revalescere possim,
 Quaeritur a Delphis fata canente deo.
 Is quoque nescioquam, nunc ut vaga fama susurrat,
 Neglectam queritur testis habere fidem.
- 235 Hoc deus et vates, hoc et mea carmina dicunt:
 A! desunt voto carmina nulla tuo!
 Unde tibi favor hic? nisi *si* nova forte reperta est
 Quae capiat magnos littera lecta deos.

Heinsius. 214. *magna* Dilthey; *bina* cod. ex Ep. iv. 66, xvii. 242, Rem. 158 inlatum credens; *digna* van Lennep. 222. *petita* vel *petita mihi* Dilthey. 223. *vita* v, *vincta* edd. Micylli et Bersmanni. 227, 228 seclusi, propter *prout* et malam syntaxin reos. *adspicias vellem quod et ipse rogabas* Bentley. 228. *Et discas*] *Adspiceres* Ehwald, *Aspicias* Bentley. 229. *Durius ut ferro iam sit* Heinsius, *si sit* Burmann, *nisi si* Bentley. 230. *Tum ... petes* Dilthey. 231. Ita interpunxit Ciofanus, Dilthey. 233. *Et quoque nescio quantum nunc tu. magna fama v.* 234. *vocis* Bentley. 235. Ita libri; *somnia pro carmina reposuerim. Hoc deus, hoc vates, hoc edita carmina Bentley, Et deus hoc vates, hoc et mihi carmina Burmann.* 236. *A! Crispinus, At libri. carmina libri, numina* Dilthey. 237. *nisi forte nova reperta est tu, nisi quod nova forte reperta est L: scripsi: nisi*

Teque tenente deos numen sequar ipsa deorum

240 Doque libens victas in tua vota manus.

[Fassaque sum matri deceptae foedera linguae

Lumina fixa tenens plena pudoris humo.]

Cetera cura tua est: plus hoc quoque virgine factum,

Non timuit tecum quod mea charta loqui.

245 Iam satis invalidos calamo lassavimus artus,

Et manus officium longius aegra negat.

Quid, nisi *si* cupio me iam coniungere tecum,

Restat? ut adscribat littera nostra 'VALE.']

si nova forte reperta est. 239, 241. ante hos versus lacunas indicavit Dilthey: ego 241, 242 seclusi. 239. *Deo* v. *numen* marg. ed. Bersm. *nomen* L π v. *pacis* 'vetus liber' Heinsii. *partes* Heinsius, Bentley. *sequar* L, *sequor* π v. 242. *tenens* Heinsius, *tenet* libri. *humi* Heinsius. 244. *charta* L π. 247. *nisi quod cupio me iam contingere* L, quod paullo fortius est quam Cydippam deceat. *nisi cupio mihi iam contingere* v unde scripsi *nisi si cupio*. Innuere non aperte dicere, se iam matrimonium Acontii optare personae virginis magis conueniebat.

CODICIS K IN XVI. 39-142, XXI. 13 AD FIN. COLLATIO.

Sero inveni in Museo Britannico codicem qui versus 39-142 Ep. XVI, et 13-248 Ep. XXI, contineret, Harleianum 2565, saec. XV. forma oct. min. Continet Heroides, Remedia Amoris, De Pulice, poema barbarum 38 versuum, de philomēna (i.e. philomela) 70 versuum, hoc quoque carmen barbarum, De Nuce. Epistola Sapphus Cydippes sequitur. In margine ad xvi. 39 rubro scriptum est: 'Quidam codices non habent hec carmina de rubro notata v. 106': et linea rubra margini adpicta est usque ad v. 142. Cuius codicis (K) doctis viris, ut videtur, ignoti, in istis partibus de quibus tam paucos testes habemus collationem non desiderandam duxi, licet in ceteris indignus sit cuius testimonium pendatur. Cum editione Parmensi tantus est codicis consensus, ut illam ex hoc descriptam facile credas. Nam in Italia codicem scriptum esse insignia Avogadri Veneti ima pagina prima depicta probabile faciunt. Circiter 1475 scriptum esse censet G. F. Warner.

XVI. 42. dum. fido. 45. ingentem. est om. 51. animi] mei.
52. Iudicium. 54. illicibusque. 60. vero. 66. imposuisse. 67.
exreberat vel erreberat. 69. duarum. 80. sollicitare. 81. Iuno
glossa. uirtute folia. 83. nec. 85. Dos. pulcræ. 86. pul-
rior. 88. retulit. 90. Regnis. 91. nata. recepto est. 92.

festas. 94. uocum. 96. nimphis. 97. Quas super oenonem
 facies mutarer in orbem. 98. Ad te. 100. tindari. 103.
 nundum. 104. hic. 107. Troiaque ceduntur. frigea. 113.
 malos. 114. pupis. 118. iubebat. 122. uella. 128. eballi
 nimpha. 136. intonuisse. 138. cyathrea.

XXI. 13. langor. 19. inter. 21. longe. 24. ficta. 25.
 eram. 26. cauta. 29. Quae. loquantur. 30. moreris ero.
 38. Proditis. 39. credis. 40. optas. 43. obstat. 44.
 inest. 45. Nec. 46. acerbo. 51. mihi. 52. meus, tuis *in*
marg. 55. Dicam. me. 63. Ellige. 67. difficilis. 70. mea,

^c
 citae *marg. ma. sec.* 71. garbasa. 72. ah. 74. foelix. 75.
 uella. 77. delum. 78. pupe. 80. dare. 81. Miconem.
 89. crinibus, *in post. corr.* 92. salutaris. 103. expectans. 108.
 equis. 108. hei. 109. coniunx, nutrix *in marg. ma. sec.* 117.
 peltate secure. 118. pentasilea. 120. Ipolita. 122. facta.
 123. Cidippem. ceneida coepit. 124. hipomenes si licet. 127.
 boni. 129. cum me—putabar. nil coniurauimus. 144. eris.
 145. alios. 146. hic. diuitis. 147. regna] iura. 149. ac
 ipsa. multum. 153. latoydos. 154. dedi. 155. per
 antra. 157. aures. 158. talami. dedi. 165. sua deductas.
 166. ammonia. 169. ue. artis. 171. uideor. 172. talami.
 173. faretra. 174. iam tibi. 175. laeti. 179. praeteriine.
 caelestibus. 180. Atque mea est sprete nostra. Post. h. v. 134–137
 linguaque—iurat *iterum leguntur.* 182. Iamque. 185. succenses.
 facta. 186. sed. agis. 189. Haec. 193. Et quoque iam
 nescioquid de sensisse. 196. Accipit. 197. perdat *aut* perdar.
 199. Haec loquor. 200. eiicioque. 201. tacite. 203. Si mihi.
 uoluptas. 204. Si mihi. 205. At mihi. 210. faciat. 211.
 cum valui. 214. bina trofea. 217. ne. 223. uita. 229.
 sim. 232. delphis. dea. 233. Et quoque nescio quantum nunc (ut
om.). 236. at. 237. nisi forte nova. 239. nomen. 240.
 fata. 242. tenet. 244. carta. 246. negat] tenet. 247.
 nisi cupio mihi iam contingere.

PARS II

MAXIMI PLANVDIS METAPHRASIS



CODICES

A = AMBROSIANUS, 119 A, saec. xv, a Maximiliano Treu sedulo exscriptus pro Alfredo Gudeman : qui mihi codicem exscriptum benignissime transmisit. Codex difficilis lectu videtur esse ut vel compendia non expedita demonstrant, et multa omisi quae inutilia vel dubia viderentur : debui fortasse plura.

P = PARISINUS, 2848 saec. xv, beneficio administratoris Bibliothecae Parisinae a me domi collatus.

p = CODEX MUSEI BRITANNICI, XVI D IX, 2, anno 1615 ex P a Petro Goldmanno Deidonano, Scoto, descriptus, sed paucis locis correctus : contuli ipse, sed nihil ei auctoritatis tribuens raro nominavi.

MAXIMI PLANUDIS METAPHRASIS

Ὁβιδίου Ἐπιστολαὶ ἃς μετήνεγκεν ἐκ τῆς Λατίνων φωνῆς εἰς τὴν Ἑλλάδα Μάξιμος μόναχος ὁ Πλανούδης **A.** τοῦ αὐτοῦ ἐπιστολαί **P.** τοῦ αὐτοῦ Μαξίμου τοῦ Πλανούδου μετάφρασις τῶν Οὐιδίου ἡρωίδων ἐπιστολῶν **p.**

I.

Πηνελόπη Ὀδυσσεῖ.

Τόδε σοι τὸ χαίρειν ἢ σὴ Πηνελόπη βραδύνοντι πέμπει, Ὀδυσσεῦ· μηδὲν δέ μοι ἀντιγράψῃς, ἀλλὰ σὺ αὐτὸς ἴθι. κεῖται μὲν ἡ Τροία, κεῖται δὲ σαφῶς εἰπεῖν ταῖς τῶν Δαναῶν μισουμένη παρθένοισι. καὶ δὴ μόλις ὁ Πρίαμος καὶ ἡ Τροία σωζομένη τοσούτου παρ' ἡμῶν ἔτυχον μίσους. ὥς ὥφειλεν ὁ5 μοιχὸς Πάρις ἡνίκα σὺν ναυσὶν ἔπλει πρὸς Λακεδαίμονα μαινομένοις κύμασι καλυφθῆναι. οὐδὲ γὰρ ἂν ἔγωγε ψυχρὰ ἐπὶ κενοῦ λέχους ἐκείμην, οὐδ' ἐγκαταλειφθεῖσα κατεμεμφόμενη τὰς ἡμέρας ὥς σχολαίτερον ἀπιούσας, οὐδέ μοι ζητούσῃ τὴν μακρὰν παραλογίζεσθαι νύκτα ἰστὸς ἀπηρητημένος τὰς χήρας 10 χεῖρας ἀπέκναιε. πηνίκα τῶν ἀληθῶν χείρνας κινδύνους οὐκ ἐφοβήθην; πλήρες γὰρ ἐμμερίμνου φόβου χρῆμά τί ἐστιν

I. -ηνελόπη -δυσσεῖ **P.** 1. -όδε **P.** 4. tutaque. ἔτυχον μίσθου **P.** 8. καταλειφθεῖσα **P.** σχολαιότερον **P.** 10. ἀπηρητησμένος **P.** 13. ἀντὶ σοὶ

ὁ ἔρωσ. καὶ γοῦν ἀνέπλαττον ἐπὶ σοὶ τοὺς Τρῶας βιαίως
 15 ἐπιόντας, καὶ τοῦ Ἑκτορος ὀνόματι ὠχρίων αἰεί. εἴτε γάρ
 τις τὸν Ἀντίλοχον διεξήει νενικῆσθαι ὑφ' Ἑκτορος, αἰτία
 τῆς ἡμετέρας ὀδύνης ἦν ὁ Ἀντίλοχος· εἴτε τὸν Μενoitιάδην ἐν
 ὅπλοις πεπτωκέναι ψευδομένοις τὸν Ἀχιλλέα, ἐθρήνουν ὡς τῶν
 δόλων πεφυκότων διαμαρτάνειν. αἵματι τὸ τοῦ Λυκίου δόρυ
 20 διεθέρμανεν ὁ Τριπτόλεμος, καὶ τῷ τοῦ Τριπτολέμου θανάτῳ
 τὸ ἐμὸν ἄλγος ἀνεκαινίσθη. καὶ τέλος εἴ τις ποτὲ πρὸς τῷ
 τῶν Ἀχαιῶν ἀνῆρητο στρατοπέδῳ καὶ πάγου ψυχρότερον
 τοῦ μὸν τῆς ἐρώσης στέρνον ἐγένετο. ἀλλ' ὁ δαίμων δίκαιος εὖ
 τῷ σώφρονι διήτησεν ἔρωτι· σωζομένου γάρ μοι τοῦ ἀνδρὸς εἰς
 25 τέφραν ἢ Τροία μετηνέχθη. ἐπαινῆλθον τοίνυν οἱ τῶν Ἀχαιῶν
 ἡγεμόνες· οἱ βωμοὶ κνίσσης πεπλήρωνται· καὶ λεία βαρβαρικὴ
 τοῖς πατρώοις θεοῖς ἀνατίθεται· καὶ δῶρα κεχαρισμένα
 ὑπὲρ τῶν ἀνδρῶν σωθέντων αἱ γυναῖκες προσφέρουσιν. οἱ δὲ
 τοῖς οἰκέοις τὴν ἡττηθείσαν τύχην τῆς Τροίας ἄδουσιν· ἐκ-
 πλήττονται δ' οἳ τε δίκαιοι γέροντες καὶ αἱ περιδεεῖς κόραι.
 30 καὶ ταῦτα διηγούμενος ἀνὴρ τῶν ὧτων ἐξαρτᾶται τὴν σύζυγον.
 καὶ δὴ τις ἐπὶ τῆς τραπέζης προκειμένης τοὺς χαλεποὺς
 δείκνυσι πολέμους, καὶ οἶνῳ βραχυτάτῳ ὅλα διαγράφει τὰ
 Πέργαμα. Ἐνταῦθα μὲν ὁ Σιμόεις ἔρρει· ἐνταῦθα δ' ἐστὶ τὸ
 Σίγειον· ὧδε τὰ τοῦ γεραίου Πριάμου μετέωρα βασίλεια ἴστατο.
 35 ἐκεῖ μὲν ὁ Αἰακίδης ἐκεῖ δ' Ὀδυσσεὺς ἐσκήνον· ὧδε γαῦρος
 ὁ Ἑκτωρ τοὺς ἵππους ἔστρεφε. πάντα ταῦθ' ὁ γεραίτερος
 Νέστωρ τῷ σῷ παιδὶ πρὸς ζήτησιν σὴν πεμφθέντι διηγῆσατο,
 ἐκεῖνος δ' ἐμοί. διηγῆσατο καὶ ὡς Ῥῆσος καὶ Δόλων σιδήρῳ
 40 πέσοιεν, καὶ ὡς οὗτος μὲν δόλῳ ἀπολωλὼς εἴη ἐκεῖνος δ' ὕπνῳ.
 ἐτόλμησας, ᾧ σφόδρα, σφόδρα τῶν σαυτοῦ ἐπιλήσμον, τοῦ
 Θρακίου στρατοπέδου δόλῳ νικτὸς ἄψασθαι, καὶ τοσοῦτους
 ἄνδρας ὁμοῦ καταθῦσαι, εἶνα τὸν συναιρόμενον ἔχων· καίτοι
 45 καλῶς ἡσφαλίζου τὸ πρόσθεν καὶ ἐμέμνησό μου. ἐμοῦ δὲ τηνι-

P. βιαίους P. 15. διεξήειν A. 23. δίκαιος ? P, δικαίων A. εὖ om.
 A. 24. verba σωζομένου γάρ μοι τοῦ om. A. 29. αἱ om. A. 31.
 τινος P. 35. ἡσκήνον P. 36. ὧδε δὲ A. 40. ἀπολωλὼς P. δὲ ὕπνῳ

καῦτα τὸ στέρνον ἐπὶ μακρὸν τῷ φόβῳ ἐπάλλετο, μέχρι σε νικήσαντα πρὸς τὸ φίλον στρατόπεδον τοῖς Ἰσμαρικοῖς ἵπποις ἐπανελθεῖν ἔφασαν. ἀλλ' ἐμοί γε εἰς τί ποτε γέγονεν ὄφελος ταῖς ὑμετέραις χερσὶ κατασκαφῆναι τὴν Ἰλιον, καὶ ὃ τεῖχος ἦν νῦν εἶναι δάπεδον, εἴ γε μένω ὁποῖα καὶ τῆς Τροίας ἀντεχούσης ἔμενον, καὶ μοι ὁ ἀνὴρ ἄπεστι καὶ δίχῃ τέλους ἀπέσται; 50 ἀλλ' εἰ τὰ Πέργῃμα πέπτωκεν, ἐμοὶ δ' ἔτι συμμένει, ἅπερ ὁ νικήσας οἰκήσας βουστὶ ζωγρηθεῖσι γεωργεῖ. καὶ ἤδη γὰρ λήιον ἔστιν ἔνθαπερ ἦν Τροία, καὶ δρεπάνῳ θεριζομένη σφριγᾷ ἢ γῇ Φρυγίῳ αἵματι πιανθεῖσα. καὶ τὰ τῶν ἀνδρῶν ἡμιταφῇ 55 ὅσῃ τοῖς καμπύλοις ἀρότροις πλήττεται καὶ καταπεσούσας τὰς οἰκίας βοτάνῃ καλύπτει. σὺ δ' ὁ νικήσας ἄπει· καὶ οὐδὲ γνῶναί μοι ἔξεστι τίς ἦ τῆς βραδυτήτος αἰτία ἢ ἐν τίνι, σιδήρεε, κρύπτῃ τῇ οἰκουμένην. εἴ τις ποτὲ ξένος πρὸς τοῦσδε τοὺς αἰγιαλοὺς τὴν ναῦν τρέπει, οὗτος πολλὰ περὶ σοῦ μοι ἐρωτηθεὶς ἄπεισιν. 60 καὶ ἦν ἂν ἀποδοίῃ σοι, εἴ σε που μόνον ὄψεται, ἐπιστολὴν αὐτῷ παραδίδωμι τῷ ἐμῷ δακτύλῳ σφραγιζομένην. ἡμεῖς δὲ καὶ εἰς Πύλον τὸ τοῦ παλαιοῦ Νέστορος Νηληϊον πεδίον ἐπέμψαμεν· φήμῃ δέ τις ἀβέβαιος ἐπεφοίτα τῇ Πύλῳ. ἐπέμψαμεν καὶ 65 εἰς Σπάρτην· καὶ δὴ καὶ ἡ Σπάρτη τὸ ἀληθὲς ἠγνόει· τίνα ποτὲ γῆν οἰκεῖς ἢ ποῦ ποτε, βραδύτατε, ἄπει; συμφορώτερον ἦν μοι καὶ νῦν ἔτι τὰ τεῖχη τοῦ Φοίβου ἐστάναι. ὀργίζομαι γὰρ αὐτῇ φεῦ ταῖς ἐμαυτῆς εὐκόλως εὐχαῖς. ὥφειλον ποῦ ποτε μάχῃ γινώσκειν καὶ μόνους τοὺς πολέμους φοβεῖσθαι καὶ 70 τοῦμὸν ἄλγος πολλῶν ἂν ἄλγει συνήπτετο. τί δ' ἂν φοβοίμην ἀγνοῶ· φοβοῦμαι μέντοι τὰ πάντα· καὶ πλατεῖα ταῖς ἐμαῖς φροντίσιν ἄλως ἠνέφκται. ὅσους γὰρ ἔχει κινδύνους ἢ θάλαττα καὶ ὅσους ἢ γῇ αἰτίας εἶναι τῆς οὕτω μακρᾶς διατριβῆς ὑποπτεύω. ἐμοῦ δὲ καὶ ταῦτα ἀνοήτως μέντοι μελετώσης, 75

P. 49. τρωίας A. 53. τρωία A. δρέπανον P. 54. τῷ φρυγίῳ P.
 55. πλήττεται A. 56. βοτανas P. 57. σὺ δὲ ὁ P. 58. σιδήρεε A.
 59. ζῶος A. 60. ἄπεισι P. 61. verba που μόνον om. A. 62.
 δακτυλίῳ P. 65. καὶ εἰς A, καὶ τὴν P. 67. συμφορώτερον P, συμ-
 φερότερον A. fortasse scribendum συμφερώτερον. στάναι A. 71. νῦν
 ἀγνοῶ A. 72. ἄλως P. 76. θνυραίῳ om. A ut descriptus est, spatio

τίς ποτέ ἐστὶν ὁ ὑμέτερος ἔρως, ἔρωτι σύ γε θυραῖω ἐάλω-
 κέναι δύνη. τάχα δὲ καὶ διηγῇ ὡς ἀγροικοτάτῃ σοι ἔστι
 σύζυγος ἢ μόνα τὰ ἔρια οὐκουν ἀτμήμελῃτα τυγχάνειν ἔα.
 ἀλλὰ ψευδοίμην, καὶ τοῦτό μοι τὸ ἔγκλημα πρὸς τὰς λεπτὰς
 80 ἀφανίζοιτο αὖρας· μή ποτε τῆς ὑποστροφῆς ἀπολυθεὶς ἐθέλοις
 ἀπεῖναι. ἐμὲ ὁ πατὴρ Ἰκάριος τοῦ χήρου λέχους ἀποστήναι
 βιάζεται, ἐπὶ μήκιστον ἤδη ἐπιτίμα. ἀλλ' εἰ καὶ τὰ μάλιστα
 πλείστον ὅσον ἐπιτίμα, ἀνάγκη με σὴν εἶναι καὶ σὴν λέγεσθαι
 85 καὶ τὴν Πηνελόπην αἰεὶ τοῦ Ὀδυσσεῶς σύζυγον εἶναι. ἐκείνος
 μέντοι τῇ ἐμῇ φιλανδρίᾳ καὶ ταῖς ἐμαῖς σώφροσι δεήσεσιν ἐπι-
 κλᾶται, καὶ τὴν οἰκείαν αὖστηρίαν μαλάσσει. οἱ γε μὴν
 Δουλίχιοι καὶ Σάμιοι μνηστήρες, καὶ οὓς ἡ ὑψηλὴ Ζάκυνθος
 ἤνεγκε, δῆμος ἀκόλαστος εἰς ἐμὲ συρρέουσι. καὶ ἐπὶ τὴν σὴν
 90 αὐλὴν μηδενὸς κωλύοντος ἄρχουσι, καὶ τὴν σὴν περιουσίαν
 τὰ ἐμὰ σπλάγχνα διασπαράττουσι. τί ἄν σοι τὸν Πείσανδρον
 Πόλυβόν τε καὶ τὸν δεινὸν Μέδοντα καὶ τὰς Εὐρυμάχου καὶ
 Ἀντινόου χεῖρας τὰς ἀπλήστους, καὶ τοὺς λοιποὺς ἀπαγγέλλοιμι
 οὓς πάντας ἀπὼν αὐτὸς τοῖς πράγμασι τρέφεις ἂν τῷ σαντοῦ
 95 ἐκέρδανας αἵματι; ὁ δὲ πτωχὸς Ἴρος καὶ ὁ τῶν κατεσθιομένων
 θρεμμάτων ἡγεμὼν Μελάνθιος, ἐσχάτῃ πρὸς τὴν σὴν ζημίαν
 αἰσχύνῃ προσίασι. τρεῖς τὸν ἀριθμὸν ἐσμέν ἀπόλεμοι· ἐγὼ
 τε πάσης ἀλκῆς ἔρημος· καὶ Λαέρτης ὁ γέρων καὶ ὁ παῖς Τελέ-
 100 μαχος. ὃν διὰ λόχου πρὸ μικροῦ μικροῦ δεῖν ἀφηρέθην, ἡνίκα
 παρὰ τὴν ἀπάντων γνώμην εἰς τὴν Πύλον ἐλθεῖν ἡτοιμάζετο.
 οἱ θεοί, δέομαι, τοῦτο κελεύσαιεν, ὥς ἂν ἐν τάξει τῶν μοιρῶν
 ἰουσῶν ἐκείνος τοὺς ἐμοὺς ὀφθαλμούς, ἐκείνος τοὺς σοὺς συγ-
 κλείσῃ. ταῦτα ποιοῦσιν ὃ τε βουκόλος καὶ ἡ γηραιὰ τροφὸς
 καὶ τρίτος Εὐμαῖος, ἡ πιστὴ τοῦ τῶν συῶν ἀκαθάρτου σηκοῦ
 105 ἐπιμέλεια. ἀλλ' οὐθ' ὁ Λαέρτης, ὥς ἂν τις τῷ χρόνῳ
 ἀνόνητος, ἐν μέσοις τοῖς ἐχθροῖς τὴν βασιλείαν ἰσχύει κατέχειν.

relicto. 82. βιάζεται P. μήκιστον P. 83. ἀλλὰ καὶ P. μὴ συν-
 εἶναι καὶ συλλέγεσθαι Δ. 85. δεήσεσι Δ. 87. ἤνεκε P. 89. σὴν
 om. A. τρέχουσι A. 93. ἀπὼν om. A. 94. πράγμασιν A. 99.
 λόχων Δ. πρὸς A. 100. περὶ A. εἰς τὴν om. P. 101. τελεῖσαιεν Δ.
 105. οὐδ' A. 106. ἰσχύει scripsi, ἰσχει PA. 107. ζῇ τε μόνον Δ.

τῷ Τελεμάχῳ δ' ἐλεύσεται, ζήτω μόνον, ἡλικία κραταιοτέρα·
 νῦν γε μὴν αὐτῇ ταῖς τοῦ πατρὸς βοηθείαις ἦν φυλακτέα. οὐτ'
 ἐμοὶ ἰσχύς ἐστι τοὺς ἐχθροὺς τῶν οἴκων ἀπώσασθαι· σὺ θᾶπτον 110
 ἔλθοις αὔρα καὶ λιμὴν τοῖς οἰκείοις. ἔστι σοι καὶ εἴη, δέομαι,
 παῖς, ὃς ἐν τοῖς ἀπαλοῖς ἔτεσι τὰς πατρώας ὤφειλε τέχνας
 παιδοτριβεῖσθαι. ἄθρει τὸν Λαέρτην, ὃς ὡς ἂν αὐτῷ τοὺς
 ὀφθαλμοὺς κλείσας τὴν ἐσχάτην τῆς μοίρας ἡμέραν ἐκδέχεται.
 ἀληθῶς εἰπεῖν, ἔγωγε ἥτις σοῦ γε ἀποδημοῦντος μείραξ ἦν, 115
 ὡς ἂν ἐπανέλθης, παντάπασι γραυς δόξω.

II.

Φυλλὶς Δημοφῶντι.

Ἡ σὴ ξεναγός, Δημοφῶν, ἡ Ῥοδοπαία Φυλλὶς μέμφομαί
 σοι ὡς περαιτέρω τῆς ἐπηγγελμένης ὥρας ἀποδημοῦντι. καὶ
 γὰρ τῶν τῆς σελήνης κεράτων ἅπαξ εἰς πλήρη συνελθόντων
 τὸν κύκλον, περὶ τὰς ἐμὰς ἡιόνας ὠμολόγησας βαλεῖν τὴν σὴν
 ἄγκυραν. ἡ σελήνη δ' ἤδη τετράκισ μειωθεῖσα ἐκρύβη καὶ 5
 τετράκισ ὅλον τὸν κύκλον ἐπανεσώσατο· ἡ δὲ Σιθονὶς θάλαττα
 τὰς Ἀκταίας ναῦς οὐκουν φέρει. εἰ τοίνυν καλῶς ἀριθμοίης
 τὸν χρόνον, ὃν ἀριθμοῦμεν ἡμεῖς αἱ ἐρῶσαι, ἥκιστά σοι πρὸ
 τῆς προσηκούσης ἡμέρας ἡ (ἡμετέρα) μέμψις ἔρχεται. καὶ
 ἐλπίς δέ μοι βραδεῖα γέγονε καὶ ἂ πιστευθέντα βλάπτει
 ἐπιστεύσαμεν· καὶ νῦν ἄκουσάν με καὶ ἐρῶσαν λυπεῖς. πολ- 10
 λάκισ ἐμαυτῇ ὑπὲρ σοῦ ἐψευσάμην, πολλάκισ ἔδοξα λευκὰ τὸν
 βίαιον νότον ἐπανακομίζειν ἰστία. πολλάκισ τῷ Θησεῖ κατ-
 ηρασάμην ὅτι σε μὴ ἀφεῖναι ἐθέλει· καίτοι τὸν σὸν ἴσως
 δρόμον οὐκουν ἐκεῖνος ἐπεῖχε. πολλάκισ ἔδεια μὴ ποτέ σοι 15

108. αὐτῇ P. 110. aura. 113. κλείσας A. 115. verba ἥτις σοῦ γε
 ἀποδημοῦντος om. A.

II. -υλλὶς -ημοφῶντι P. 1. Ἡ om. P. 2. ἐπαγγελμένης A. 5.
 ἐκρύβην A. ἐπλανεσώσατο A. 8. πρὸς A. ἡ ἡμέρας A. ἡμετέρα addidi,
 om. PA. τρέχεται A. 9. ἡ ἐλπίς δέ μοι A. λυπεῖ A. 15.

πρὸς τὰ τοῦ Ἑβρου συντείνοντι ῥεύματα νανάγιον ἢ ναῦς ἐν
 τοῖς ἀφριῶσιν ὑπέμεινεν ὕδασι. πολλάκις ἰκέτευσα τοὺς θεοὺς
 20 ὥς ἂν, ἄσπονδε, σὺ σώζοιο, καὶ πρὸς ἑμαυτὴν εἶπον Εἰ σώζεται
 ἐκεῖνος, ἐλεύσεται. καὶ τέλος ὁ πιστὸς ἔρωσ ὃ τι ποτὲ τοῖς
 σπεύδουσιν ἀντιβαίνει σύμπαν ἀνέπλασε, καὶ πρὸς αἰτίας
 ἐγενόμην εὐμήχανος. σὺ δὲ βραδὺς ἄπει, καὶ οὔτε σε οἱ
 ὁμωθέντες ἐπανάγουσι θεοὶ οὔτε τῷ ἡμετέρῳ ἔρωτι καμπτόμενος
 25 ἐπανήκεις. Δημοφῶν, ἀνέμοις καὶ τὰ ἰστία καὶ τὰ ῥήματα
 δέδωκας· καὶ τὰ μὲν ἰστία ὡς ὑποστροφῆς, τὰ δὲ ῥήματα ὡς
 πίστεως ἔρημα μέμφομαι. εἶπε γάρ μοι τί ποτε ἔδρασα, εἰ μὴ
 ὅτι μὴ φρονίμως ἡράσθην; καίτοι ταύτῃ μοι τῇ κατηγορίᾳ οἷα τ'
 ἦν σε κατέχειν. ἐν ἐν ἐμοὶ πλημμέλημα, ὅτι σέ, πλημμελέστατε,
 30 ἐδεξάμην. ἀλλὰ τοῦτό μοι τὸ πλημμέλημα ἰσόρροπὸν ἐστι
 χάριτι. ποῦ νῦν οἱ ὅρκοι καὶ αἱ πίστεις καὶ ἡ συμβαλλομένη τῇ
 δεξιᾷ δεξιᾷ, καὶ ὁ πολὺς ὦν ἐν τῷ ψευδεῖ στόματι θεός; ποῦ
 νῦν ὁ ἐπηγγελμένος ὑμέναιος εἰς τοὺς προσήκοντας χρόνους ὅς μοι
 35 τῆς συζυγίας νυμφοστόλος καὶ φύλαξ ἦν; κατὰ τῆς θαλάττης
 καὶ γάρ, ἡ πνεύμασι καὶ κύμασιν ἄγεται τε καὶ φέρεται, δι'
 ἧς πολλάκις ἦλθες καὶ δι' ἧς ἐλεύσεσθαι ἔμελλες, καὶ κατὰ
 τοῦ σοῦ μοι ὥμοσας πάππου, εἰ μὴ κἀκεῖνος ἐπίπλαστός ἐστιν,
 ὃς τὴν θάλατταν ὑπ' ἀνέμων τραχυνομένην καταλαεῖναι, καὶ
 κατὰ τῆς Ἀφροδίτης καὶ τῶν σφόδρα ἐν ἐμοὶ ἐνεργῶν τοῦ
 40 ἔρωτος ὅπλων, ἐτέρου μὲν ὅπλου τοῦ τόξου ἐτέρου δ' ὅπλου τῆς
 λαμπάδος, Ἦρας τε τῆς προκαθημένης σεμνῶς τῶν τῆς συζυγίας
 λέκτρων, καὶ τῶν μυστικῶν ὀργίων τῆς δαδούχου θεᾶς. εἰ
 τοίνυν ἕκαστος τῶν περιφρονηθέντων τοσοῦτων θεῶν τῇ ἑαυτοῦ
 θειότητι ἀμύνει, οὔκουν αὐτὸς εἰς ὦν ἱκανὸς ἔση πρὸς τιμωρίας.
 45 καὶ μὴν ἡ παραπληγὲς ἔγωγε καὶ διαρρυσίας τὰς σὰς ναῦς ἀν-
 εκτησάμην ὥς ἂν ἡ ναῦς δι' ἧς ἂν καταλειφθεῖν ἐχρᾶ τυγχάνῃ.
 καὶ εἰρεσίαν ἔδωκα δι' ἧς φυγὼν ἀπελεύσῃ. οἶμοι τοῖς ἑμαυτῆς

Ἡβρου Α. 20. ἑμαυτὸν Α. εἰς Α. ἐλεύθεται Α. 22. τὰς αἰτίας
 Ρ. εὐμήχανος Ρ, de Α non liquet. 24. οἱ θεοὶ Α. 28. deti-
 nuisse. 30. ἰσορρόν Α. 31. συμβαλλομένη Ρ. 33. τὸν προσή-
 κοντα χρόνον Α. 34. οἶμοι Α. 38. τραχυνομένων Α. 43.
 περιφρονηθέντα Α. 45. διαρρυσία Α. 47. quo abires. 50. καὶ

βέλεσι γεγνότα τραύματα πάσχω. ἐπιστεύσαμεν δὲ καὶ ταῖς
 θωπείαις ὧν εὐπορία σοι πολλή· ἐπιστεύσαμεν τῷ γένει καὶ 50
 τοῖς ὀνόμασιν. ἐπιστεύσαμεν καὶ τοῖς δάκρυσιν· ἥ καὶ ταυθ'
 ὑποκρίνεσθαι διδάσκεται; ἥ καὶ ταῦτα τέχνας ἔχει καὶ ὀπήποτε
 κελεύεται ἄπεισιν; ἐπιστεύσαμεν δέ γε καὶ τοῖς θεοῖς· τί δ' ἂν
 ἀντέσχον πρὸς τοσαῦτα ἐνέχυρα; ἀποχρώντως οἷα τ' ἦν παν-
 τόθεν ἐντεῦθεν ἀλῶναι. ἀλλ' οὐδ' ἀθύμως ἔχω, ὅτι σοι καὶ εἰς 55
 λιμένα καὶ εἰς χώραν ἀπήρκεσα· ὡς ὤφειλε τῶν ἐμῶν χαρίτων
 κεφάλαιον τοῦτο γενέσθαι· νῦν δέ μοι μεταμέλει τοῦ τῇ ξενίᾳ
 τὸ γαμήλιον αἰσχροῦς λέχος προσεπιθεῖναι, καὶ τῇ πλευρᾷ τὴν
 πλευρὰν συνάψαι. ἡγρόμην τὴν πρὸ τῆς νυκτὸς ἐκείνης νύκτα
 ἐσχάτην μοι γεγονέναι ἡνίκα ἡ Φυλλὶς ἔγωγ' οἷα τ' ἦν ἔντιμος 60
 ἀποθανεῖν. ἀλλ' ἥλπισα τὸ κρεῖττον ὅτι σέ μοι ὀφείλειν ἐνόμισα
 χάριτας· πᾶσα δ' ἐλπίς ἐκ χαρίτων προιοῦσα δικαία πρόεισιν.
 ψεύδεσθαι νεᾶνιν πιστεύουσιν οὐκ ἔστι γενναία δόξα· ἀξία
 μὲν οὖν εὐνοίας ἦν ἡ τῶν τρόπων μου ἀπλότης. ἡπάτημαι δὲ 65
 γυνὴ καὶ ἐρώσα τοῖς <σοῖς> ῥήμασιν· οἱ θεοὶ ποιήσαιεν ὡς
 ἂν τοῦτο τῶν σῶν ἐπαίνων εἴη κεφάλαιον. καὶ μεταξὺ τῶν
 Αἰγείδου στηλῶν ἀναστηλωθείης καὶ αὐτὸς ἐν μέσῃ τῇ πόλει,
 καὶ πρόσθεν μὲν ὁ μεγαλουργὸς πατήρ τοῖς οἰκείοις ἐπιγράμ-
 μασιν ἴσταιτο, καὶ πρότερον μὲν ὁ Σκίρων ἀναγινώσκειτο καὶ
 ὁ χαλεπὸς Προκρούστης καὶ ὁ Σίνις καὶ τὸ συμμιγὲς εἶδος 70
 ἀνδρὸς τε καὶ ταύρου, αἳ τε ταπεινωθεῖσαι τῷ πολέμῳ Θῆβαι
 καὶ οἱ κατατροπωθέντες Κένταυροι, καὶ ἦν εἰσῆλθε σκοτεινὴν
 πύλην τοῦ ἀειδοῦς Πλούτωνος. μετ' ἐκείνους δὲ καὶ ἡ σὴ
 στήλη τοιῷδε σημειοῖτο τῷ ἐπιγράμματι·

Οὗτος ὃδ' ἔσθ' ὁ δόλφ τὴν ξενίσασαν ἐλών.

ἀλλὰ γὰρ ἐκ τῶν τοσούτων ἔργων καὶ κατορθωμάτων τοῦ 75
 πατρὸς μόνη ἐπὶ τῆς σῆς διανοίας ἡ ἐγκαταλειφθεῖσα Ἀριάδνη
 ἐκάθισεν. ὅπερ σοὶ μόνον παραίτησιν δίδωσιν, ὃ μόνον τῶν

τῷ γένει Α. An σῶ . . . σοῖς. nominibusque. 52. ὀπήποτε Α, ὀποίποτε
 Ρ. 59. ἐκείνην Α. 63. νεανίαν Α. 65. σοῖς om. addidi. 67.
 μέσῳ Ρ. 68. ἴστατο Ρ. 69. σκείρων Α. προσκρούστης Α. 70.
 σίνης Ρ. 72. σκοτεινῶν Α. 73. post illos. 82. τι ἀλλοδαπὸν Α.

ἐκείνου μιμῇ, καὶ μόνου τοῦ πατρικοῦ δόλου σαυτὸν ποιεῖς,
 ἄσπονδε, κληρονόμον. ἀλλ' ἡ μὲν, οὐ φθονῶ δ' αὐτῇ, κρεῖτ-
 80 τος ἀπολαύει συζύγου, καὶ ἐπὶ τίγρεων πεφιμωμένων με-
 τέωρος κάθηται. τὴν δ' ἐμὴν κοίτην περιφρονηθέντες οἱ
 Θράκες φεύγουσιν ὅτι λέγομαι τῶν ἡμετέρων τὸ ἀλλοδαπὸν
 προτετιμηκέναι. καὶ τις Νῦν ἤδη πρὸς τὰς σοφὰς ἴτω, φησὶν,
 'Αθήνας· ὁ δὲ τὴν ὀπλοφόρον Θράκην διοικήσων ἕτερος ἔσται.
 85 καὶ μὴν καὶ ἡ ἔκβασις δοκιμάζει τὸ ἔργον· ἀλλὰ στέροιτο
 εὐτυχίας, ὅστις ἐκ τοῦ τέλους οἶεται δεῖν [εἶναι] τὸ ἔργον
 κρίνειν. εἰ γὰρ ταῖς σαῖς κώπαις ἀφρίσει τὸ ἡμέτερον
 πέλαγος, αὐτίκα δὴ μάλα καλῶς ἐπὶ τοῖς ἐμαυτῆς βεβου-
 λεῦσθαι λεχθήσομαι. ἀλλ' οὔτε καλῶς ἐβουλευσάμην, οὔθ' ἡ
 90 ἐμὴ βασιλεία σοῦ γ' ἄπτεται οὐδὲ κεκμηκότα σοι τὰ μέλη τοῖς
 Βιστονίοις ὕδασι λούσεις. ἐκεῖνό μοι τοῖς ὀφθαλμοῖς τὸ σὸν
 εἶδος ἀπιόντος προσίσχεται, ἡνίκα ὁ σὸς στόλος ἀποπλεῖν
 μέλλων τὸν λιμένα κατεῖχεν. ἐτόλμησάς με τότε περιβαλεῖν
 καὶ τῷ τῆς ἐρώσης τραχήλῳ περιχυθεὶς ἐπὶ μακρὸν φιλήματα
 95 συμπεπιεσμένα συνάπτειν, καὶ τοῖς σαυτοῦ δάκρυσι συμφύρειν
 τὰμὰ δάκρυα καὶ δυσχεραίνειν ὅτι τοῖς ἰστίοις οὔριον ἦν τὸ
 πνεῦμα, καὶ μοι ἀποχωρῶν τελευταίοις ῥήμασιν εἰπεῖν, Φυλλίς,
 ἐκδέχου τὸν σαυτῆς Δημοφῶντα. ἐκδέξομαί σε ὅς ὡς μηκέτι
 100 με ὀψόμενος ἀπελήλυθας; ἐκδέξομαι τὰ ἰστία τὰ τὴν ἐμὴν
 ἀπαρνησάμενα θάλατταν; ἐκδέχομαι μέντοι· μόνον ἐπάνιθι
 καὶ ὀψὲ τῇ ἐρώσῃ, καὶ μόνος λυμαίνοιτο τὴν σὴν πίστιν
 ὁ χρόνος. ἀλλὰ τί δέομαι ἢ κακοδαίμων; ἤδη σε σύζυγος ἑτέρα
 κατέχει, τάχα δὲ καὶ ἔρως, ὅς ἡμῖν κακῶς προσεγέλασε.
 105 κάπειδὴ σου ἐκπεπτώκαμεν, οὐ γινώσκεις, οἶμαι, Φυλλίδα τινά·
 οἴμοι, ἀλλ' εἴπερ ἔροιο τίς εἰμι Φυλλίς καὶ πόθεν. ἦτις,
 Δημοφῶν, σοι μακρὰς περιενεχθέντι πλάναις τούς τε Θρακίους
 λιμένας καὶ ξενίαν ἔδωκα, οὗ τὴν περιουσίαν ἠΰξησεν ἡ ἐμὴ,
 110 ᾧ πενομένῳ πλουτοῦσα δῶρα πολλὰ μὲν ἔδωκα, πολλὰ δ'

84. τὸν Δ.
 ὁ σοι Δ. κατεῖχεν Δ.
 ἀποχωρῶν P.

87. ἀφριώσει P, ἀφρίσσει p.
 93-94. verba καὶ ... συνάπτειν om. A.
 100. ἀπαρνησόμενα P.

91. προσίχεται Δ.
 97.
 104. risit (?).

92.
 97.
 109. ἡ

ἔμελλον δώσειν· ἢ σοι τὴν εὐρύχωρον τοῦ Λυκούργου βασι-
 λείαν ὑπέταξα, μόλις ἀποχρώντως γυναικείῳ διεξαγομένην
 ὀνόματι, ἔνθαπερ ἡ παγετώδης Ῥοδόπη πρὸς τὸν δάσκιον
 ἀνατείνεται Αἴμων, καὶ Ἐβρος ὁ ἱερὸς τὸ ὕδωρ κατιὸν ὑπο-
 δέχεται· ὃς τῆς ἐμῆς παρθενίας οἰωνοῖς ἐγεύσω σκαιοῖς, καὶ 115
 τὴν ἀγνὴν μοι ζώνην δολίαις ἔλυσας χερσίν. ἡ Τισιφόνη
 προμνήστρια ἐν τοῖς θαλάμοις ἐκείνοις ὠλόλυξε, καὶ οἰωνὸς
 ἀπαίσιος πένθιμον ᾗσε μέλος. καὶ Ἀληκτὼ δὲ παρὴν βρα-
 χέσιν ὄφεισι περιειλιγμένη, καὶ λαμπάσιν ἐπιταφίοις ἀναπτό- 120
 μενον φῶς. ἐγὼ μέντοι καὶ πενθοῦσα τῶν τε σκοπέλων καὶ
 τῶν ὑποθάμνων ἡϊόνων ἐπιβαίνω, ὅπου ποτὲ τοῖς ὀφθαλμοῖς
 πλάτος αἰγιαλῶν ἀναπέπταται. εἴθ' ὑπὸ τοῦ τῆς ἡμέρας
 καύματος ἡ γῆ ἐκλύεται εἴτε τὰ ψυχρὰ ἄστρα λάμπει,
 ἐπισκοπῶ τίς ποτε κινεῖ τὴν θάλατταν ἄνεμος. καὶ ὅπερ 125
 ἂν ἴδοιμι πόρρω ἐπὶ δὴν λαῖφος ἐκείνο παραχρῆμα τοὺς ἐμ-
 αυτῆς θεοὺς εἶναι μαντεύομαι. καὶ κατατρέχω δὴ πρὸς τὴν
 θάλατταν μόλις με τοῦ κλυδωνίου ἐπέχοντος, ἔνθαπερ τὸ
 πολυκίνητον πέλαγος τὸ πρῶτον ὕδωρ προτείνει. ὅσῳ δὲ
 μᾶλλον ἡ ναῦς προσπελάζει τοσοῦτον μείον καὶ μείον εὐτυχὴς
 ἵσταμαι· εἴτα δ' ἐκλείπω καὶ με πεσοῦσαν ἀναλαμβάνουσιν 130
 αἱ θεράπαινοι. ἔστι τις κόλπος μετρίως εἰς δρεπάνου καὶ
 τόξου περιηγμένος τρόπον οὗ τὰ ἔσχατα κέρα ἀπορρῶξι σκλη-
 ρύνεται. ἐκεῖθεν δὴ μοι λογισμὸς ἔπεισι τοῖς ὑποκειμένοις
 ὕδασι ἀφεῖναι τὸ σῶμα· κάπειδ' ἡ με ἀπατᾶν ὥρμήσας, γενή-
 σεται. μόνον ἐκβρασθεῖσάν με πρὸς τὴν σὴν ἡίονα κομισάτω 135
 τὸ κῦμα, καὶ συναντήσαιμι τοῖς σοῖς ὀφθαλμοῖς ἄταφος. ὥς
 ἂν τῇ σκληρότητι καὶ σίδηρον ὑπερβάλλης καὶ ἀδάμαντα καὶ
 σαυτόν, καὶ τότε φήσεις· Οὐχ οὕτως ἦν ἄξιόν σε, Φυλλίς,
 ἔπεσθαί μοι. πολλάκις μὲν δίψα μοι τοῦ κωνείου, πολλάκις
 δ' ἀρέσκει ξίφει διαπεύρασαν ἐμαυτὴν αἱματὴρ' ἀπολέσθαι 140

om. A. 111. εἰ pro ἡ P.

A. 114. excipit.

121. ὑποδάμνων A.

128. τὸν πολυκίνητον A.

περιηγμένος A. τόπον PA.

A. 136. ἄτοφος A.

113. παγετώδης P, πηκτὴ A (?). κατάσκιον

116. ἔλυσα A.

123. γῆς ἐκλύσεται A.

προτείνει A.

hic habet ρ superscr.

140. ξίφει P (non p).

119. περιειλιγμένη A.

124. ἐπισκοποῦ A.

129. ἡ om. A.

131.

132. ἀπόρρωξ

ἐμαυτὴν om. A.

θανάτῳ. καὶ δὴ καὶ τὸν τράχηλον ὅτι ταῖς ἀπίστοις χερσὶ παρέσχευεν ἑαυτὸν περιληφθῆσόμενον, ἐμπλέξαι βρόχῳ δοκεῖ. καὶ καθάπαξ κεκύρωταί μοι γηραιοῖς πρέποντι θανάτῳ τὴν ἀκμάζουσιν σωφροσύνην ἀντιστηκῶσαι· πρὸς ἐκλογὴν μέντοι
 145 τούτου βραχεῖά τίς ἐστὶν ἢ μέλλουσα διατριβή. σὺ δ' ἐπίμορφος αἰτία τῷ ἐμῷ τάφῳ ἐπιγραφήσῃ· καὶ ἦτοι τῷδε ἢ ὁμοίῳ ἔπει γνώριμος ἔσῃ·

Φυλλίδα Δημοφών πόρε πότμῳ, ξεῖνος ἐρῶσαν,
 δῶκε δ' ὁ μὲν πρόφασιν τοῦ μύρου, ἢ δὲ χέρα.

III.

Βρισηῖς Ἀχιλλεῖ.

Ἐκ τῆς ἀρπαγείσης Βρισηίδος ἅπερ ἐπέρχῃ γράμματα ἦκει, μόλις εὖ καθ' Ἑλληνας τῇ βαρβαρικῇ χειρὶ χαραχθέντα. πάντα δ' ὅσαπερ ὀρᾶς στοιχεῖα τοῖς ἐμοῖς ἐγένετο δάκρυσιν,
 5 ἀλλ' ὅμως ταυτὶ τὰ δάκρυα φωνῆς ἀξίωμα φέρει. εἴ μοι θέμις ἐστὶν ὀλίγα τινὰ μέμψασθαί σοι τῷ δεσπότη καὶ ἀνδρὶ ὀλίγα τινὰ μέμψομαί σοι τῷ δεσπότη καὶ ἀνδρί. οὐχ ὅτι θάπτον ἔγωγε τῷ βασιλεῖ αἰτοῦντι παρεδόθην, πταῖσμα σὸν ἐστὶ τοῦτο, εἰ καὶ τὰ μάλιστα πταῖσμα σὸν ἐστὶ καὶ τοῦτο. καὶ
 10 γὰρ ὡς ὁ Ταλθύβιός με καὶ Εὐρυβάτης ἐκάλεσαν, καὶ ὁμοῦ τῷ Ταλθυβίῳ τε καὶ Εὐρυβάτῃ παρεδόθην ἀπιέναι. ἐκάτερος εἰς ἐκατέρου πρόσωπον τοὺς ὀφθαλμοὺς διαρρίπτοντες ἐζήτουν ἡσυχῇ, ποῦ ποτ' ἂν ὁ ἡμέτερος ἔρως εἴῃ. ἡδυνάμην δ' ἀναβληθῆναι καὶ παντάπασιν ἐγένετ' ἂν ἡ ἀναβολή μοι λυσιτελής.
 15 οἴμοι δ' ὅτι ἀποχωροῦσα οὐδέν σοι φίλημα δέδωκα. ἀλλὰ δάκρυον ἄπαυστον ἔδωκα, καὶ τὴν κόμην ἐσπάραξα, καὶ ἔδοξα

142. συμπλέξαι P (non p).
 χεῖρα A.

144. electum.

148. δοκε A. μύρου A.

III. -ρισηῖς -χιλλεῖ P. 1. -κ τῆς P. 3. *pro* lituras Planudes vertit litteras. 4. ταῦτα P. 6. om. P. 8. τ. μέμψομαι σ. τ. δ. κ. ἀ. A. 8. verba τοῦτο, εἰ καὶ τὰ μάλιστα πταῖσμα σὸν ἐστὶ om. P. σου A. 11. ἐζήτων P. 12. ἂν] οὐν P. 17. ἀποστρέψαι P (non p). 18.

ἢ δύστηνος ἐμαυτῇ αὐθις ἀλίσκεσθαι. πολλάκις ἡβουλήθην
ἀπατήσασα τοὺς φύλακας ὑποστρέψαι· ἀλλ' ἦν ἐχθρὸς ὃς ἂν
τὴν ψοφοδεῇ με συνέλαβεν. εἰ γὰρ προῆλθον ἐδεδοίκειν μήποτε
νυκτὸς ἀλοῦσα πρὸς ἥντινα τῶν Πριάμου νυμφῶν ἔτυχε δῶρον 20
ἀπέλθω. ἀλλ' ἐδόθη ὅτι καὶ δοτέα ἦν· καὶ τοσαύτας ἄπειμι
νύκτας καὶ οὐκ ἀπαιτοῦμαι· ἡσυχάζεις δὲ καὶ ὁ θυμὸς χαῦνός
σοι γέγονεν. αὐτὸς ὁ Μενoitιάδης ἡνίκα με παρεδίδου, Τί
θρηνεῖς; πρὸς οὗς εἶπε· βραχὺν ἐκεῖ χρόνον ἔσση. μικρόν σοι 25
τὸ μὴ ἀπαιτῆσαί με, Ἀχιλλεῦ· ἀπομάχῃ δ' ὥς ἂν μὴδ' ἀποδο-
θείην· ἄπιθι γοῦν νῦν, καὶ ἀπλήστου ἐρῶντος ὄνομα κέκτησο.
ἦλθον γὰρ εἰς σε οἱ τοῦ Τελαμῶνος καὶ Ἀμύντορος παῖδες, ὁ
μὲν τῷ τοῦ αἵματος βαθμῷ προσεχέστερος, ὁ δ' ἐταῖρος, καὶ ὁ
τοῦ Λαέρτου σὺν τούτοις υἱός, δι' ὧν καὶ σὺν οἷς ἂν ὑποστρέ-
ψαιμι, καὶ σὺν μελιχίοις δεήσεσι μεγάλας ἠὔξησαν δωρεάς· 30
ἔκκοσι μὲν ξανθοὺς ἐπιμόχθου χαλκοῦ λέβητας, καὶ τρίποδας
ἐπτά τὴν τέχνην ἴσους καὶ τὸν σταθμόν. τούτοις προσετέθη
δὺς πέντε χρυσοῦ τάλαντα, καὶ δὺς ἐξ ἵπποι ἀεὶ νικᾶν εἰω-
θότες. καὶ ὅπερ ἐπὶ τούτοις μάταιον ἦν, εἶδους προέχοντος 35
κόραι Λεσβίδες, τῆς οἰκίας αὐτοῖς ἀνατραπείσης ληφθέντα
σώματα. καὶ σὺν τούτοις ἅπασιν, ἀλλ' οὐ δεῖ σοι συζύγου,
σύζυγε, τῆς Ἀγαμεμνονεῖου φυλῆς μία παρθένος. εἰ δέ με τιμῆς
ἔδει ἐκ τοῦ Ἀτρείδου πρίασθαι ἅπερ διδόναι ὥφειλες ταῦτα 40
λαμβάνειν ἀπαναΐνῃ. τί ποτε πλημμέλημα ὥφλησα, ὥς ἄτιμός
σοι γενέσθαι, Ἀχιλλεῦ; πῇ ποτε τάχιστα οὕτως ἐξ ἡμῶν ὁ
κοῦφος ἔφυγεν ἔρως; ἢ τοῖς ἀθλίοις ἢ ἐναντία τύχῃ ἀδιαλείπτως
ἐπηρεάζει καὶ ἀμείνων ὥρα τοῖς ὑπηργμένοις κακοῖς οὐκ οὐκ
ἔπεισιν; εἶδον τῷ σῷ πολέμῳ τὰ Λυρνήσια τείχη κατα- 45
σπασθέντα, καὶ μέγα μέρος κἀγὼ τῆς ἐμῆς ἐγενόμην πατρίδος.
εἶδον πεπτωκότας μοι τοὺς τρεῖς ἀδελφοὺς κοινωνοὺς ἀλλήλοις

τὴν om. A. με om. A. 19. προσῆλθον A. 26. ἀπλήστως A, ἀπλείσ-
του P, ἀπλείστως p. 30. blanda prece. 33. προσετίθη P. 35.
προσέχοντες A. 36. οἰκίας P. 37. coniunx pro vocativo cepit. 38.
tribus pro genetivo nominis cepit. 39. si. 44. malis: vide Ovi-
dii versum. 45. ita p, κατασπαθέντα A, κατασπανθέντα P: fortasse
κατασκαφθέντα. 48. an ἢ ἐμὴ an ἢ ἐμὴ addendum? 50. τὰ λύθρα

τῶν ὠδίνων ἅμα καὶ τοῦ θανάτου καὶ τοῖς τρισὶν ἢ μητῆρ
 προσῆν. εἶδον ὁπόσος ἦν ἐπὶ τῆς αἵματώδους γῆς κεχυμένον
 50 τὸν ἄνδρα καὶ λελύθρωμένα τὰ στέρνα ριπτάζοντα. τοσούτων
 γε μὴν ἀπολωλότων σὲ μόνον ἀντεσταθμίσαμεν· σὺ δεσπότης,
 σὺ ἀνὴρ, σὺ μοι ἀδελφὸς ἦσθα. σὺ μοι κατὰ τῆς θειότητος τῆς
 θαλαττίας μητρὸς ὁμόσας ἢ μὴν εἶπας σύμφερόν μοι τὸ ἀλῶναι
 55 γενέσθαι. ἵνα δηλονότι καὶ ἀποδιδομένη ἔρχωμαι διωθοίμην
 καὶ σὺν ἐμοὶ φεύγοις ἃ σοι δίδονται χρήματα. καὶ μὴν καὶ φήμη
 φέρεται τῆς ἐπιούσης ἡμέρας διαλαμψάσης δώσειν σε τὰ ἰστία
 τῷ ὁμβροφόρῳ νότῳ. ὃ τόλμημα ὡς τὰς δειλάς μοι τῆς
 60 δυστήνου πέφθακεν ἀκοάς, καὶ ψυχῆς αὐτίκα καὶ αἵματος κενὸν
 τὸ στέρνον ἐγένετο. ἀποπλεύσεις τοίνυν ὦ βίαιε, καμὲ τὴν
 οἰκτρὰν τίνι καταλιμπάνεις; τίς μοι καταλειφθείσῃ κουφισμὸς
 ἥπιος ἔσται; καταποθείην πρόσθεν χάσματι τῆς γῆς αἰφνιδίῳ
 65 ἢ κερανοῦ βληθέντος λαμπρῷ φλεχθείην πυρί, ἢ πλὴν ἐμοῦ τῇ
 Φθιώτιδι εἰρεσίᾳ λευκανθῆναι τὸ πέλαγος, καὶ τὰς σὰς κατα-
 λειφθεῖσα τριήρεις ἀπιούσας ἰδεῖν. εἰ δέ σοι ἢ ἐπάνοδος ἤδη
 καὶ ἢ πατρώα δι' ἐπιθυμίας ἐστὶν ἐστία, οὐκ οὐκ ἔγωγε μέγα
 τοῦ σοῦ στόλου φορτίον ἔσομαι. ἔψομαι δ' ὡς αἰχμάλωτος
 70 τῷ ζωγρήσαντι, οὐχ ὡς συζύγῳ γυνὴ· ἔστι μοι χεὶρ πρὸς τὸ
 ξαίνειν ἔρια εὐφύης. ἢ δ' ἐν ταῖς Ἀχαιῖσι γυναιξὶ μακρῷ περι-
 καλλεστάτῃ σύνευνος πρὸς τὸν σὸν θάλαμον ἥξει τε καὶ
 ἡκέτω, ἀξία νύμφῃ τῷ πενθερῷ τῷ Διὸς καὶ τῆς Αἰγίνης
 ἐγγόνῳ, καὶ ἥτινι ἂν ὁ γέρων Νηρεὺς προπένθερος εἶναι θέλῃ.
 75 ἡμεῖς δὲ ταπειναί τε καὶ θεράπαιναι σαὶ τὰ δοθέντα σταθμὰ
 ἐλκύσομεν, καὶ τὸ ἡμέτερον νῆμα τὴν πλήρη ἡλακάτην μειώσει.
 μόνον μὴ ἐπηρεάζετω μοι ἢ σή, δέομαι, σύνευνος, ἥτις ἀγνοῶ
 τίνα τρόπον οὐκ ἂν περὶ ἐμὲ δικαία τυγχάνοι, μὴδ' ἐνώπιόν
 80 σου τὴν ἐμὴν κόμην ὑπομείνης σπαράττεσθαι, ἀλλ' ἐπιεικῶς
 λέγε· Καὶ αὕτη ἡμετέρα ποτὲ γέγονεν. ἢ καὶ ὑπομείναι σε
 τοῦτο δέδοται, ἵνα μὴ καταλειφθῶ περιφρονηθεῖσα· οὗτος γὰρ

Pp. 51. ἀντεσταθμισάμην P.

fortasse scr. ὡς εἰς. καὶ μὴν A.

67. ἢ om. A bis.

A. 73. αἰγίνου A.

70. ραίνειν ἔρια A (?).

78. δειλαία P.

55. τρέχωμαι A.

62. ἥπιος P.

72. σὸν om. A. καὶ om.

85. σοι PA.

59. sic PA :

64. λεχθείην A.

88. ἐπικεῖνε

ὁ φόβος φεῦ μοι τῇ δειλαίᾳ συνθραύει μου τὰ ὅστᾱ. τί μέντοι
 ἐκδέχη; τῷ Ἀγαμέμνονι τῆς ὀργῆς μεταμέλει καὶ κείται πρὸ
 ποδῶν τῶν σῶν ἢ Ἑλλὰς πᾶσα πενθοῦσα. περιγενοῦ τοῦ θυμοῦ 85
 σοῦ καὶ τῆς ὀργῆς ὁ τῶν λοιπῶν πάντων περιγενόμενος. τί δ' ὁ
 ἄοκνος Ἐκτωρ τοῖς τῶν Δαναῶν λυμαίνεται πράγμασιν; ὅπλα,
 Αἰακίδῃ, ἀνάλαβε ἐμοῦ μέντοι ληφθείσης πρότερον καὶ εὐνο-
 οῦντός σοι τοῦ Ἄρεως ταραττομένοις τοῖς ἀνδράσιν ἐπικείσο.
 ἔνεκεν ἐμοῦ κεκίνηται ἡ ὀργή· ἔνεκεν ἐμοῦ καὶ ληξάτω, εἶην 90
 δ' ἐγὼ τῆς σῆς ἀνίας καὶ αἰτία καὶ θεραπεία. μῆδ' αἰσχρὸν
 οἶον σαυτῷ ταῖς ἡμετέραις ὑποκύψαι δεήσεσι· καὶ γὰρ καὶ ὁ
 Οἰνείδης τῇ τῆς συνεύνου δεήσει πρὸς ὅπλα ἐτράπετο. πρᾶγμα
 ἀκουσθὲν μὲν ἐμοὶ γνώριμον δὲ σοί, ὥς μήτηρ τῶν ἀδελφῶν
 στερηθεῖσα τῇ τοῦ παιδὸς ἐλπίδι καὶ κεφαλῇ κατηράσατο.
 ὁξὺς μὲν ἦν ἐκείνος ἐν τῷ πολέμῳ, καταθέμενος δὲ τὰ ὅπλα 95
 ἀπεχώρησε, καὶ ἀκαμπεὶ διανοίᾳ βοήθειαν ἀπέίπατο τῇ πατρίδι·
 μόνη δ' ἔκαμψεν ἡ γυνὴ τὸν ἄνδρα. ὥς εὐδαιμονεστέρα ἐκείνη·
 ἀλλὰ τὰμὰ ῥήματα δίχα τινὸς πίπτει βάρους. οὐ μέντοι οὐδ'
 ἀγανακτῶ· οὐδ' ὥς γυναῖκα σὴν ἐμαυτὴν ἠξίωσα, δούλη πολ- 100
 λάκῃς εἰς τὸ τοῦ δεσπότης κληθεῖσα λέχος. ἐμὲ μὲν τις αἰχμᾶ-
 λωτος, μέμνημαι, δέσποιναν ἀπεκάλει· ἐγὼ δέ, Τῇ δουλείᾳ
 βάρος, ἔφην, προστίθης ὀνόματος. τὰ ὅστᾱ μέντοι τοῦ ἀνδρὸς
 ὁμνυμί σοι τὰ κακῶς ἐξαπιναίῳ κατορυχθέντα τάφῳ, ὅστᾱ τὰ
 τῇ ἐμῇ ψήφῳ αἰὲ σεβάσμια, καὶ τὰς τῶν τριῶν ἀδελφῶν 105
 ἀνδρείας ψυχὰς τὰ ἐμὰ σεβάσματα, οὐ καλῶς ὑπὲρ τῆς
 πατρίδος καὶ σὺν τῇ πατρίδι πεπτώκασιν, καὶ τὴν σὴν καὶ
 ἐμαυτῆς κεφαλὴν ἣν ἅμα συνήψαμεν, καὶ τὸ σὸν ξίφος τὸ
 γνωσθὲν ὅπλον τοῖς ἡμετέροις, μῆδέν μοι τὸν Μυκηναῖον
 συμμαχέναι λέχος· ψευδομένην δέ με καταλιπεῖν ἐθελήσας. 110
 εἰ δέ σοι κἀγὼ νῦν Ἀνδρείότατε, φαῖν, ὁμνυθὶ δὴ καὶ σὺ μηδε-
 μίαν ἡδονὴν ἐκτὸς ἐμοῦ γεγενῆσθαί σοι, οὐχ ὑπεῖξεις. καίτοι

Α (?). 90. an medensque?

ἀπεχώρησα Α, et fortasse P pr.

Α notatur pro δούλῃ.

προστίθεις P.

105. ἀνδρὰς Α.

101. μέντοι τις P. δεσποίνης PA.

104. κατορυχθέντα P, καταρυχθέντα Α: an κατακρυφθέντα.

110. ἐθελήσας Α.

92. alterum καὶ om. Α.

96. διανοία om. Α.

111. τοι P.

113. scr. οἶονται.

95.

100. δ' οὐ ex

102.

σε οἱ Δαναοὶ πενθεῖν ὦντο· σὺ δὲ πλήκτρα κινεῖς καὶ σε
 115 τρυφερὰ ἐρωμένη ἐν χλιαρῷ κόλπῳ κατέχει. καὶν εἴ τις ζητοίη
 τοῦ χάριν τὴν μάχην ἀπαγορεύεις, ἢ μάχη βλάπτει, νύξ δὲ καὶ
 κιθάρα καὶ Ἀφροδίτῃ τέρπουσιν. ἀσφαλέστερόν ἐστιν ἐπὶ
 λέχους ἀνακεκλίσθαι καὶ κόρην ὀρᾶν καὶ λύραν τοῖς δακτύλοις
 Θρακίαν ἐπιπλήττειν, ἢ σάκος τῇ χειρὶ καὶ ὀξείας ἀκωκῆς δόρυ
 120 καὶ τὴν κόμην πίεζον ἀνέχειν κράνος. ἀλλὰ σοι πρὸ τῶν
 ἀσφαλῶν αἱ ἐπίσημοι τῶν πράξεων ἤρεσκον, καὶ ἡ περι-
 γενομένη τοῖς πολέμοις δόξα γλυκεῖα ἦν. ἢ μόνον ἡνίκα με
 ἐληΐζου τὰς χαλεπὰς ἐδοκίμαζες μάχας, σὺν δὲ τῇ ἐμῇ πατρίδι
 125 καὶ ὁ σὸς ἔπαινος νικηθεὶς κεῖται; οἱ θεοὶ ταῦτ' ἄμεινον θεῖεν
 καὶ ἡ Πηλιὰς αἰχμὴ τῇ κραταιᾷ χειρὶ κινηθεῖσα τὰ Ἐκτόρεια
 διέλθοι πλευρά. πέμψατ' ἐμὲ Δαναοί· πεμφθῆῖσα τοῦ δεσπότου
 δεήσομαι καὶ φιλήματα ταῖς ἐντολαῖς ἀναμῖξ οἴσω πολλά.
 πλέον ἔγωγε ἥπερ ὁ Φοῖνιξ πλέον ἥπερ ὁ δεινὸς εἶπεῖν Ὀδυσσεύς,
 130 πλέον ἢ ὁ τοῦ Τεύκρου ἀδελφός, πιστεύσατε, ἐνεργήσω. ἔστι
 τι χρῆμα τοῦ τραχήλου ταῖς εἰωθυῖαις ἄψασθαι χερσὶν καὶ
 παρόντας τοὺς ὀφθαλμοὺς παραινέσαι τῷ κόλπῳ. εἰ γὰρ καὶ
 ἄγριος ἦσθα καὶ τῶν τῆς μητρὸς ὑδάτων ὀξύτερος, ἵνα μόνον
 135 σιγῶμι, τῶν ἐμῶν ἡττηθήσεται δακρύων. καὶ νῦν δ', οὕτω σοι
 πάντας ὁ πατήρ Πηλεὺς τοὺς ἐνιαυτοὺς ἐκπληρώσαι, οὕτω
 κατὰ τὴν σὴν εὐτυχίαν ὁ Πύρρος ἔλθοι πρὸς ὕπλα, ἴδε με
 Βρισηίδα τὴν πολυμέριμνον, ἀνδρεῖε Ἀχιλλεῦ, μηδ' ὥς σιδηροῦς
 με τὴν δύστηνον τῇ βραδυτῇτι πίμπρα. εἰ δὲ καὶ ὁ σὸς ἔρως
 140 εἰς μῖσος ἡμέτερον περιτέτραπται, ἦν δίχα σοῦ ζῆν ἀναγκάζεις,
 θανεῖν ἀνάγκασον. καὶ ὥς ποιεῖς, ἀναγκάσεις· ὥχετο μὲν
 γάρ μοι καὶ σῶμα καὶ χρῶμα· διακατέχει μέντοι τὸ σῶμα
 μόνῃ τῆς σῆς ψυχῆς ἢ ἐλπίς, ἥς ἦν ἐκπέσω τοὺς ἀδελφοὺς
 καὶ τὸν ἄνδρα ζητήσω· οὐδέ σοι μεγαλοπρεπὲς γυναικὶ ἀπο-
 145 θανεῖν ἐπιτάξαι. τοῦ δὲ χάριν ἐπιτάξεις; αὐτὸς ὀξεῖ σιδήρῳ
 τοῦμόν σῶμα μέτιθι· ἔστι μοι αἷμα ὃ τοῦ στέρνου διορυγέντος

119. τῶν ἀσφαλῶν loco τῇ χειρὶ καὶ ὀξείας P. 120. πίεζων P. 123.
 ἐλπίζον A. 127. μοι P. 128. οἴσθω A. 130. ἐνεργήσθω A.
 132. παραινέσται A. 134. τῶν om. A. scr. ἡττηθήσῃ. 139. ὑμέτερον
 A. 144. γυναῖκα P. 146. δουρυγέντος A. 149. τοῦ σαυτοῦ P.

ρεύσει. μετίτω με τὸ σὸν ξίφος ἐκείνο, ὅπερ εἶγε ἡ θεὸς
 ἠνέσχετο, τὸ τοῦ Ἀτρείδου διελεύσεσθαι στέρνον ἔμελλεν.
 ἀλλὰ μᾶλλον σώζοις τὴν ἐμὴν ζωὴν τὸ σαυτοῦ δῶρον· ὃ τῷ 150
 ἐχθρῷ, νικητά, δέδωκας καὶ ἡ φίλη αἰτοῦμαι. οὓς ἂν ἔχοις
 διαφθεῖρῃν ἄμεινόν σοι τούτους τὰ τοῦ Ποσειδῶνος παρέξει
 Πέργαμα, καὶ ὕλην φόνου πρὸς τῶν πολεμίων ζήτει. ἐμὲ
 μόνον, εἴτε τὸν στόλον ἐτοιμάσῃ δι' εἰρεσίας ἐλαύνειν, εἴτε μένεις,
 δεσπότην τρόπον ἐλθεῖν ἐπίταξον.

IV.

Φαίδρα Ἰππολύτῳ.

Οὐπερ εἰ μὴ σὺ τοῦτο δοίης αὐτὴ στερηθήσεται χαίρειν
 ἢ Κρῆσσα κόρη τῷ Ἀμαζονίῳ πέμπει ἀνδρί. ὃ τι ποτέ ἐστὶν
 ἀνάγνωθι· τί γὰρ βλάβειεν ἂν ἀναγνωσθεῖσα ἐπιστολή;
 δύναιτο δ' ἂν ἐνεῖναί τι κατ' αὐτὴν ὃ σε τέρψει. τοῖσδε γὰρ 5
 τοῖς συμβόλοις ἀπόρρητα καὶ κατὰ γῆν καὶ θάλατταν φέρεται,
 καὶ ἐχθρὸς ἀπ' ἐχθροῦ γράμματα δεξάμενος ἐπισκέπτεται. τρὶς
 ἢ γλῶττα ὁμιλήσαί σοι πειραθεῖσα ἀνόνητος ἐπεσχέθη, καὶ ἡ
 φωνὴ ἐν ἄκρῳ τῷ στόματι ἐξητόνησεν. εἰς ὅσον γὰρ ἔξεστι
 καὶ τῇ φύσει ἔπεται, αἰδῶς τῷ ἔρωτι συγκεκραμένη ἐστίν·
 ἂ τοίνυν πρὸς αἰσχύνῃν ἦν λέγειν, γράφειν ὃ ἔρωσ ἐπέταξεν. 10
 ὃ τι ποτέ δ' ὃ ἔρωσ ἐπέταξε, περιδεῖν οὐκ ἂν ἀσφαλὲς εἶη· καὶ
 γὰρ βασιλεύει κἂν τοῖς δεσπότηαι θεοῖς ἔχει κράτος. κακῆϊνός
 μοι γράφειν τὰ πρῶτα δισταζούσῃ, Γράφε, ἔφη, παρέξει
 καὶ γὰρ ὃ σιδηροῦς ἐκείνος τὰς χεῖρας νικηθεῖς. παρέστω 15
 τοίνυν κἂν ταῦθα καὶ ὥς τοὺς ἐμοὺς μυελοὺς λάβρω πυρὶ θάλλει,
 οὕτω τὸν σὸν νοῦν πρὸς ἐμὰς πηγνύτω εὐχάς. οὐκ οὐν ἐγὼ

τοσοῦτον Α. 150. δέδωκε Α. 151. οὓς δ' Α. τὰ om. Α. 154.
 ἐπίταξον P, ἐπίταξε Α (?).

IV. -αἰδρα '-πολύτῳ P. 1. -ὑπερ P, Ὅπερ Α. 2. κρέσσα P pr.
 4. εἶναι Α. 5. καὶ om. Α. 10. αἰσχύνῃς Α. 11. ὃ om. P. 13.
 γράφει Α. δισταζούσῃ Α. 14. κινηθεῖς P. 16. νοῦν om. P. 18.

τρόπων φανλότητι τὰ τῆς συζυγίας δεσμὰ διαρρήξω· ἡ γὰρ
 περὶ ἐμοῦ φήμη ὅπερ ἡυχόμεν ἂν σε ζητῆσαι κατηγορίας
 ἀπήλλακται. ἀλλ' ἦλθεν ὁ ἔρως βαρύτερον ὅσῳ βραδύτερον·
 20 καὶ πιμπράμεθα ἔνδον, πιμπράμεθα, καὶ ἀφανὲς φέρει τὰ στέρνα
 τραῦμα. ὥς γὰρ ἀπαλὸν μόσχον ὁ πρῶτος λυπεῖ ζυγός, καὶ
 μόλις ὑπομένει τὸν χαλινὸν ἄρτι ληφθεὶς ἐξ ἀγέλης ἵππος,
 οὕτω κακῶς καὶ μόλις ὑπέρχεται τοὺς ἔρωτας ἀμαθῆς τούτων
 ψυχῇ, καὶ φόρτος οὗτος ἀνάρμοστος ἐπικείται τῇ ἐμῇ ψυχῇ.
 25 τέχνη μὲν γὰρ γίνεται ἔνθαπερ ἐξ ἀπαλῶν τῶν ἐτῶν τὸ
 πάθος μαθάνει τις, ἡ δὲ πρὸς τοῦτ' ἐρχομένη τοῦ χρόνου
 ἐξήκοντος χεῖρον ἐρᾷ. σὺ δέ μοι τὰς ἀπαρχὰς τῆς φυλαχθείσης
 δρέψῃ φήμης, καὶ ἐπίσης ἐκάτερος ἡμῶν ἀμαρτήσῃ. ἔστι
 30 τι χρῆμα βριθομένων ἐκ κλάδων δρέψασθαι μῆλα, καὶ τὸ πρῶτον
 ρόδον λεπτῷ ἐξελεῖν ὄνυχι. οὕτω γε μὴν ἐκείνην τὴν προτέραν
 λευκότητα καθ' ἣν ἐκτὸς πάθους διεγενόμην, ἐκ τῆς ἀήθους ἦν
 σημειώσασθαι νόσου. ἀλλὰ γὰρ εὖ προὐχώρησεν ὅτιπερ ἀξίῳ
 πυρὶ πιμπράμεθα. αἰσχροὺς γὰρ μοιχὸς χείρων καὶ τῆς μοιχείας
 35 ἄτη. καὶ ἐγὼ μοι παραχωροῖν τάνδρὸς ἡ' Ἡρα καὶ ἀδελφοῦ, τὸν
 Ἰππόλυτόν μοι δοκῶ τοῦ Διὸς προτιμήσειν. ἤδη δὲ καὶ πρὸς
 ἀγνωστούς, μόλις ἂν τούτῳ πιστεύσῃς, ἐκφέρομαι τέχνας, καὶ
 διὰ θηρίων ἰέναι χαλεπῶν ὁρμῇ γίνεται. ἤδη μοι πρωτίστη
 40 θεὸς ἐστίν ἡ τῷ καμπύλῳ τόξῳ ἐπίσημος· αὐτὴ τῇ σῇ ψήφῳ,
 Δηλιάς, ἔψομαι. ἡδὺ δὲ δοκεῖ πρὸς νέμος ἐλθεῖν καὶ ἐλάφους
 ταῖς ἄρκυσι συλλαμβάνουσιν, τοὺς ταχεῖς κύνας ἐπ' ἄκρων
 τῶν δειράδων ὀτρύνειν, ἥτοι κραδαινόμενον ἀκόντιον τινασσο-
 μένη τῇ χειρὶ πάλλῃ, ἡ γῆς ἐπὶ ποιῶδους τιθέσθαι τὸ σῶμα.
 45 καὶ νῦν μὲν δοκεῖ φυλάττειν κατὰ γῆς τοὺς κούφους δίφρους,
 στρέφουσιν ἡνίασι τὰ τῶν ταχυνῶν ἵππων στόματα. νῦν δὲ
 φέρομαι ὥς αἰ ταῖς τοῦ Βάκχου μανίαις ἐλαυνόμεναι Ἡλίδες
 καὶ αἰ ὑπὸ τοῖς Ἰδαίοις λόφοις κροτοῦσαι τὰ τύμπανα, ἡ ἄς

ἀπήλακται A.

25. γὰρ om. P.

38 scripti sunt.

σώματα Pp.

A. quacque.

21. ἀπαλεῖν A.

30. λεπτόν P.

39. ἐπίσημος A.

47. αἰ ταῖς A, αὐταῖς P.

49. πάντες P.

22. ἀγέλου A.

35. καὶ A.

45. servare, ut Es.

ἐλαύνομαι Pp.

50. βράψαντες Pp.

24. ἐπέκειται P.

41, 42 in PA post

46.

48. αἰ om.

51. ἀγγέλλουσι

ἡμίθειαι Δρυάδες καὶ Πᾶνες δικέρωτες τῇ ἐαυτῶν θειότητι 50
 βλάβψαντες ἐμβροντήτους ἐποίησαν. καὶ γὰρ πάντα μοι
 ἀναγγέλλουσι τῆς μανίας ἐκείνης ἐνδούσης· ἐμὲ δ' ὁ συνίστωρ
 ἔρωσ ἐνδομυχῶν ἡσυχῇ καίει. τάχα δὲ καὶ τῇ τοῦ γένους
 εἰμαρμένῃ τοῦτον ἀποδοίμεν ἂν τὸν ἔρωτα. καὶ γὰρ ἐκ παντὸς
 τοῦ γένους ἡ Ἀφροδίτῃ δασμὸν ἀπαιτεῖ. καὶ Ζεὺς μὲν τῆς 55
 Εὐρώπης, πρώτη γὰρ αὕτη ρίζα τοῦ γένους, ἡράσθη, τοῦ θεοῦ
 ταῦρον ὑποκριθέντος. ἡ δὲ μήτηρ Πασιφάη, κατασοφισθέντι
 ταύρῳ ὑποκλιθεῖσα, φόρτον καὶ κατηγόρημα τῇ ἐαυτῆς νηδύι
 συνείληφεν. ὁ δὲ ἄπιστος Αἰγείδης, τῷ ὁδηγοῦντι ἐπόμενος
 νήματι, τῇ τῆς ἐμῆς ἀδελφῆς συνάρσει τὸ σκολιὸν διέφυγεν 60
 οἶκημα. ἰδοὺ δὲ καὶ γὰρ ὥς ἂν μὴ ἴσως ἦττόν τι Μινωία δόξαιμι
 πρὸς τοὺς συνιτρόφους νόμους ἐσχάτῃ τοῦ γένους ἔρχομαι.
 καὶ δὴ καὶ τοῦτο πεπρωμένον ἐστί, ὅτι τοῖς δυσὶν εἰς ἥρεσεν
 οἶκος· καμὲ μὲν τὸ σὸν κάλλος ἀλίσκει, ἡ δ' ἀδελφή μοι τοῦ
 σοῦ πατρὸς ἦλω. Θησεὺς δὲ καὶ Θησείδης διττὰς ἤρπασαν 65
 ἀδελφάς· στήσατε τοίνυν καὶ τρόπαια διττὰ τῆς ἡμετέρας
 οἰκίας. ἐγὼ δὲ τὸν χρόνον ὃν εἰς τὴν τῆς Δήμητρος ἤλθομεν
 Ἐλευσίνα νυχόμην ἔτι με τὴν Κνωσίδα κατέχειν γῆν. τότε
 γὰρ ἐς τὰ μάλιστά μοι καίτοι καὶ πρόσθεν ἤρεσκες· ὁξὺς 70
 ἔρωσ μέχρι τῶν ἐσχάτων ὀστῶν ἐνέσκηψεν. λευκὴ μὲν ἦν
 ἐσθῆς σοι· ἄνθεσιν ἡ κόμη διείληπτο καὶ ξαιθὸν αἰδοῦς
 ἐρύθημα τὴν ὄψιν ἐχρώννυ. ὁ δὲ πρόσωπον αἰ ἄλλαι σκληρὸν
 καὶ ἀπηνὲς ὀνομάζουσιν τῆς Φαίδρας κρινούσης ἀντὶ σκληροῦ
 ῥωμαλέον ἦν. πόρρω ἀφ' ἡμῶν ἔστωσαν οἱ καλλωπιζόμενοι 75
 νεανίαί κατὰ γυναικάς· ἡ γὰρ ἀνδρῶα μορφὴ μέτρια κοσμεῖσθαι
 φιλεῖ. σοὶ δ' ἡ σαυτοῦ αὕτη ἐμβρίθεια, καὶ ἡ ἀτέχνως κειμένη
 κόμη, καὶ ὁ κουφότατος ἐν τῷ ἐξαιρέτῳ προσώπῳ χινοῦς πρέπει.
 εἴτε γὰρ ἵππου ταχέος ἀντιβαίνοντα τράχηλον κάμπτεϊς,

Α. 52. ἐνδόμυχον Α. 53. ἀποδοίμεν Α. 54. verba ἡ ad
 γένους in 55 om. Α. 58. καὶ om. Ρ. ἐαυτῇ Α. 59. αἰγίδης Ρ.
 60. οἶλημα Ρρ. 61. μίνωνα Α, μινῶα Ρ. 62. τρέχομαι Α. 63.
 δὴ καὶ om. Ρ. πεπρωμένος Α. δυοῖν Α. ἤρεσκεν Ρ. 64. τὸν σὸν Α.
 66. δίττας Α. 67. καὶ τὸν Α. 68. κγνωσίδα Ρ ut puto. 71.
 ἐσθῆς μοι Ρ. διείληπτω Α. 75. ἴπωσαν Α. 77. δ' ἡ Ρ, δεῖ Α.
 78. κουφότητος Α. προσώπῳ om. Ρ. 80. εἰς om. Α. 83. σίγυννι Α.

80 τοὺς καμπτομένους εἰς βραχὺν κύκλον ἄγαμαι πόδας· εἴτ'
 ἀκόντιον τῇ κραταιᾷ χειρὶ κραδαινόμενον στρέφεις, πρὸς ἑαυτὸν
 ὁ στιβαρὸς βραχίων τοῦμὸν ἀπεστραμμένον πρόσωπον ἔχει·
 εἴτε πλατεῖ σιδήρῳ σίγυννον κερατώνιον φέρεις, εἴτε τι καθά-
 85 παξ ποιεῖς ἕτερον τοὺς ἡμετέρους ὀφθαλμοὺς τέρπει. σὺ μόνον
 τὴν σκληρότητα περὶ τὰς τῆς λόχμης ἀπόθου σκοπιάς, οὐ γάρ
 εἰμι ἀξία σοῦ γε ἔνεκεν ἀπολέσθαι. τί δ' ἂν ἀστεῖον εἴη τὰς
 μὲν τῆς εὐζώνου σπουδὰς Ἀρτέμιδος ἐξασκεῖν, τῆς δ' Ἀφροδίτης
 τὸν προσήκοντα λόγον ἀφαιρεῖν; ᾧ γὰρ ἔνδεια τῆς ἐξ ἀμοιβῆς
 90 ἀναπαύλης, οὐκ ἂν διαρκὲς εἴη· αὕτη τὴν ἰσχὺν ἀνακτᾷται,
 καὶ τὰ κεκμηκότα μέλη ἀνανεοῖ. μίμησαί μοι τὰ ὄπλα καὶ τὸ
 τόξον Ἀρτέμιδος τῆς σαυτοῦ· εἰ γὰρ μὴ παύσῃ τοῦτό γ' ἐντείνων
 χαῦνον γενήσεται. περιφανὴς ἦν ἐν ταῖς λόχμῃσι ὁ Κέφαλος
 καὶ πολλὰ θηρία ἐκείνου γε ἀκοντίζοντος πέπτωκεν ἐπὶ γῆς,
 95 οὐ μέντοι τῇ Ἑοῇ κακῶς ἑαυτὸν παρεῖχεν ἐρώμενον· ἦει δὲ
 πρὸς αὐτὸν ἡ θεὸς ἐξ ἀνδρὸς γέροντος δρῶσα φρονίμως. πολ-
 λάκις ὑπὸ πρίνοις ἀμφοτέρους Ἀφροδίτην τε καὶ τὸν Κινάρα
 παῖδα κειμένους ἦτις δῆποτε χλόη ἔφερεν. ἐξεκαύθη καὶ
 100 Οἰνείδης ἐπὶ τῇ Μαιναλίᾳ Ἀταλάντῃ· ἡ δὲ τὸ τοῦ θηρὸς
 λάφυρον ἐνέχυρον ἔσχε τοῦ ἔρωτος. καὶ δὴ καὶ ἡμεῖς ἄρτι
 πρῶτως τούτῳ συναριθμώμεθα τῷ συστήματι· εἰ γὰρ τὴν
 Ἀφροδίτην ἐξέλοις ἀγροϊκότατον ἂν τὸ τῆς σῆς λόχμης εἴη.
 αὕτη δ' ἀκόλουθός σοι ἐλεύσομαι, οὐδέ με θροήσουσιν αἱ ἀκαμ-
 πεῖς ἀπορρῶγες, οὐδὲ φοβερὸς τοῖς πλαγίοις ὀδοῦσι κάπρος.
 105 διττὰ πελάγη τοῖς ἑαυτῶν κύμασι τῷ Ἰσθμῷ διαμάχεται, καὶ
 στενὴ γῆ ἐκατέρου τοῦ πελάγους ἀκούει. ἐκεῖ δὴ σὺν σοὶ τὴν
 Τροιζῆνα οἰκήσω τὴν Πιτθέως βασιλείαν, ἥδη γὰρ ἐκείνη μοι
 ποθεινοτέρα καὶ πατρίδος αὐτῆς. ἐπὶ χρόνου δ' ἄπεστι καὶ
 110 ἀπέσται ἐπὶ μακρὸν ὁ Ποσειδῶνιος ἥρως· κατέχει γὰρ αὐτὸν
 ἡ τοῦ φίλου Πειρίθου χώρα. προῦκρινεν ὁ Θησεύς, εἰ μὴ τὰ
 πρόδηλα ἀρνησόμεθα, τὸν Πειρίθουν τῆς Φαίδρας, τὸν Πειρίθουν
 τοῦ παιδός. ἀλλ' οὐδ' αὕτη μόνη πρὸς ἡμᾶς ἐξ ἐκείνου παρα-

γέγονεν ὕβρις· ἐν μεγάλοις πράγμασιν ἐκάτερος ἡδίκημένοι
 τυγχάνομεν. τὰ μὲν τοῦ ἀδελφοῦ μοι ὅστ᾽ ἀκορύνῃ πολυόζῳ 115
 συντρίψας κατὰ γῆς διεσκέδασεν, ἡ δ' ἀδελφή τοῖς θηρσὶν
 ἐγκαταλέλειπται λεία. πρώτη δὲ τὴν ἀρετὴν ἐν ταῖς πελεκυφόροις
 κόραις γεγέννηκέ σε, μήτηρ τῆς ῥώμης τοῦ παιδὸς ἐπαξία. εἰ δὲ
 ταύτην ζητοίης ποῦ ποτέ ἐστιν ὁ Θησεὺς αὐτῇ διὰ τῆς πλευρᾶς
 τὸ ξίφος διήλασεν, οὐδ' ἡ μήτηρ ἀσφαλείας τῷ τοσοῦτῳ γεννῇ- 120
 ματι ἔτυχεν. ἀλλ' οὐδὲ μὴν ἐνυμφεύθη οὐδὲ γαμηλίοις δασὶν
 ἐλήφθη· τοῦ χάριν ὅτι μὴ ὡς ἂν μὴ τὴν πατρώαν ἀρχὴν νόθος
 γενόμενος λάβῃς; προσέθετο δέ σοι καὶ ἀδελφοὺς ἐξ ἐμοῦ· τούτους
 γε μὴν πάντας αὐξήσθηναι οὐκ ἔγωγε ἀλλ' ἐκεῖνος αἴτιος γέγονεν.
 ὥς ὤφειλεν, ὦ τῶν ὄντων περικαλλέστατε, τὰ λυπήσοντά σε 125
 ἐμὰ σπλάγχνα ἐν μέσαις ταῖς ὥδισι διαρραγῆναι. νῦν οὖν
 ἴθι καὶ τοῦ ἀναξίου πατρὸς σεβάξου τὸ λέχος, ὃ γ' ἐκεῖνος
 φεύγει, καὶ τοῖς οἰκείοις ἔργοις ἀποκηρύττει. ἀλλὰ μὴδ'
 ὅτι δόξω συνελεύσεσθαι τῷ προγόνῳ μητρυιὰ τὴν σὴν ψυχὴν 130
 ὀνόματα κενὰ καταπλήξῃ. ἀρχαία γὰρ ἡ εὐσέβεια ἦδε, τῷ
 μέλλοντι θανουμένη αἰῶνι, τὴν ἀγροικοτάτην ἀρχὴν τοῦ
 Κρόνου κατέχοντος. ὁ δὲ Ζεὺς εὐσεβὲς εἶναι νανομοθέτηκεν
 ὃ τι ποτ' ἂν εἴη τερπνὸν καὶ θεμιτὸν ποιεῖ πᾶν ὅτιοῦν εἶναι
 ἀδελφῇ τῷ ἀδελφῷ συναφθεῖσα. ἐκείνη γὰρ σειρὰ τοῦ γένους 135
 ἀρρήκτῳ δεσμῷ συνάπτεται ἥπερ αὐτὴ ἡ Ἀφροδίτη τοὺς
 οἰκείους δεσμοὺς ἐπέβαλε. καὶ μὴν οὐδὲ πόνος ἐστὶ λανθάνειν.
 αἴτει παρ' ἐκείνης τὸ δῶρον· καὶ γὰρ ἔξεστι καὶ δύναται τὸ
 πλημμέλημα συγγενικῷ ὑπ' ὀνόματι κρύπτεσθαι. καὶ δὴ τις
 ὄψεται τὰς περιπλοκάς, ἡμεῖς δὲ καὶ ἄμφω ἐπαινεθυσόμεθα,
 ἐγὼ δὲ καὶ πιστὴ μητρυιὰ τῷ ἐμαυτῆς προγόνῳ λεχθήσομαι. 140
 οὐδέ σοι χρεῖα κατὰ σκότος ἀνδρὸς χαλεποῦ θύραν ἀνοιγνύναι,
 οὐδ' ἀπατᾶν τὸν φύλακα. ὥς δ' εἰς ἄμφω κατέσχευ οἶκος, εἰς

117. πελεκυφόροις A.

119. οὐδὲ A.

121. γαμηλίοις A. δασι ηφθη

ex A notatum est.

122. τοῦ χάριν P, ἐτέρου A; an τοῦ χάριν ἐτέρου?

123. καὶ P, κατὰ A. τοὺς γε P.

125. ὤφειλεν P.

127. ἴσθι P.

128.

ὃ γ' scripsi; ὄν P, ὄν σε A.

130. σὴν om. A. ψυχὴν om. P.

134.

τοῦ ἀδελφοῦ A.

135. ἀρρήκτου A.

137. pete munus ab illa. ἐκείνους

A. 141. τὸ σκότος A.

144. παρέσχες A.

146. φοραθήσῃ P.

οἶκος αὐθις καθέξει· φιλήματα δ' ἀναφανδὸν παρείχες, φιλήματ'
 145 αὐθις ἀναφανδὸν παρέξεις. καὶ ἀσφαλὴς ἔσῃ σὺν ἐμοί, καὶ
 ἐπαίνων ἀξιωθήσῃ ἐπὶ τῷ πταίσματι, εἰ καὶ ἐπ' αὐτοῦ φωραθήσῃ
 τοῦ λέχους. μόνον ἔξελε τὴν διατριβὴν καὶ σπεύσας τὸν
 ἔρωτα σὺναψον· οὕτω σου ὁ ἔρως φείσaiτο, ὃς νῦν ἐμοὶ χαλεπὸς
 ἔπεισιν. οὐ γὰρ ἔγωγε ἀπαξιῶ σὺν ταπεινώσει σου δεῖσθαι.
 150 φεῦ ποῦ νῦν ἡ ὀφρὺς καὶ τὰ μετέωρα κεῖται ῥήματα; καὶ τὸ
 μέχρι πολλοῦ ἀπομάχεσθαι μὴ ἐμαυτὴν ὑποθεῖναι τῷ ἀμαρ-
 τήματι ἀσφαλὴς μὲν ἦν, εἴτι περ ἔρως ἀσφαλὲς ἔχει. ἡττη-
 θεῖσα δ' ἰκετεύω, καὶ τοῖς σοῖς γόνασι τὰς βασιλείους ἐκτείνω
 155 χεῖρας· οὐδεὶς γὰρ ἔρων τὸ πρέπον ὀρά. ἀπηναιδεύσατο δὲ
 ἡ αἰδὼς καὶ φυγοῦσα τὰ οἰκεία σημεῖα κατέλιπεν· οἴκτειρον
 οὖν με ἀπειρηκυῖαν καὶ τὴν σκληρὰν ψυχὴν δάμασον. τί δ'
 ἂν εἴῃ μοι ὅτι πατὴρ ὁ θαλαττοκρατῶν Μίνως; τί δ' ἂν οἱ
 πρηστῆρες ἔρχοιντο τῇ τοῦ πάππου χειρὶ ἐλίσσόμενοι; τί δ'
 ἂν εἴῃ μοι ὁ πάππος ὁ τὴν κεφαλὴν ὀξείαις περικεχαρακωμένος
 160 ἀκτίσιν, ὁ τῷ πορφυρῷ κύκλῳ τὴν ἡμέραν κινῶν καὶ διαθερ-
 μαίνων; ὑποκύπτει δὲ τῷ ἔρωτι ἡ εὐγένεια· οἴκτειρον τοὺς
 προγόνους, καὶ ἦν ἐμοῦ μὴ φείδεσθαι θέλῃς, τῶν γοῦν ἐμῶν
 φείδου. ἔστι μοι προικίδιος χῶρος ἡ τοῦ Διὸς νῆσος Κρήτη·
 165 καὶ δουλεύσει τῷ ἐμῷ Ἱππολύτῳ ἡ χώρα πᾶσα. κάμψον τὴν
 ἀμείλικτον ψυχὴν· ἡδυνήθη ταῦρον ἡ μήτηρ ὑποφθεῖραι·
 ταύρου δ' αὐτὸς ἀπηνουὺς ἀπηνέστερος ἔσῃ; φείσαι μιν, πρὸς
 τῆς Ἀφροδίτης ἀντιβολῶ, ἡ πολλή τις ἐστὶν ἐν ἐμοί· οὕτως
 ἐκείνης ἐρασθείης ἢ μηδέποτε σε περιδεῖν δυνηθείη. οὕτως
 170 εὐκόλος ἡ θεὸς ἐν ταῖς ἀποκρύφοις καταδύσεσί σοι παρείη, καὶ
 ἡ βαθεῖα λόχμη θηρευόμενα τὰ θηρία παρέχοι. οὕτως
 εὐμενεῖς εἶεν οἱ Σάτυροι, καὶ οἱ ὄρειοι θεοὶ Πᾶνες, καὶ πίπτοι
 κάπρος ἀντιπροσώπῳ βέλει διορρυττόμενος. οὕτως αἱ Νύμφαι
 σοι δοῖεν, εἰ καὶ τὰ μάλιστα μεμισηκέναι λέγῃ τὰς κόρας,

147. οὕτως A. 151. Fortasse καίτοι scribendum. 153. βασιλείας A.
 156. fessae. 157. θαλάττου κρατῶν A. 158. οἱ om. A. 162. ἐμῶν A,
 ἐμοῦ P. 163. προικίδος P. 164. regio! 165. feros. 166.
 ἦσῃ A. 168. ἡ A, ὡς P. 170. θηρεύμενα A. 171. πάντες P.
 172. πίπτει P. 174. αἰτοῖς om. A. 176. perlege.

εἶπερ ἂν ὕδωρ αἰτοίῃς τὴν ξηρὰν δίψαν κουφίσαι. προστίθεμεν 175
ταῖς ἰκεσίαις ταύταις καὶ δάκρυα· σὺ δὲ τὰ ῥήματα μὲν ἀντι-
βολούσης ἐπέρχου, τὰμὲν δ' ἀνάπλαττε δάκρυα βλέπειν.

V.

Οἰνώνη Πάριδι.

Πότερον ἀναγινώσκεις ἢ ἡ νέα κωλύει σύζυγος; ἀλλ' ἀνα-
γίνωσκε· οὐδὲ γὰρ τάδε τὰ γράμματα Μυκηναίᾳ χειρὶ γέ-
γραπται. ἡ Πηγασὶς Οἰνώνη ἢ παρὰ ταῖς Φρυγίαις λόχμας
ἐκφανεστάτη, ἀδικηθεῖσα μέμφομαί σε τόν, εἶπερ αὐτὸς
συγχωροίης, ἐμόν. τίς θεῶν τὴν οἰκείαν θειότητα ταῖς 5
ἡμετέραις εὐχαῖς ἀντέθηκεν; ὥς ἂν μὴ σὴ διαμείνω, τίς μοι
κατηγορία προσίσταται; ὁ γὰρ ἂν ἀξίως πάσχοις, ὦ ἄνθρωπε,
κούφως φέρειν χρεῶν, ἢ δ' ἀναξίως ἐπιούσα ζημία καὶ ὀδυνηρὰ
πρόσεισιν. οὐπω τοσοῦτος ἦσθα ἡνίκα σοί γε ἡρκούμην ἀνδρί,
μεγάλου ποταμοῦ φῦσα Νύμφη. ὅς δὲ νῦν Πριαμίδης εἶ, 10
ἀπέστω δὲ τῆς ἀληθείας πόρρω εὐλάβεια, δοῦλος ἦσθα· ἐγὼ
δ' ἡ νύμφη τῷ δούλῳ γαμηθῆναι ὑπέμεινα. πολλάκις μεταξὺ
τῶν βουκολίων ἀναπεπαύμεθα δένδρῳ σκεπόμενοι καὶ πόα σὺν
φυλλάδι παρέσχε κοίτην. πολλάκις ἐπὶ φυλλάδος καὶ βαθέος 15
κείμενοι χόρτου ἐν ταπεινῇ καλύβῃ λευκὴν ἐπιέσαμεν πάχνην.
τίς σοι ταῖς κυνηγεσίαις προσφόρους ἐδείκνυ λόχμας καὶ τίνι
ἀπορρῶγι τὸ θηρίον τοὺς ἑαυτοῦ κρύπτει σκύμνους; πολλάκις
συνθηρῶσά σοι τὰ πολυωπὰ διέτεινα δίκτυα, πολλάκις τοὺς 20
ταχεῖς κύνας διὰ μακρῶν ἤγαγον τῶν δειράδων. καὶ αἱ
χαραχθεῖσαι δὲ φηγοὶ πρὸς σοῦ τὸ ἐμόν σώζουσιν ὄνομα·
καὶ ἀναγινώσκομαι ἢ Οἰνώνη ἄρπη σημειωθεῖσα τῇ σῇ. ἔστι
τις, μέμνημαι, παρὰ τὸ τοῦ ποταμοῦ ῥεῦμα πεφυτευμένη ἐν ἧ

V. -ινωνη -αριδι P. 1. -τερον P. 6. σὴ om. A. 7.
ὁ ἄνθρωπε P. A. 11. δὲ om. P. 13. ἀνεπαύμεθα A, ἀνεπανασάμεθα
P. 15. φυλλάδας P. 16. Depressa est. ταπεινοὶ P. 26. ita

γράμματα ἡμῶν μεμνημένα γέγραπται. καὶ ὅσον αὐξάνει τὰ
 στελέχη, τοσοῦτον δὴ καὶ τὰμὰ ὀνόματα· αὐξάνετε γοῦν καὶ
 27 πρὸς τὰμὰ ἐπιγράμματα ἰθυτενῇ διανίστασθε. ζῆθι, δέομαι,
 ——— ἐπὶ τοῦ λώματος πεφυτευμένη τῆς ὄχθης, <ἥτις>
 τοῦτο τὸ ἔπος ἐπὶ τοῦ ῥυσοῦ φλοιοῦ φέρεis,

Εὖτε λιπὼν Πάρις Οἰνῶνην ἀναπνεῖν δυναθείη
 30 πρὸς πηγὰς Ξάνθου ῥεῦμα πάλιν δρομέοι.

Ξάνθε, πάλιν δρόμει καὶ στραφέντα πρὸς ἀνάρρουν χωρεῖτε
 τὰ ῥεύματα· ὑπέμεινεν Οἰνῶνην καταλιπεῖν ὁ Πάρις. ἐκείνη ἡ
 ἡμέρα τὴν δυστυχίαν τῇ κακοδαίμονί μοι ἐπήνεγκεν, ἀπ' ἐκείνης
 35 κάκιστος χεიმὼν μεταβληθέντος τοῦ ἔρωτος ἤρξατο, καθ' ἣν
 Ἀφροδίτῃ καὶ Ἡρα καὶ ἡ τοῖς ὅπλοις μᾶλλον ἐμπρέπουσα
 Ἀθηνᾶ γυμνὴ πρὸς τὴν σὴν κρίσιν ἐλήλυθε. καὶ γοῦν ἐμβροντη-
 θείσά μοι ἡ καρδία ἐπάλλετο καὶ τρόμος ψυχρός, ὅτε μοι
 διηγῆσω, διέδραμε τὰ ὅστα· καὶ γὰρ ἐβουλευσάμην, οὐδὲ γὰρ
 40 μετρίως κατεπληττόμην, καὶ γηραιαῖς πολυέτεσιν καὶ γηραιῶς,
 καὶ περιστάτο τοῦτ' ἀθέμιτον εἶναι. ἐντεῦθεν ὕλη τέμνεται καὶ
 σχίζεται ξύλα καὶ ἐτοιμασθέντος τοῦ πλοῦ τὸ γλαυκὸν ὕδωρ
 τὰς ναῦς δέχεται. ἐδάκρυσας δ' ἀποχωρῶν, φείδου κἀνταῦθά γε
 ἀρνεῖσθαι· τοῦ γὰρ παρελθόντος οὗτος αἰσχροὺς ἂν μᾶλλον
 45 ὁ ἔρωσ εἶη. καὶ ἐδάκρυσας οὖν, καὶ τοὺς ἡμετέρους δακρυού-
 σης ὀφθαλμοὺς εἶδες καὶ ἐκάτερος ἀνιώμενος τὰ οἰκεία δάκρυα
 ἀνemiζαμεν. οὐχ οὕτως ——— ἐπιτεθεῖσι συνέχεται κλή-
 μασιν, ὥς αἱ σαὶ χεῖρες τῷ ἐμῷ τραχήλῳ περιεπλάκησαν.
 ἂ ποσάκις σοι δυσχεραίνοντι ὥς δῆθεν ἐπεχομένῳ ὑπὸ τοῦ
 50 πνεύματος ἐγέλασαν οἱ ἐταῖροι· τὸ δ' οὖριον ἦν. ποσάκις
 καταλιμπανομένη ἐπαναλαμβάνων ἐδίδους φιλήματα· πῶς μόλις
 ὑπέμεινεν ἡ γλῶττα Χαίροις εἰπεῖν. αὔρα κούφη τὸ ἐντεῦθεν
 τὰ ἀπηρτημένα τοῦ ἱστοῦ ἱστίᾳ ἐρρίπιζε, καὶ τὸ ὕδωρ ταῖς
 55 κώπαις ὀρυττόμενον ἐλευκαίνετο. ἔπομαι δ' ἡ δύστηνος δι'

ΡΑ, γοῦν. 27. Spatium unius verbi (*profula*) in Pp. ἥτις addidi; om.
 ΡΑ. 35. ῥοπάλοις Pp. 38. dura om. 40. περιστάται Ρ. 42.
 ceratas om. 43. γε om. Ρ. 45. δακρυούσας Α. 47. Spatium unius
 verbi in Pp, Α. 48. ἐμῷ om. Α. 51. ἐδίδου Α. 53. τὸ ἐντεῦθεν, sic,

ὀφθαλμῶν τοῖς ἀπιοῦσιν ἰστίοις μέχρις οὐπὲρ ἐξήν, καὶ τοῖς
 ἔμοις δάκρυσιν ἢ ψάμμος διάβροχος γέγονε. καὶ ἵνα θᾶπτον
 ἐπανέλθοις τῶν ὑγρῶν δέομαι Νηρηίδων, ἵνα θᾶπτον ἐπανέλθοις
 πρὸς ἐμὴν δηλονότι ζημίαν. ἀμέλει καὶ ὑπὸ τῶν ἐμῶν εὐχῶν
 ἑτέρα ἐπανερχόμενος ἐπανήλθες· οἶμοι ὅτιπερ ἐδεόμην ὑπὲρ 60
 χαλεπῆς ἀντιζήλου. ἀφορᾷ γε μὴν πρὸς τὸ πλατὺ πέλαγος
 προβλῆς τις αὐτοφυής· ὅρος ἐκεῖνο τοῖς θαλαττίοις ἦν ἀνθ-
 ιστάμενον κύμασιν. ἐκείθεν δ' ἐγὼ πρῶτον τὰ τῆς σῆς νεῶς
 ἔγνων ἰστία καὶ μοι διὰ τῶν κυμάτων προσδραμεῖν ὁρμὴ γέγονε.
 διατριβούσης μου τοίνυν ἀλουργίς τις ἐπὶ τῆς ἄκρας πρῶρας 65
 διέλαμψεν· ἔδεισα γοῦν· οὐ γὰρ σὴ σκευὴ ἦν ἐκείνη. γίνεται
 δ' ἡ ναὺς ἐγγυτέρω καὶ τῆς γῆς ὑπὸ ταχινοῖς πνεύμασιν
 ἄπτεται, καὶ γυναικείαν ὄψιν τῆς καρδίας τρεμούσης εἶδον.
 ἀλλ' οὐ τοῦτο μόνον ἀπέχρη· τί γὰρ ἡ παράφρων ἐγὼ
 διέτριβον; αἰσχροῖς τῷ κόλπῳ σοι ἐρωμένη προσίσχετο. τότε 70
 δὴ τὸν ἐμαυτῆς κόλπον διέρρηξα, καὶ ἐκοψάμην τὰ στέρνα
 καὶ σκληροῖς ὄνυξι τὰς διαβρόχους παρειὰς ἐδρυψάμην, καὶ
 τὴν ἱερὰν Ἰδὴν ὀλολυγμῶν ἐπλήρωσα καὶ ἀγανακτήσεων·
 ἐκείθεν δὲ τάδε τὰ δάκρυα πρὸς τὰς ἐμαυτῆς ἥνεγκα πέτρας.
 οὕτως Ἑλένη ἀλγήσαι καὶ πρὸς τοῦ ἀνδρὸς ἐγκαταλειφθεῖσα 75
 θρηνῆσαι· καὶ ἂ προτέρα ἡμῖν ἐπήνεγκε καὶ αὐτὴ πάθοι. νῦν
 σὺν σοὶ ἡκέτωσαν αἵτινες ἂν σοι διὰ τοῦ ἀνεφρότος πελάγους
 ἀκολουθήσωσι, καὶ τοὺς νομίμους ἀπολίπωσιν ἄνδρας. ἀλλ' ὅτε
 πένης ἦσθα καὶ βουκόλιον ἔνεμες, οὐκ ἄλλη τις ἦν, ὅτι μὴ 80
 Οἰνῶνῃ, τοῦ πένητος σύζυγος. οὐκ οὐν ἔγωγε τὸν σὺν πλοῦτον
 θαυμάζω οὐδ' ἄπτεται μοι ἡ σὴ ἐξουσία, οὐδ' ὥς ἂν μία τῶν
 τοσοῦτων τοῦ Πριάμου νυμφῶν ὀνομασθεῖν. οὐ μέντοι γε ὥς
 ὁ Πρίαμος ἀπαναίνοιτ' ἂν πενθερὸς ἐμὸς εἶναι, ἢ ἀκατάλληλος
 εἶην ἂν ἐγὼ τῇ Ἑκάβῃ νύμφῃ· ἀξία δ' εἰμὶ καὶ σύνευνος ἐφίεμαι 85
 ἀνδρὸς ἄρχοντος εἶναι· εἰσί μοι χεῖρες αἷς ἂν δύναιτο πρέπειν
 τὸ σκῆπτρον. μηδέ με περιφρόνει ὅτι σὺν σοὶ ἐπὶ φηγίνου

PA. τὰ om. P. 62. ἀφιστάμενον P. 63. ἐκείθεν A. δ' om. P. 65.
 διατριβούσῃ μοι A. ἀλουργῇ P. 70. μοι P. 74. ἐκείθεν A. τάδε om.
 P. 77. tecum veniant. 83. sic, ἀπαναίνοιτ' PA. ἐμοὶ A. 86. πρεπὸν

φυλλάδος ἐκείμην· μάλλον γὰρ ἀρμόσω πορφυρῷ λέχει. καὶ
 90 μὴν ὁ μὲν ἐμὸς ἔρως ἀσφαλῆς, οὐδὲ πόλεμος ὅστισοῦν ἐπὶ σοὶ
 ἐτοιμάζεται, οὐδὲ ναῦς τιμωρούσας κομίζει τὸ ὕδωρ. ἡ Τυνδαρίς
 δὲ φυγοῦσα σὺν ὅπλοις ὀχληροῖς ἀπαιτεῖται· ταύτῃ γὰρ τῇ
 προικὶ πρὸς τὸν σὸν θάλαμον ὑπερήφανος εἶσιν. ἦν εἰ χρὴ τοῖς
 Δαναοῖς ἀποδοῦναι ἢ τὸν ἀδελφὸν Ἐκτορα ἢ σὺν Δηϊφώβῳ τὸν
 95 Πολυδάμαντα ἐροῦν· καὶ βούλευσαι τί μὲν ἂν ὁ βαρὺς Ἀντήνωρ,
 τί δ' αὐτὸς ὁ Πρίαμος πείθοι, οἷς ὁ μακρὸς χρόνος διδάσκαλος
 γέγονεν. αἰσχροὶ δ' ὑποθήκη τῆς ἐνεγκαμένης προτιμῆσαι
 τὴν ἀρπαγείσαν· αἰσχίστη μὲν ἢ σὴ αἰτία, ὁ δ' ἀνὴρ ὅπλα
 δίκαια κινεῖ. ἀλλὰ μηδὲ πιστὴν εἰ φρονοίης σαυτῷ τὴν
 100 Λάκαιναν ὑπισχνοῦ ἥτις οὕτω τάχος πρὸς τὰς σὰς ἐστράφη
 περιπλοκάς. ὥς γὰρ ὁ ἐλάττων Ἀτρεΐδης διαφθαρέντας αὐτῷ
 τοὺς θεσμοὺς τοῦ λέχους βοᾷ, καὶ ἀλγεῖ θυραῖῳ ἀδικηθεὶς ἔρωτι,
 καὶ σὺ δὴ βοήσεις· βλαβεῖσα γὰρ ἡ σωφροσύνη ἀνεπανάκλητός
 105 ἐστὶ πάσῃ τέχνῃ· καθάπαξ καὶ γὰρ ἀπώλετο. πίμπραταί σου
 τῷ ἔρωτι; οὕτως ἡράσθη καὶ Μενελάου· νῦν δ' ἀρχαῖος ἐκεῖνος
 ἐν χήρῳ τῷ λέχει κεῖται. εὐδαίμων Ἀνδρομάχη καλῶς ἀνδρὶ
 γαμηθεῖσα βεβαίῳ· κἀγὼ δὲ πρὸς τὸ ἀδελφοῦ σου παράδειγμα
 σύζυγος γέγονα σὴ. σὺ δὲ κουφότερος φύλλων ἡνίκα δίχα
 110 βάρους χυλοῦ εὐκινήτοις ἀνέμοις ἵπταται ξηρανθέντα, καὶ
 ἔλαττον ἐν σοὶ βάρος ἢ ἐν τῷ ἄκρῳ ἀνθέρικι ὃς ἐξικμασθεὶς
 τοῖς συνεχέσιν ἡλίοις ἐσκληρύνται. ταῦτά ποτε, καὶ γὰρ φέρω
 κατὰ νοῦν, ἢ σὴ ἦδεν ἀδελφή, καὶ διαλελυμένην τὴν κόμην
 φέρουσα προεθέσπισε·

115 Τί δρᾷς, Οἰνῶνῃ; τί ψάμμῳ σπέρματα ρίπτεις;
 οὐδὲν ἐπωφελέσιν βουσὶν ἀροῖς κροκάλας.
 πόρτις ἔπεισ' Ἀχαῖς τήπερ σε πάτρην τε δόμον τε
 ραΐσει· ἴω μέθες, ὦ, πόρτις ἔπεισ' Ἀχαῖς.
 τὴν μιαρὴν ἐν ὅσῳ δ' ἔξεστι βυθίσσατε νῆα·
 120 φεῦ γὰρ ὅσον Φρυγίου αἵματος ἦδε φέρει.

A. 88. ἀρμόσαι P. 89. ἐπὶ σοὶ om. P. 92. ὑπερήφανοι εἰσὶν P.
 97. τῆς] τὴν P. 101. διαφθαρέντος P. 103. ἐπανάκλητός P. 110.
 ἵπτανται P. 113. ἢ ἢ P. 116. ἐπωφελέσι P. 117. ἐπεισι Ἀχαῖς
 πέρσε A. 118. ἔπεισιν Ἀχαῖς A. 119. βυθίσσατε P. 124.

εἶπεν ἐπιτροχάδην· ἐνθουσιῶσαν δ' αὐτὴν ἀνῆρπασαν αἱ
 θεράπαινοι, ἐμοὶ δ' ἐς ὀρθὸν αἱ ξανθαὶ τρίχες ἀνέστησαν.
 ᾧ σφόδρα μοι τῇ δειλαίᾳ μάντις ἀληθῆς γέγονας· ἰδοὺ γὰρ
 ἢ πόρτις ἐκείνη τὴν ἐμὴν κέκτηται νομήν. εἰ καὶ τὰ μάλιστα 125
 δ' ἐπίσημος τὸ κάλλος ἐστί, μοιχαλὶς ἀναντιρρήτως ἐστί, καὶ
 τοὺς ἐφεστίους θεοὺς ἀλοῦσα τοῦ ξένου κατέλιπε. ταύτην ἐκ
 τῆς πατρίδος Θησεὺς τις, εἰ μὴ τοῦνομα ψεύδομαι, καὶ ἀγνοῶ δὲ
 τίς ἦν ὁ Θησεύς, τῇ ἑαυτοῦ τέχνῃ ἀφείλετο. ἐκ δὲ δὴ νεοῦ καὶ
 θηλυμανοὺς πιστευέσθω παρθένος ἀποδοθῆναι· πόθεν δὲ ταῦθ' 130
 οὕτω καλῶς παραβάλλω ζητεῖς; ὅτι σου ἔρω. κὰν γὰρ βίαν
 τοῦτο καλῆς, καὶ τὴν ἀμαρτίαν ὀνόματι συγκαλύπτῃς, ἀλλ'
 ἢ τοσάκις ἀρπαγῆσα παρέσχε καὶ αὐτὴ ἀρπαγῆναι. ἢ δ'
 Οἰνῶνῃ καὶ ψευσαμένῳ τῷ ἀνδρὶ σῶφρων μένει· καίτοι τοῖς
 σαυτοῦ νόμοις καὶ αὐτὸς ἠδύνω ψευσθῆναι. ἐμὲ γὰρ ταχεῖς 135
 Σάτυροι, ἐγὼ δ' ἐκρυπτόμην ἐν λόχμας, ἐξήτησαν, ὄχλος
 ἰταμὸς καὶ τοὺς πόδας ὀξύς, καὶ Πὰν ὁ τὴν κερασφόρον
 κεφαλὴν ὀξεῖα πεύκη μιτρούμενος, ἔνθαπερ ἢ Ἰδὴ ταῖς ἀπεί-
 ροις δειράσιν ἐξώγκωται. ἐμοῦ καὶ ὁ τὴν λύραν περίβλεπτος
 ὁ τειχιστῆς τῆς Τροίας ἠράσθη· κάκεῖνος τὸ τῆς παρθενίας 140
 μου λάφυρον ἔχει. καὶ τοῦτο δ' ἀνταγωνιζομένης· καὶ γὰρ
 ἔξανα τὰς τρίχας τοῖς ὄνυξι καὶ τὸ πρόσωπον τοῖς ἐμαυτῆς
 δακτύλοις ἐτράχυνα. ἀλλ' οὐδὲ τίμημα τῆς φθορᾶς λίθους
 ἀπῆτησα καὶ χρυσόν, καὶ γὰρ αἰσχροῦς τὸ εὐγενὲς σῶμα δῶρων
 πιπράσκειται. ὁ δ' ἀξίαν με λογισάμενος, τὴν ἱατρικὴν μοι 145
 παρέδωκε τέχνην, καὶ μοι τὰς χεῖρας τοῖς ἑαυτοῦ δώροις
 ἐνέβαλε. καὶ γοῦν ἦτις δὴ βοτάνη πρὸς ἀλεξητήριον δυναμένη
 καὶ συντελοῦσα πρὸς θεραπείαν ρίζα καθ' ὅλην τὴν ὑφ' ἥλιον
 φύεται, ἡμετέρα ἐστίν. οἴμοι τῇ δυστήνῳ, ὅτιπερ ἔρος βο-
 τάναις οὐ θεραπεύεται καὶ σοφὴ τέχνης ἔγωγε οὔσα πρὸς τῆς 150
 οἰκείας τέχνης καταλιμπάνομαι. καὶ αὐτὸς δ' ὁ τῆς τέχνης
 εὐρετῆς τὰς δαμάλας λέγεται τοῦ Φέρητος βουκολῆσαι καὶ

πορτῆς P. pr. illa.
 ζητοῖς P.
 μένος?

126. θεοὺς om. A. ? P.
 134. ἑαυτοῦ P.
 142. ἐμαυτοῖς A.

128. arte. 130.
 137. μετρούμενος P. an μεμιτρω-
 148. ἡμετέρα P. ἐστί A.

δὴ καὶ πρὸς τοῦ ἡμετέρου πυρὸς ἐτρώθη. ὅπερ οὖν οὐθ' ἡ
 πάμφορος γῇ ταῖς φυομέναις βοτάναις, οὔτε θεὸς ἐνεγκεῖν μοι
 155 βοήθημα δύναται, σὺ δύνῃ. καὶ δύνῃ, καὶ ἀξία τυγχάνω· τὴν
 ἀξίαν γοῦν οἴκτειρον κόρην· οὐκουν ἐγὼ σὺν Δαναοῖς ἡμαγμένα
 σοι ὅπλα φέρω. ἀλλὰ σὴ εἰμι καὶ σὺν σοὶ διεγενόμην ἐκ τῶν
 παιδικῶν ἐνιαυτῶν· καὶ σὴ δέομαι πάλιν εἶναι, ὅσον ἂν ὑπό-
 λοιπον ᾗ τοῦ χρόνου.

VI.

Ὑψιπύλη Ἰάσωνι.

Φασί σε τῶν Θετταλικῶν ἡιόνων ἄψασθαι τῆς Ἀργοῦς
 ἐπανιούσης πλούσιον τοῦ χρυσοῦ προβάτου τῷ δέρματι.
 συγχαίρω σοι τοίνυν σωθέντι ὅσον αὐτὸς συγχωρεῖς· αὐτό γε
 5 μὴν τοῦτο γράμμασι σοῖς ὥφειλον ἀσφαλέστερον μαθεῖν. καὶ
 γὰρ ἡνίκα μηδαμῶς ἔχειν ἀνέμους ἔσπευδες, ὥς ἂν μὴ παρὰ
 τὴν ὁμολογηθεῖσάν σοι χώραν ἐμὴν ὑποστρέψαις, οἷός τ' ᾔσθα
 καθ' ἕκαστον τῶν ἐναντίων ἀνέμων ἐπιστολὴν μοι χαράττειν·
 ἀξία γὰρ ἦν Ὑψιπύλη τὸ χαίρειν πεμπόμενον δέχεσθαι. τοῦ
 δὲ χάριν ἡ φήμη προτέρα μοι γραμμάτων ἀγγελλόντων ἦκε;
 10 βοῦς μὲν τοῦ Ἄρεως ἱεροὺς καμπύλον ζυγὸν ὑπεληλυθῆναι,
 σπερμάτων δὲ καταβληθέντων λήιον ἀνδρῶν ἐπιδεδωκῆναι,
 καὶ πρὸς τὸν αὐτῶν φόνον μηδαμῶς χρεῖαν τῆς σῆς δεξιᾶς
 γεγρονῆναι, καὶ δράκοντα μὲν ἄγρυπνον προβάτου κῶας πεφρουρη-
 κῆναι, τοῦτό γε μὴν τὸ χρυσοῦν κῶας τὴν ἐρρωμένην σοι δεξιὰν
 15 ἡρπακῆναι. ταῦτα γὰρ ἔγωγε εἶπερ εἶχον τοῖς μετὰ δέους
 ταῦτα πιστεύουσι λέγειν, ὥς Ἐκεῖνός μοι γέγραφε, πόση τις ἂν
 ὑπῆρχον. ἀλλὰ τί ποτε δυσχεραίνω ὥς ληξάσης μοι τῆς τοῦ
 βραδύνοντος ἀνδρὸς χάριτος; μεγάλην ἤνεγκα χάριν εἰ ἔτι

153. οὖν P.

154. σὺ δύνῃ om. A. add. in margine eadem manu.

VI. Ὑψιπύλη Ἰάσωνι P. 1. -ασί P. 3. hoc tamen ipsum. 4.
 ἀσφαλέστατον P. 10. καμπύλον A. 12. δεξιᾶς om. Pp. 14.
 ἐρρωμένην PA. 15. δέιους P. 20. ἐμοῦ P. 21. ἔτοιμε πιστόν

σὴ μένω. βάρβαρος δέ τις φαρμακὶς ἐλθεῖν σὺν σοὶ λέγεται,
ἐν μέρει τοῦ ἐμοὶ προϋπεςχημένου ληφθεῖσα λέχους. ἐτοιμό- 20
πιστόν ἐστιν ἔρως· εἴθε λεχθείην ἢ προπετῆς πλημμελήματι
πεπλασμένῳ καὶ αὐτὴ παρεξηλωκέναι τὸν ἄνδρα. ἦλθέ μοι
ξένος μικρῷ πρόσθεν Θέτταλος ἐκ τῶν Αἰμονίων ὀρίων, καὶ μήπω
καλῶς ἀψαμένῳ τοῦ οὐδοῦ, Ὁ ἐμὸς Αἰσονίδης, ἔφην, τί ποτε 25
δρᾷ; ὁ δ' ὑπὸ τῆς αἰσχύνης ἀπεπάγη, τοὺς ὀφθαλμοὺς ἐρείσας
ἐπὶ τὸ προκείμενον δάπεδον. αὐτίκα δ' ἀνεπήδησα τὴν ἐσθῆτα
τῷ στέρνῳ διαρρήξασα, καὶ Πότερον ζῆ Ἰάσων; ἀνέκραγον,
ἢ καὶ καλοῦσιν αἱ μοῖραι; ὁ δέ, Ζῆ, ἔφη· καὶ γὰρ δειλιῶντα
ὅπερ εἶπεν, ὁμόσαι ἠνάγκασα· καὶ μόλις ὑπὸ μάρτυσι θεοῖς ἢ 30
σὴ μοι ἐπιστεύθη ζωή. ἐπεὶ δ' ὁ νοῦς ἐπανῆλθε, τὰς σὰς
πράξεις ἡρξάμην διερευνᾶν· ὁ δ' ἐξηγεῖται χαλκόποδας μὲν
"Αρεως βοῦς ἀρηροκέнай, δρακοντείους δ' ὀδόντας ἐπὶ γῆς
ἀντὶ σπόρου καταβληθέντας ἐξαπίνης ἄνδρας φύντας ὅπλα
ἀνειληφέναι· καὶ τὸν γηγενῆ δῆμον ἐμφυλίῳ πολέμῳ διερ- 35
γασθέντα αὐθημερὸν τὴν μοῖραν τῆς ἰδίας ἡλικίας ἐκπεπλη-
ρωκέναι· καὶ ὅπως ὁ δράκων ἦττηται. αὖθις δὲ πάλιν ἦν ὁ
Ἰάσων ζῆ πολυπραγμονοῦμεν· ἐλπίς δὲ καὶ φόβος παραλλάξ
τὴν πίστιν ἀμείβουσιν. ταῦθ' ἕκαστα σπουδῇ καὶ δρόμῳ τοῦ
λέγειν διεξιὼν τῇ οἰκείᾳ περινοίᾳ τὸ ἐμὸν ἀνεκάλυψε τραῦμα. 40
φεῦ, ποῦ ποτε γέγονε ἡ συμφωνηθεῖσα πίστις; ποῦ ποθ' οἱ
γαμήλιοι θεσμοὶ καὶ δᾶδες αἱ ἀξιώτεραι μᾶλλον πυρὰν ὑφάψαι
νεκρῶν; οὐκ οὐκ ἔγωγέ σοι κλοπιμαίως ἐγνώσθην· ἀλλ' "Ηρα
παρῆν προμνήστρια, καὶ στεφάνῳ τοὺς κροτάφους περιειλημ-
μένος Ὑμῆν. ἀλλ', ὥς μοι ἔοικεν, οὐθ' "Ηρα οὐθ' Ὑμῆν, 45
οἰκτρὰ δ' Ἐριννὺς καὶ αἰμοχαρὴς τὰς δυστυχεῖς δᾶδας ἐβάστασε.
τί μοι καὶ τοῖς Μινύαις; τί μοι καὶ τῇ Δωδωνίδι νηί; τί σοι,
ναῦτα Τίφυ, καὶ τῇ ἐμῇ πατρίδι; οὐκ οὐκ ἐνταῦθα χρυσῷ τι
περίβλεπτος ἦν κριὸς οὐδὲ χώρα τοῦ γηραιοῦ Αἰήτου, Αἴημος 50

Α. 25. ἐμοὶ Α. ἔφθην P, fortasse recte sed dixi est apud Ovidium.
(ποι p). 29. timidum quod ait. 32. ἐξήγεται Α. 33.
δρακοντίους P. 36. ἐκπεπληκέναι Αρ. 40. ἀνεκάλυψε Α. 41.
συμφωνηθεῖσα Α. 45. ἄλλως P, fortasse recte. 47. δωδωνίδη P.
50. regio! 51. Ἀν ὠριστό μοι. 54. ἐρωμένης Α. ἡσφαλί-

δ' ἐτύγγανεν οὔσα. ὥρισα τὸ πρῶτον, ἀλλὰ με αἱ ἐμαυτῆς
 εἶλκον μοῖραι, χειρὶ τὸ ξενισθὲν στρατόπεδον ἀπώσασθαι
 γυναικεία. καὶ πάνυ δ' αἱ Ἀημνιάδες τῶν ἀνδρῶν κρατεῖν
 ἔμαθον καὶ ὑφ' οὗτω στρατιᾶς ἐρρωμένης ἡσφαλισάμην ἄν μοι
 55 τὴν βιότην. ἀλλὰ εἶδον ἐν τῇ πόλει τὸν ἄνδρα· καὶ κατὰ
 τὸν οἶκον εὐθὺς εἰσεδεξάμην καὶ τὴν ψυχὴν. κἀνταυθὰ σοι
 δις μὲν τὸ θέρος, δις δὲ παρέδραμεν ὁ χειμῶν. καὶ τρίτον δὲ
 παρῆν θέρος ἡνίκα σύ γ' ἀναγκασθεὶς δοῦναι τὰ ἰστία τὰ τοιάδε
 ῥήματα τῶν σαυτοῦ δακρύων ἐνέπλησας· Ἀφέλκομαι, Ὑψιπύλη·
 60 δοίεν μοι μόνον αἱ μοῖραι ἐπάνοδον, ἀνὴρ ἐνθένδε σὸς ἄπειμι, ἀνὴρ
 αἰὲς σὸς ἔσομαι. ὁ μέντοι γ' ἐξ ἡμῶν ἐν ἐγκύμονι κρύπτεται τῇ
 νηδύϊ ζήτω, καὶ γονεῖς εἴημεν ἀμφοτέρωι τοῦ αὐτοῦ. μέχρι
 τούτων εἶπας καὶ σοι τῶν δακρύων πιπτόντων ἐπὶ τὸ ψευδόμενον
 πρόσωπον, μέμνημαί σε τᾶλλα μηδαμῶς εἰπεῖν δυνηθέντα.
 65 ἐντεῦθεν τῶν ἐταίρων ὕστατος τὴν ἱερὰν ἀναβαίνεις Ἀργῶ.
 ἢ δ' ἵπταται, καὶ τὸ πνεῦμα τὸ κοῖλον ἐπέχει λαΐφος. τὸ δὲ
 γλαυκὸν ὕδωρ ὑπὸ τῆς νεῶς προωθούμενον ὑποδύεται, καὶ σὺ
 μὲν πρὸς τὴν γῆν, ἐγὼ δὲ πρὸς τὴν θάλατταν ἀποβλέπω.
 πύργος δέ τις κατὰ πᾶσαν ἀνεφγῶς τὴν πλευρὰν περιαιθεῖ
 70 δῆτα τὸ πέλαγος· ἐκεῖσε δὴ φέρομαι, καὶ μοι τοῖς δάκρυσι
 τό τε πρόσωπον διαβέβρεκται καὶ ὁ κόλπος. καὶ δακρύνουσα
 ἀφορῶ καὶ ἐρώσῃ τῇ ψυχῇ οἱ ὀφθαλμοὶ εὐνοοῦντες καὶ πορ-
 ρωτέρω τοῦ εἰωθότος ὀρῶσι. πρόσθε τὰς σώφρονας δεήσεις
 καὶ τὰς συμμιγεῖς τῷ φόβῳ εὐχάς, ἃς σοῦ γε σωθέντος καὶ νῦν
 75 ἀποδώσω. κἀγὼ μὲν τὰς εὐχὰς ἀποδώσω; ἢ δὲ Μήδεια τῶν
 εὐχῶν ἀπολαύσει; ἀλγεῖ μοι μὲν ἡ καρδία ἔρως δὲ συμμιγῆς
 ὀργῇ πλεονάζει. δῶρα προσοίσω τοῖς ἱεροῖς, ὅτι ζῶντα τὸν
 Ἰάσονα ἀπολέσω; ὑπὲρ τῆς ἐμῆς ζημίας θῦμα πεσεῖται
 πληγέν; οὐκ ἄρ' ἔμελλον ἀσφαλῆς ἔσεσθαι· αἰὲ γὰρ ἐδεδοίκεν
 80 μήποτε σοι ὁ πατήρ ἐν Ἀργολικῇ πόλει νύμφην συνάψαι.
 κἀγὼ μὲν τὰς Ἀργολικὰς ἐδεδοίκεν· ἔβλαψε δέ με ἀντίζηλος

σαμεν A. vita.

55. vidī.

59. ἀσφελκομαι A.

60. δ' αἰὲ P.

64. δυνηθήσεται A.

66. νέφος Pp.

68. ἀποβλέπων A.

69.

ἀνεωγὸς P.

76. μοι om. P.

80. ἐν om. A. συναψῇ A.

81.

βάρβαρος· καὶ τραῦμα ἔδεξάμην ἐκ μὴ προσδοκώμενου πολεμίου.
 καὶ μὴν οὐδὲ κάλλει οὐδὲ ταῖς ἄλλαις ἀρέσκει χάρισι, μόναις
 δὲ ταῖς ἐπωδαῖς ἔκαμψεν· αὕτη γὰρ δεινὰς βοτάνας μαγικῶ
 δρεπάνῳ θερίζει. αὕτη τῷ δρόμῳ τὴν σελήνην ἀντιβαίνουσιν 85
 κατάγειν ἐπιχειρεῖ, καὶ τοὺς ἵππους ἡλίου προσθεῖναι πει-
 ρᾶται σκότῳ. αὕτη ῥεύματα χαλινοῖ, καὶ σκολιοὺς ποταμοὺς
 ἴστησιν· αὕτη δρυμοὺς προθελύμους καὶ αὐτοφυεῖς κινεῖ πέτρας.
 περὶ τοὺς τάφους ἀλᾶται καὶ δίχα ζώνης καὶ τοὺς πλοκάμους
 σεσοβημένη ἄφοβος ἐκ θερμῆς ἔτι τῆς πυρᾶς ὅστᾳ συλλέγει. 90
 τοῖς ἀποῦσί τε καταρᾶται, καὶ εἶδωλα κήρινα πλάττει, καὶ ἐς
 οἰκτρὸν ἦπαρ λεπτὰς περόνας συνωθεῖ· καὶ ἂ μήποτ' εἰδείην,
 πολλῶ βέλτιον αὐτῇ ὁ ἔρως βοτάναις ἢ κάλλει καὶ ἤθεσι συν-
 αλλάττεται. ταύτην οὖν περιλαβεῖν δύνασαι, καὶ ἐν ἐνὶ θαλάμῳ 95
 καταληφθεὶς ἀτρέστου κατὰ τὴν τῆς νυκτὸς σιωπὴν ἀπολαῦσαι
 τοῦ ὕπνου; δῆλον γὰρ ὡς τοὺς ταύρους, οὕτω καὶ σὲ φέρειν
 ζυγὸν ἐβιάσατο, καὶ ᾧ φαρμάκῳ τὸν δεινὸν δράκοντα, τούτῳ
 καὶ σὲ ὑποσαίνει. πρόσθεσθε ὅτι καὶ ἑαυτὴν τοῖς σοῖς καὶ τῶν
 ἡρώων ἔργοις ἐπιγράφεσθαι πείθει καὶ ἡ γυνὴ τοῖς τοῦ ἀνδρὸς 100
 ἄθλοις λυμαίνεται. καί τις τοῦ Πελίου μερίδος τοῖς φαρμάκοις
 τὰ κατορθώματα προσλογίζεται, καὶ ὄχλον ὃς ἂν αὐτῷ πιστεύ-
 σειεν ἔχει· Οὐ ταῦτ' Αἰσονίδης, ἀλλ' ἡ Φασιᾶς Αἰήτου θυγάτηρ
 τοῦ Φριξίου κριοῦ τὸ χρυσοῦν δέρας ἀνέσπασεν. οὐκ ἐπαινεῖ 105
 σοι ταῦτα ἡ μήτηρ Ἀλκιμένη, πυνθάνου τῆς μητρός· οὐχ ὁ
 γεννήσας πατήρ, ᾧ περ ἐκ ψυχροῦ κλίματος ἦκει νύμφη. αὕτη
 ἑαυτῇ ἡ Ταναις ἐκ τῆς λίμνης τῶν Σκυθικῶν ὑδάτων καὶ τοῦ
 Φάσιδος τε καὶ τῆς πατρίδος ἄνδρα ζητεῖτω. ἄστατε Αἰσονίδῃ
 καὶ ἡρινῆς αἴρας ἀβεβαιότερε, τί δήποτε τὰ σὰ ῥήματα τοῦ 110
 τῆς ὑποσχέσεως βάρους ἐστέρηται; ἐμοὶ ἀπήεις ἀνὴρ ἐν-
 θένδε· τοῦ χάριν οὐκ ἐμὸς ἐντεῦθεν ἐπανελήλυθας; εἴην ἐπαν-
 ιόντος σύζυγος καθὰ δῆτα καὶ ἀπιόντος ἦν. εἰ δέ σου περι-

ἐδέδοικεν Α. 83. carmine movit. 84. γαμικῶ P, γαμικῇ Α; μαγικῶ
 scripsi. 85. cursu. 86. addere. πειράται προσθεῖναι P. 91.
 καταρᾶται P. πλάτει Α. 93. melius mage *convertere conatus est*.
 101. καὶ τὰς τοῦ πελίου μερίδας P. προυλογίζεται Α. 104. revulsit.
 105. Alcimene. 107. ineptit. σκυθιακῶν Α. 109. ἀβεβαιότερω Α.
 110. polliciti. 111. cur non. 116. ἑαυτοῖς P. 118. Meque inter

φάνεια καὶ εὐγενῇ ὀνόματα ἄπτεται, ἥδ' ἐγὼ θυγάτηρ τοῦ
 115 Μινώου λέγομαι Θόαντος. ὁ Βάκχος δέ μοι πάππος, ἡ τοῦ
 Βάκχου δὲ σύνευνος ἀναδουμένη στεφάνῳ ὑπερλάμπει τοῖς
 ἐαυτῆς ἄστροισι τὰ τῶν ἐν οὐρανῷ σημείων ἐλάττω. προῖξ
 δέ σοι ἡ Λήμνος ἔσται, ἀγαθὴ χώρα πρὸς γεωργίαν, καὶ δὲ
 μεταξὺ τῶν τοιούτων γυναικῶν ἔχειν οἶός τε εἶ. νῦν δέ γε καὶ
 120 ἔτεκον· συγχαίροις ἂν ἀμφοτέροις, Ἰᾶσον· γλυκὺν δ' ἐγκυ-
 μονούσῃ μοι τὸν φόρτον πεποίηκεν ὁ πατήρ. εὐδαίμων δ' εἰμὶ
 καὶ τὸν ἀριθμόν, γονὴν γὰρ διδύμην, διττὰ τέκνα, τῆς Εἰλει-
 θυίας εὐμενοῦς οὔσης, ἀνέδωκα. εἰ δὲ καὶ τίνι ἂν ἐμφερεῖς
 εἶεν ἐπιζητοίης, ἐν ἐκείνοις ἐπιγνωσθήσῃ· ψεύδεσθαι μόνον
 125 οὐκ ἴσασι· τὰ δὲ λοιπὰ τοῦ πατρὸς ἔχουσιν. οὗς μικροῦ
 δεῖν ἔδωκα ἂν πρέσβεις ὑπὲρ τῆς τεκούσης πρὸς σέ κομίσαι·
 ἀλλ' ἐπέσχεν τὴν ὑπηργμένην ὁδὸν ἡ χαλεπὴ μητρυνία. τὴν
 Μήδειαν ἔδεισα· πλεόν τι καὶ μητρυνίᾳς ἐστίν ἡ Μήδεια·
 αἱ τῆς Μηδείας χεῖρες πρὸς πᾶν ἀθέμιτον ἔτοιμοι. ἡ γὰρ
 δυνηθεῖσα τὰ τοῦ ἀδελφοῦ διασπάσασθαι μέλη καὶ τοῖς ἀγροῖς
 130 διασπεῖραι, τῶν ἐμῶν αὕτη παιδίων φείσεται; ταύτην γε μὴν
 ἀβέλτερε σὺ καὶ τοῖς Κολχικοῖς ἐξηνδραποδισμένε φαρμάκοις
 ἀγγέλλῃ τοῦ τῆς Ὑψιπύλης προθεῖναι λέχους; αἰσχρῶς
 ἐκείνη τὸν ἄνδρα σε ἔγνω παρθένος μὲν μοιχαλὶς δέ· ἐμὲ
 135 δὲ σοὶ καὶ σέ ἐμοὶ δᾶδες εὐσχήμονες ἔδωκαν. προὔδωκεν
 ἐκείνη τὸν γεννησάμενον· ἐγὼ δ' ἥρπασα θανάτου τὸν Θόαντα·
 κατέλιπεν ἐκείνη τοὺς Κόλχους, ἐμὲ δ' ἡ ἐμαυτῆς Λήμνος ἔχει.
 τί ἂν φαίην εἰ τὴν εὐσεβῇ παρενδοκιμήσειεν ἡ ἐξάγιστος, ἥ
 τὸ πλημμέλημα γέγονε προῖξ, καὶ πλημμελήματι τοῦ ἀνδρὸς
 ἡξιώθῃ; τὸ τῶν Λημνιαδῶν, Ἰᾶσον, τόλμημα αἰτιῶμαι, οὐχὶ
 140 θαυμάζω· αὕτη γὰρ ἡ λύπη τοῖς θυμουμένοις πᾶν ὀτιοῦν δίδωσιν
 ὄπλον. εἶγε γάρ, φαθί, εἰ πνεύμασιν ἐναντίοις ἐξοκεῖλας, ὥς
 ἔδει, εἰς τὸν ἐμὸν εἰσῆλθες λιμένα σὺ καὶ ἡ σοι συμπλεύσασα,
 καὶ σοι πρὸς ὑπαντὴν ἐξῆλθον τῶν διδύμων ἐπομένων μοι
 145 παιδῶν· οὐκ ἂν σοι χανεῖν τὴν γῆν ἐδεήθης; τίνι γὰρ ἂν

tales.

131. μὴν om. P.

137. Quid referam. ἄγιστος A.

138.

ἡξιαση A.

140. Quaelibet iratis.

142. ἡ σὴ συμπλεύουσα P.

144.

προσώπῳ τοὺς παῖδας, τίνι δ' ἂν ἐμὲ προσεῖδες, ἀνόσιε; τίνος δ' ἂν, ἄσπονδε, τιμήματος, τίνος θανάτου ἄξιος ᾗσθα; ἀλλ' αὐτὸς μὲν δι' ἐμοῦ ἴσως ἂν ἀσφαλὲς διεγένου, οὐχ ὅτι σὺ ἄξιος, ἀλλ' ὅτι ἡπιος ἐγώ. αὐτὴ δὲ τὴν ἐμαυτῆς ὄψιν τοῦ τῆς Μηδείας αἵματος ἂν ἐνέπλησα, ἣν ἐκείνῃ τοῖς ἑαυτῆς φαρμάκοις ἀφείλετο. 150 καὶ ἐγεγόνειν ἂν Μῆδεια τῇ Μηδείᾳ· ὥστ', εἴπερ ὑψόθεν δίκαιος ὁ Ζεὺς ταῖς ἡμετέραις εὐχαῖς πάρεστιν, ὃν τρόπον ἡ Ὑψιπύλη στένει, οὕτω καὶ ἡ τῷ ἐμῷ ὑποβεβλημένη λέχει οἰμώξειε, καὶ τῶν αὐτῆς αὐτὴ νόμων αἴσθοιτο. ὥς δ' ἔγωγε ἀθετοῦμαι, σύνευνός τε 155 καὶ δυοῖν παῖδοιν ὑπάρχουσα μήτηρ, οὕτω κἀκείνῃ τοῦ ἀνδρὸς καὶ τοσοῦτων παίδων ὀρφανισθείη. μὴδ' ἐπὶ μακρὸν τὸν κακῶς κερδηθέντα κατάσχοι καὶ χεῖρον ἢ ἐκέρδησεν ἀποβάλοι· ἐξελαθείη δὲ καὶ κατὰ πᾶσαν τὴν οἰκουμένην φυγαδευθείη. ὥς δ' ἀδελφῇ πικρὰ τῷ ἀδελφῷ γέγονε καὶ τῷ δειλαίῳ πατρὶ θυγάτηρ, οὕτω καὶ τοῖς παισὶ καὶ τῷ ἀνδρὶ πικρὰ μήτηρ καὶ 160 γυνὴ γένοιτο. καὶ δὴ καὶ γῆν καὶ θάλατταν ἐξανύσασα, πειραθείη καὶ τοῦ ἀέρος· καὶ ἐνδεὴς πλανῶτο καὶ ἀκοινώνητος, τῷ τῶν οἰκείων φόνῳ λελυθρωμένη. ταῦθ' ἡ Θοαντιάς ἔγωγε τὴν συζυγίαν παρασπονδηθεῖσα κατεύχομαι· ὑμεῖς δ' ἄνερ καὶ γαμηθεῖσα τῷ καταράτῳ ζήσατε λέχει.

VII.

Διδὼ Αἰνεία.

Οὕτω τῆς μοίρας καλούσης ὁ λευκὸς ἄδει κύκνος ἐν χλοερᾷ πόᾳ παρὰ τὰ τοῦ Μαιάνδρου κείμενος ρεύματα. οὐκ οὖν σοι, Αἰνεία, ὅτι ταῖς ἡμετέραις δεήσεσι ἐλπίσαιμ' ἂν οἶόν τ' εἶναι

Nonne. 149. ἂν om. A. 152. δικαίως Ap, P (?). 155. καὶ om. A.
161. καὶ ante γῆν om. A. 162. ἀκινώνητος P, non p. 164. ἀνὴρ A.

VII. Epistolae VII (Didonis), VIII (Hermionae), IX (Deianirae), X (Ariadnae), XI (Canaces) inter XIX (Herus) et XX (Acontii) in Pp scriptae sunt, ita ut XII (Medeae) statim VI (Hypsipyles) sequatur. Ordinem usitatum servat A.

-ιδῶ -ινεια P. 1. -ύτω P. 2. τοὺς τοῦ P. 14. ἐξευρενητέα A.

καμφθῆναι, προσομιλῶμεν· ἐναντίῳ γὰρ θεῷ ταυτὶ κεκινήκαμεν.
 5 ἀλλ' ὁπότε τὴν τῆς τιμῆς φήμην καὶ τὸ σῶμα καὶ τὸν σώ-
 φρονα νοῦν κακῶς ἀπώλεσα, ἀπολέσαι καὶ ῥήματα κοῦφον
 ἂν εἴη. ἐκύρωςας ἀπιέναι καὶ τὴν ἀθλίαν Διδῶ καταλείψαι,
 τὰ δ' αὐτὰ πνεύματα τό τε λαῖφος οἴσουσι καὶ τὴν πίστιν;
 ἐκύρωςας, Αἰνεία, σὺν ταῖς ὁμολογίαις καὶ τὰς ναῦς λῦσαι
 10 καὶ ἦν οὐκ οἶδα ποῦ ποτ' ἂν εἴη τῶν Ἰταλῶν γῆν διώκειν;
 οὐδέ σου οὔθ' ἡ νέα Καρχηδὼν ἄπτεται, οὔτε τὰ αὐξάνοντα
 τεῖχη, οὔθ' ἡ τῷ σῷ σκῆπτρῳ παραδοθεῖσα συγκεφαλαίωσις
 τῶν ἐμῶν; καὶ φεύγεις μὲν τὰ πραχθέντα πρακτέα δ' ἄλλα
 ζητεῖς· καὶ ἄλλη μὲν ἐξερευνήθη σοι χώρα κατὰ τὴν οἰκου-
 15 μένην, ἄλλη δ' ἐστὶν ἐξερευνητέα. εἰ δὲ καὶ χώραν εὐρήσεις,
 τίς σοι ταύτην ἔχειν ἂν παραδοίη; τίς τοῖς ἀγνώσι τοὺς
 οἰκείους ἀγροὺς κατέχειν ἂν δοίη; ἄλλος σοι ὡς ἔοικεν ὑπο-
 λέλειπται ἔρως ἔχειν· καὶ ἄλλη Διδῶ, καί, ἦν αὖθις ψεύση,
 ἄλλη δοθησομένη πίστις. πηνίκα δ' ἔσται ἡνίκα καὶ πόλιν
 20 ἴσῃν τῇ Καρχηδόνι στήσεις ὥστε σοι τοὺς δήμους ὑψόθεν ἐκ
 τῆς ἀκροπόλεως ὁρᾶν; εἰ δὲ καὶ πάντα συνδράμοι καὶ μηδὲν
 διατρίψαιεν αἱ εὐχαί σοι, πόθεν σοι γυνὴ ἥτις οὕτως ἂν σε
 φιλήσειεν ἔσται; πίμπραμαι ὡς λιπαραὶ δᾶδες θείῳ περι-
 26 κεχρισμέναι ἀπύρῳ, καὶ Αἰνείαν ἐν τῇ ψυχῇ ἡμέρα καὶ
 νύξ ἀναφέρει. ἐκείνος μὲν οὖν ἀχάριστος καὶ πρὸς τὰς ἐμὰς
 δωρεὰς ἐκκεκώφηται, οὐπερ, εἰ μὴ ἀνόητος ἦ, ἤθελον στερεῖσθαι.
 οὐ μέντοι τὸν Αἰνείαν εἰ καὶ τὰ μάλιστα κακῶς βουλευέται
 30 μισῶ, ἀλλὰ καὶ ὡς ἀσπόνδου κατηγορῶ καὶ κατηγοροῦσα
 χεῖρον ἐρῶ. φεῖσαι τῆς νύμφης, Ἀφροδίτῃ, καὶ σὺ δ' ἔρως
 ἀδελφὲ τὸν ἀκαμπῇ περίβαλε ἀδελφόν, ὡς ἂν ἐν τῷ σῷ στρα-
 τοπέδῳ στρατεύοι. ὡς ἔγωγε ἡ ἀρξαμένη, οὐδὲ γὰρ ἀπαξιῶ
 35 τὸ ἐρᾶν, ὕλην δ' ἐκείνος ταῖς ἐμαῖς φροντίσιν διδότη. σφάλλ-
 ομαι καὶ ταύτην τὴν ὑπόληψιν μάτην ἀπέρριψα· τῆς μητρὸς
 γὰρ ἐκείνος τοῖς ἡθεσιν ἀντικάθηται. σὲ πέτραι καὶ ὄρη καὶ
 ἐμπεφυκυῖαι ταῖς ὑψηλαῖς ἀπορρῶξι φηγοὶ καὶ ἀμείλικτοι
 θῆρες ἐγέννησαν, ἢ πέλαγος ὁποῖον καὶ νῦν ὁρᾶς τοῖς πνεύ-

μασι κυμαινόμενον· πῇ δὴ τέως τοῖς ἐναντίοις κύμασιν ἀπιέναι 40
 παρασκευάζῃ; πῇ φεύγεις; ἀνθίσταταί σοι χειμῶν· τοῦ χει-
 μῶνος ἢ χάρις ἐμοὶ πρόσφορος· ἄθρησον ὥς ἐναντία ὁ Εὐρος
 ἐγείρει κύματα. ὅπερ σοι μᾶλλον ὀφείλειν ἤθελον ἔα με ταῖς
 καταιγίσιν ὀφείλειν· δικαιότεροι τῆς σῆς διανοίας ἀνεμός τε
 καὶ θάλαττα. οὐκουν ἐγὼ τοσούτου τιμῶμαι ἐμαυτήν, ὅπερ 45
 μὴ σὺ κατὰ νοῦν ἀδίκως λογίζου, ὥς ἂν ἀπόλοιο κατὰ τὸ
 μακρὸν φεύγων με πέλαγος. σὺ μέντοι πολῦτιμον τὸ μῖσος
 ἐξασκεῖς καὶ μεγάλου τινὸς ἄξιον, εἰ φεύγων με εὐτελὲς τὸ
 θανεῖν εἶναι νομίζεις. ἤδη μὲν ὅσον οὐπω κοπάσει τὰ κύματα,
 καὶ καταστορεθείσης ὁμαλῶς τῆς θαλάττης γλαυκοῖς ἵπποις 50
 ὁ Τρίτων διαδραμεῖται τὰ κύματα. ὄφελον δὲ καὶ σὺ σὺν τοῖς
 πνεύμασιν εὐμετάβολος γένοιο, καί, εἰ μὴ σκληρότητι καὶ δρῦς
 ὑπερβάλλεις, γενήσῃ. ὥς ἂν δὲ καὶ μὴ εἰδὼς τί ποτ' ἂν τὸ
 πέλαγος μαινόμενον δύναιτο, οὐπερ οὕτω κακῶς ἐπειράθης
 τοσάκις πιστεύεις ὕδατι; καὶ τῆς θαλάττης μὲν ἴσως ἀνα- 55
 πειθούσης τὰ πρυμνήσια λύσεις· πολλά γε μὴν ἀνιαρὰ τὸ
 πλατὺ πέλαγος ἔχει. ἀλλ' οὐδὲ διαφθείρειν τὴν πίστιν
 τοῖς ἐπιχειροῦσιν τῇ θαλάττῃ συμφέρεи· ὁ γὰρ τόπος ἐκεῖνος
 τὰς τῆς ἀπιστίας εὐθύνας ἀπαιτεῖ. καὶ μάλιστα ἢν ἀδικηθεῖς
 ἔρως τύχῃ· καὶ γὰρ ἡ τῶν ἐρώτων λέγεται μήτηρ γυμνῇ τῶν 60
 Κυθηριακῶν ἀναδοθῆναι ὑδάτων. δέδοικα μὴ πως ἀπολωλυῖα
 ἀπολέσω, καὶ τὸν βλάψαντα βλάψω, ἢ ναυαγηθεῖς ὁ ἐχθρὸς
 ὕδωρ θαλάττιον πῖν. ζῇθί γε μὴν, δέομαι· οὕτω γὰρ ἂν σε
 βέλτιον ἀπολέσαιμι ἢ θανάτῳ· σὺ δὲ μᾶλλον αἷτιος τοῦμοῦ
 λεχθήσῃ θανάτου. ἄγε ὑπόθου, ἀλλὰ μηδὲν ἀληθείας βάρους 65
 τῷ οἴωνῳ προσέστω, ὀξεία σε καταιγίδι ληφθῆναι· τί ποτ'
 ἂν σοι τηνικαῦτα τοῦ λογισμοῦ γένοιτο; αὐτίκα σοι συναντή-
 σουσιν αἱ τῆς ψευδοῦς γλώττης ἐπιορκίαι καὶ ἡ τοῖς Φρυγίοις
 δόλοισι ἀναγκασθεῖσα θανεῖν Διδώ. καὶ σοι πρὸ ὀφθαλμῶν

42. ἄθροισον P, ἄθρισον A.

ἐμαυτήν P. 46. φεύγειν A.

43. ἔαμαι ταῖς P.

49. verba καὶ . . . κύματα in 50 om. A.

51. ὄφελον AP.

53. scr. εἰδῆς.

56. ἀκαρά ex A notatur: quod si

re vera A habeat, suspiceris ἄκαρπα scripsisse Planudem: sed et A habere ἀνιαρὰ credibile est.

61. ἀπολέσθω A.

64. δεχθίση P, δειχθίση p.

65. προσήτω A.

68. θανεῖν om. P.

69. ἀπαιτηθείσης A.

71.

70 ἡ τῆς ἀπατηθείσης συζύγου στήσεται εἰκὼν, οἰκτρὰ καὶ
 ἡμαγμένη καὶ τὴν κόμην ἐσπαραγμένη. καὶ ὃ τι ποτ' ἂν
 παρείη Τοῦ παντὸς ἀξιός εἰμι, σύγγνωτε, φήσεις· τοὺς πεσόντας
 κεραυνοὺς εἰς σὲ πεμφθῆναι νομίσεις. δὸς βραχὺ διάστημα
 τῇ σαυτοῦ τε καὶ τοῦ πελάγους αὐστηρίᾳ· μέγα τὸ τῆς
 ἀναβολῆς ἔσται τίμημα· ἀσφαλῆς γὰρ ἡ μέλλουσα πορεία
 75 γενήσεται. σὺ δὲ μηδοτιοῦν ἐμοῦ φείσῃ· φεῖσαί μοι τοῦ παιδὸς
 Ἰούλου· ἀπόχρη γάρ σοι τοῦπίγραμμα τῆς ἐμῆς φέρειν
 τελευτῆς. τί δ' ὁ παῖς Ἀσκάνιος, τί δ' οἱ ἐφέστιοι ὠφλησαν
 θεοὶ ὥς τοὺς πυρὸς ἀφαρπασθέντας θεοὺς τοῖς κύμασι καλυ-
 φθῆναι; ἀλλ' οὔτε σὺν σαυτῷ φέρεις οὔθ' ἃ μοι κομπάζεις,
 80 ἄπιστε, ἱερὰ πατρῶα τοὺς σοὺς ὤμους ἐπέθλιψαν· πάντα γὰρ
 ψεύδη καὶ οὐδ' ἀφ' ἡμῶν ἡ σὴ γλῶττα ψεύδεσθαι ἤρξατο
 οὐδ' ἐγὼ πρώτη πλήττομαι. εἰ γὰρ τοι ζητοίης ποῦ ποτ'
 ἐστὶν ἡ τοῦ καλλίστου μήτηρ Ἰούλου, τέθνηκεν ὑπὸ τοῦ χαλε-
 85 ποῦ ἀνδρὸς μόνῃ καταλειφθεῖσα. καὶ τοῦτό μοι σὺ διηγῇσω·
 ἐμὲ δ' ἔγνωσαν οἱ παρόντες ἀλύουσιν· ἐκείνη ἡ τιμωρία τῆς
 εἰς ἐμὲ μελλούσης αἰτίας ἥττων ἐστίν. οὐδέ μοι ὁ λογισμὸς
 ἀμφιβάλλει ὥς οὐκ ἂν οἱ σοί σε θεοὶ τιμωρήσαιντο· καὶ γὰρ
 σε κατὰ γῆν καὶ θάλατταν χειμῶν ἐχείμασεν ἔβδομος. καὶ
 ὑπὸ τῶν κυμάτων ἐκβρασθέντα ἐπ' ἀσφαλοῦς ὑπεδεξάμην
 90 καταγωγῆς, καὶ πρὶν καλῶς ἀκοῦσαί σου τοῦνομα τὴν ἀρχὴν
 ἔδωκα. ἀλλ' ὧφειλον μόναις ταύταις ταῖς εὐεργεσίαις ἀρκεῖσθαι·
 καὶ ἡ φήμη τῆς συνελεύσεως τεθαμμένη τυγχάνειν. ἐκείνη
 γὰρ με ἡ ἡμέρα ἐσίνατο καθ' ἣν ἡμᾶς ὑπὸ κοῖλον σπήλαιον
 95 ἀφνιδίοις ὕδασιν ὄμβρος συνήλασεν. ἤκουσα γὰρ φωνῶν·
 καὶ τὰς νύμφας μὲν ὀλολύζειν ἐνόμισα· αἱ Εὐμενίδες σύμ-
 βολα ταῖς ἐμαῖς δεδώκασιν τύχαις. ἀπαίτει δίκας ὧ λυμαν-
 θείσα αἰδῶς καὶ σὺ Συχαῖτε ἀδικηθεῖς· πρὸς ἃς οἶμοι

Quidquid erit, totum merui.

74. πορία P.

75. tu parcas : puero

parcatur. 77. di meruere penates. 80. sacra paterna. 82. ἐγῶγε

Α. 84. τοῦ omittit P. 85. novere maerentem. 86. ἐκεῖ δ' ἡ P

(inde?), ἐκείνη ἡ Α (illa). 89. ἐπ' ἀλλῇ Α (?). 92. τεθραμμένη Α. con-

cubitus fama. 96. αἱ δ' P, αἱ Α. fatis . . . meis. 97. ἀπαίτει δέ

με P. σὺ om. Α. 98. τῇ om. Α. 103. debita. 104. amisso.

τῇ δειλαίᾳ πλήρης αἰσχύνης πορεύομαι. ἔστι μοι ἐν ἀφιδρύματι
μαρμαρέῳ καθιερωμένος ὁ Συχαῖος· εἰρεσιῶναι δ' ἐπικείμεναι 100
καὶ λευκὰ στέμματα τοῦτον καλύπτουσιν. ἐντεῦθεν ἡσθόμην
ἐγὼ τετράκισ ὑπὸ φωνῆς ἐγνωσμένης [ἐμοὶ] διεγειρομένη· αὐτὸς
γὰρ ἤχῳ λεπτῷ εἶπεν "Ελισσα ἴθι. ἄνερ, οὐ πολὺ τὸ
ἐν μέσῳ καὶ ἔρχομαι· ἔρχομαί σοι ὀφειλομένη σύζυγος· εἰμὶ
μέντοι ὀκνηροτέρα τὴν ἐμαυτῆς ἀσχημοσύνην ἀποβαλοῦσα.
σύγγνωθί μοι τῷ πταίσματι· ἀνὴρ με ἠπάτησεν ἀξιόχρεως, 105
ὃς τοῦ πταίσματός μοι τὴν μέμψιν μειοῖ. θεὰ γάρ σε μήτηρ
καὶ γεραίτερος πατήρ, εὐσεβὲς τοῦ παιδὸς φορτίον, ἐλπίδας
εὐλόγως μοι τοῦ μενεῖν τὸν ἄνδρα δεδώκασι. εἰ γὰρ τι πλανη-
θῆναι ἔδει, σεμνὰς αἰτίας ἔσχεν ἡ πλάνη· πρόσθε καὶ τὸν 110
ὄρκον, οὐκ οὐκ οὐδαμόθεν ὀκνεῖν ἔδει. ἐμοὶ μέντοι παρατείνεται
εἰς τέλος καὶ τοῖς ἐσχάτοις τῆς ἡμετέρας βιοτῆς ἔπεται
ἡ τῆς προλαβούσης μοίρας συνέχεια. πέπτωκε μὲν γὰρ ὁ
ἀνὴρ εἰς γῆν σφαγεῖς ἐπὶ τοῦ βωμοῦ· καὶ τοῦ τοσοῦδε τολμή-
ματος ὁ ἀδελφὸς ἔχει ἐπιγραφὴν. ἐγὼ δ' ὑπερόριστος ἀλῶμαι 115
καὶ τὴν τε κόνιν τοῦ ἀνδρὸς καὶ τὴν πατρίδα καταλιμπάνω
καὶ φέρομαι ὁδοὺς τοῦ ἐχθροῦ διώκοντος ἀποτόμους. καταίρω
δ' εἰς τόπους ἀγνώστους τὸν ἀδελφὸν καὶ τὸ πέλαγος δια-
δράσας· καὶ ὃν σοι ἐδωρησάμην, ἄπιστε, αἰγιαλὸν ἐπριάμην.
καὶ πόλιν καθίδρυσας· καὶ εἰς εὖρος ἀνεφγότα τείχη ἀνέστησας,
τοῖς ἀστυγείτοσι τόποις ἐπίφθονα. πόλεμοι δ' ἐξοιδοῦσιν ἐν- 120
τεῦθεν καὶ πολέμοις διακινδυνεύω καὶ γυνὴ καὶ ἀλλοδαπή· καὶ
μόλις τῇ πόλει πύλας ἀτμηλήτους ἐτοιμάζω καὶ ὅπλα. καὶ
μυρίοις μνηστήρσιν ἤρεσα οἳ με μεμφόμενοι ἐβιάζοντο ἀγνοῶ
τίνα παρὰ τοῖς ἐμοῖς προτιμῆσαι θαλάμοις. τί δὲ διστάξεις 125
δεσμῶτίμ με τῷ Γετούλῳ παραδοῦναι Ἰάρβα; ὅτι τῷ σῷ τολ-
μήματι τὰς ἐμὰς χεῖρας παρέσχον. ἔστι δέ μοι καὶ ἀδελφὸς
οὐπὲρ ἡ ἀσεβῆς χεὶρ τῷ τοῦ ἀνδρὸς αἵματι ῥαντισθεῖσα καὶ
τῷ ἐμῷ ῥαντισθῆναι ζητεῖ. κατάθου τοὺς θεοὺς καὶ ἃ βε-
βηλοῖς ἀπτόμενα ἱερά· οὐ γὰρ καλῶς τοὺς οὐρανίους ἀσεβῆς 130

104. amisso EGw.

108. viri.

113. in terras.

116. duras.

123. coegere.

125. παραδοῦναι om. A.

129. κατάρου A.

130.

χεῖρ θεραπεύει. εἰ γὰρ σὺ θεραπευτῆς τῶν διεκπεσόντων τοῦ
 πυρὸς θεῶν ἔμελλες ἔσσεσθαι, πάντως αὐτοῖς μεταμέλει τοῦ τὸ
 πῦρ διαδρᾶναι. τάχα δ' ἂν καὶ ἐγκύμονα τὴν Διδῶ, τολμητία,
 καταλιμπάνεις, καὶ λανθάνοι ἂν ἐν τῷ ἐμῷ σώματι ὑμετέρα
 135 ἐγκεκλεισμένη μερίς. προσχωρήσει δὲ τῇ τῆς μητρὸς μοῖρα
 καὶ τὸ οἰκτρὸν βρέφος καὶ τῷ μήπω τεχθέντι αὐθέντης γενήσῃ
 τοῦ φόνου. καὶ συνθανεῖται τῇ οἰκείᾳ μητρὶ ὁ τοῦ Ἰούλου
 ἀδελφὸς καὶ μία τιμωρία συνημμένους ἀφαιρήσει τοὺς δύο.
 ἀλλὰ ὁ θεὸς ἐκέλευσεν ἀπελθεῖν; ἤθελον εἰ ἐκώλυσε προσελ-
 140 θεῖν, μὴδ' οἱ Τευκροὶ τὴν τῶν Ἀφρων ἐπάτησαν γῆν. τούτῳ
 δ' ἄρα τῷ θεῷ ἡγεμόνι, πνεύμασιν ἀλλοκότοις ἐλαύνῃ καὶ τῷ
 ἀστάτῳ πελάγει μακρὸν ἐπιτρίβει τὸν χρόνον. μόλις σε τὰ
 Πέργαμα τοσοῦτῳ πόνῳ ζητεῖν ἔδει, εἰ ζῶντος τοῦ Ἑκτορος
 145 ὁποῖα τὸ πρόσθεν ἦν, αὖθις ἦν. οὐδὲ γὰρ τὸν πατρῷον ζητεῖς
 Σιμοῦντα, τὸ δὲ Θύμβριδος ὕδωρ· πάντως δὲ καὶ φθάσας
 ὅπῃ δὴ σπεύδεις, ξένος διάξεις· οὕτῳ δ' ὥς ἀπόκισται καὶ
 ἄδηλός ἐστιν ὁ ζητούμενος χῶρος καὶ τὰς σὰς ἀποκλείει τριή-
 ρεις, μόλις σοι καὶ γηράσαντι προσγενήσεται. τοῦτον μᾶλλον
 150 τὸν δῆμον, ἀφείς τὰ αἰνίγματα, λάμβανέ μοι πρὸς προῖκα, καὶ
 τὰ κομισθέντα σὺν ἡμῖν τοῦ Πυγμαλίωνος χρήματα. καὶ δὲ
 καὶ τὴν Ἴλιον εὐμενέστερον εἰς τὴν Τυρίαν πόλιν μετένεγ-
 και καὶ ἐν χώρᾳ βασιλέως τὸ ἱερὸν κάτεχε σκῆπτρον. εἰ δ' ἡ
 ψυχὴ σοι πολέμων ἐστὶν ἀκόρεστος, εἰ ζητεῖ ὁ Ἀσκάνιος
 155 πόθεν ἂν τῇ ἑαυτοῦ μάχῃ θρίαμβος πορισθεῖη, ὃν ἂν νικῇ-
 σειεν, ἵν' ἐνδέῃ μὴδέν, ἐχθρὸν παρεξόμεθα· οὗτος ὁ χῶρος
 εἰρήνης νόμους καὶ ὅπλα δώσει. σὺ μόνον πρὸς τε τῆς
 μητρὸς καὶ τῶν τοῦ συγγόνου βελῶν καὶ πρὸς τῶν τῆς φυγῆς
 μετασχόντων σοι Δαρδανίων θεῶν, οὕτῳ δὲ νικῶεν καὶ οὓς ἂν
 160 ἐκ τοῦ σοῦ φέροις γένους καὶ ὁ δεινὸς ἐκείνος πόλεμος τῆς σῆς
 εἴη ζημίας ὄρος, ὃ τε παῖς Ἀσκάνιος εὐτυχῶς τὴν οἰκείαν

ἀσεβῆς χεῖρ τοὺς οὐρανίους θεραπεύει P. 132. μεταμέλοι A. 135. προσ-
 χάριση Pp, προσχάρησα vel προσχώρησα A. 136. nato. 138. συνη-
 μένους A. 141. δ' ἄκρα A. 144. αὖθις ἦν om. P. 145. Σιμοῦντα A.
 146. ἐμὸς διάξεις A. 152. Inque loco regis sceptra sacrata tene.
 155. κινήσειεν P. ἐνδέῃ P, οὐδέῃ A? παρεξόμεθα A, παραδεξόμεθα P. 156.
 dabit. 159. reportes. 164. τὸ A, τοῦ P. 165. Φθιώτης P. 167.

βιοτὴν ἐξανύσαι, καὶ τὰ ὅσα τοῦ γέροντος Ἀγχίσου μαλακῶς ἀναπαύσαιντο, φεῖσαι, δέομαι, τῆς οἰκίας ἥτις ἑαυτὴν σοι παραδίδωσιν ἔχειν· τί γὰρ ἂν εἴποις ἐμὸν ἀμάρτημα πλὴν τὸ ἐρασθῆναί σου; οὐκουν ἔγωγέ εἰμι Φθιώτης, οὐδὲ τῶν μεγάλων 165 Μυκηνῶν ἀνασχοῦσα, οὐδὲ συνέστησαν ἐπὶ σοι ἀνὴρ μοι καὶ πατήρ. εἰ δ' αἰσχύνη με σύζυγον οὐ σύζυγος ἀλλὰ ξεναγὸς προσαγορευθήσομαι· σὴ γὰρ μόνον οὔσα ἡ Διδὼ ὃ τι ποτ' ἂν εἴη ὑπόσει. ἔγνωσται δέ μοι καὶ ἡ τοῖς Ἀφρικοῖς αἰγιαλοῖς θραυομένη θάλαττα· καιροῖς γὰρ ὠρισμένοις καὶ δίδωσι τὸν 170 πλοῦν καὶ ἀπαγορεύει. ἡνίκα δ' ἂν ἡ αὔρα πορείαν δῶ, δώσεις καὶ αὐτὸς τοῖς ἀνέμοις τὸ λαῖφος· νῦν δέ γε κοῦφα μινία τὴν ναῦν ἐκβεβρασμένην κατέχει. ὥς ἂν δὲ τὸν καιρὸν ἐπιτηροῖην, ἐπίταξον ἐμοί· καὶ οὐτ' ὀψιαίτερον ἀποπλεύσεις, οὐτ' εἰ καὶ τὰ μάλιστα μὲν σπεύδοις, αὐτὴ μένειν συγχωρήσω. καὶ μὴν 175 καὶ οἱ ἐταῖροι ἀνάπανταν ἀπαιτοῦσι, καὶ αἱ νῆες διαρρνεῖσαι καὶ ἡμιτελῶς ἀνακτηθεῖσαι βραχεῖαν νῦν ἀπαιτοῦσι διατριβήν. ὑπὲρ τῶν ἐμῶν τοίνυν χαρίτων καὶ εἴτι σοι περαιτέρω ὀφείλομεν, ὑπὲρ τῶν τῆς συζυγίας ἐλπίδων βραχὺν αἰτοῦμαι καιρόν. ἐν ὅσῳ γὰρ ἡρεμήσειν μὲν τὴν θάλατταν ἐνδεξόμεθα, ὃ δ' ἔρως συγκεραννύοι ἂν τὴν συνήθειαν, ἰσχυρῶς μαθήσομαι 180 τὰ λυπηρὰ δύνασθαι φέρειν. εἰ δ' οὐδὲν ἥττον πεισθήσῃ, ἔστιν ἡμῖν ἐκχέαι τὴν ψυχὴν προθυμία· οὐ γὰρ ἂν ἐπ' ἐμὲ δυνηθείης ἐπὶ μακρὸν ἀπηνῆς εἶναι. εἴθε γὰρ ἀθρήσαιοι τίς ἂν εἴη τῆς γραφούσης εἰκῶν· γράφομεν καὶ ὑπὸ μάλης Τρωικὸν πάρεστι ξίφος, καὶ διὰ τῶν παρειῶν τὰ δάκρυα πρὸς τὸ 185 ὀξὺ κατολισθαίνουνσιν ξίφος, ὅπερ ἀντὶ τῶν δακρύων αἵματι βαφήσεται ὅσον οὐπῶ. ὥς εὖ τὸ σὸν δῶρον τῇ ἐμῇ μοίρᾳ συνάδει· δαπάνη βραχεῖα γὰρ τὸν τάφον μοι ἐγείρεις. ἀλλ' οὐδ' ἄρτι πρῶτως τὸ στέρνον μοι βέλει πληγήσεται· ἐκεῖνος γὰρ 190

ἔχειν add. P, om. A. ἐναγος A. 170. ὀρισμένοις A. καὶ ante ἀπαγο-
ρεῖται om. A. 172. ἐκβεβρασμένα Pp, ἐκβεβασαμένην A. 173.
ὀψιαίτερον A. ὀψιαίτερον P. ἀποπλεύσειο A (?). μένειν om. A. 177.
ultra. 179. ita p. συγκεραννύσαι (?) P, συγκεραννύοι (?) A. 181.
πειθήσῃ A. ἔστιν A, ἔσται P. 183. ἀθρήσεις A, ἀθροῖσαι P;
scripsi ἀθρήσαιοι. τι καὶ ἂν εἴη A. 189. πρῶτως A, προτου ut mihi
videbatur P, πρότερον p. 190. ἔρως pro τύπος Pp. 191. ἡ om. A.

ὁ τόπος τοῦ δεινοῦ ἔρωτος τραῦμα φέρει. "Αἶνα σύγγονε, σύγγονε" Αἶνα, ἡ κακῶς μοι τὸ ἀμάρτημα συνειδυῖα, δώσεις ὅσον οὐκ ἤδη τῇ ἐμῇ κόνει τὰ πανύστατα δῶρα. οὐδ' ἐν πυρᾷ καυθεῖσα ἡ τοῦ Συχαίου ἐπιγραφήσομαι "Ελισσα· τοῦτο δὲ τὸ ἔπος ἐπὶ τῆς στήλης ἔσται τοῦ τάφου,

195 "Ωπασεν Αἰνείας θανάτου πρόφασιν τε καὶ ἄορ·
αὐτὴ δ' ἡ Διδῶ χειρὶ πέσεν σφετέρῃ.

VIII.

Ἑρμιόνη Ὀρέστη.

Πύρρος Ἀχιλλεΐδης, ὁ τῇ τοῦ πατρὸς εἰκόνι μεγάλθυμος,
5 ἐγκλείσας με πέρα τοῦ δικαίου καὶ εὐσεβοῦς κατέχει. ἐγὼ
δ' ὁπόσον εἶχον ἀνένευσα, ἵνα μηδεὶς με πείθοιτο ἐκοῦσαν
κατέχεσθαι· τὰ λοιπὰ δ' αἱ γυναικεῖαι χεῖρες οὐκ ἴσχυσαν.
Τί γὰρ ἔργον δρᾶς, Αἰακίδη; οὐκουν ἔρημός εἰμι τιμωροῦ· ἦδε
σοι ἡ κόρη, Πύρρε, ὑπὸ δεσπότην οἰκεῖον ἔστιν. ὁ δὲ καὶ
πελάγους κωφότερος ὢν τὸ τοῦ Ὀρέστου με βοῶσαν ὄνομα
10 πρὸς τὴν οἰκείαν οἰκίαν εἴλκυσε σοβήσας μου τὴν κόμην.
τί ποτ' ἂν χεῖρον ὑπέμεινα τῆς Λακεδαίμονος ἀλούσης δουλω-
θεῖσα, εἰ βάρβαρος ὄχλος τὰς νύμφας τῶν Ἑλλήνων διήρπαξεν;
μετριώτερον ἢ Ἑλλάς νικήσασα τὴν Ἀνδρομάχην ἠνώχλησεν,
ἠνίκα τὸ πῦρ τῶν Δαναῶν τὸν τῶν Φρυγῶν ἔφλεγε πλοῦτον.
15 ἀλλὰ σύ γ', Ὀρέστα, εἴ σου τις ἐμοῦ φιλόστοργος φροντὶς
ἄπτεται, κίνει τὰς ἀπτοήτους ἐπὶ τὰ σαυτοῦ δίκαια χεῖρας.
ἢ εἰ μὲν τις σοι τὸ βουκόλιον ἀρπάσει ἀνοίξας τὰ βούσταθμα
ὄπλα ἐξοίσεις, τῆς δὲ γυναικὸς ἀρπαγείσης νωθρὸς ἔση; ἔστω
σοι ὁ κηδεστὴς εἰς ὑπόδειγμα τὴν ἀφαιρεθεῖσαν ἀναζητήσας
20 γυναῖκα· ἢ γὰρ ἂν καὶ νῦν ὁ Παρὶς εἶχέ μου τὴν μητέρα καθὰ
καὶ πρόσθεν. ἀλλ' οὐδὲ ναῦς σὺ χιλίας καὶ κυρτούμενα λαΐφη

VIII. Ἑρμιόνη Ὀρέστη P.
10. σοβήσαι μου P.

1. -ύρρος P.
19. σὸν A.
20. μοι A.

9. κωφότερος PA.
24. numerum.

παρασκευάσεις, οὐδ' ἀριθμὸν Ἑλληνικῆς στρατιᾶς· μόνος
 αὐτὸς ἴθι, καίτοι καὶ οὕτως ἦν ἐπαξία ζητεῖσθαι, καὶ οὐκ 25
 ἂν αἰσχρὸν εἶη τάνδρ' πολέμους τραχεῖς ὑπὲρ τῆς φίλης εὐνῆς
 ἀναδέξασθαι. τί δ' ὥς αὐτὸς ἡμῖν πάππος Ἀτρεὺς ὁ Πελοπί-
 δης καὶ εἰ μὴ ἀνὴρ ἐμὸς ἦσθα ἀδελφὸς ἐμὸς ἦσθα; ὁ ἀνὴρ
 τοῖνυν τῇ συζύγῳ καὶ ἀδελφὸς τῇ ἀδελφῇ συμμάχει, δέομαι·
 διττὰ γὰρ ὀνόματα τὴν σὴν ἐπικουρίαν ἐπεΐγουσιν. ὁ μὲν δὲ 30
 δεσπότης Τυνδάρεως, ὁ καὶ τῷ βίῳ καὶ τῷ χρόνῳ βαρούμενος,
 σοὶ με ἐξέδοτο· τὴν γὰρ ἐπὶ τῇ θυγατριδῇ ψῆφον ὥς πάππος
 εἶχεν. ὁ δὲ πατὴρ ἀγνοῶν τὰ πεπραγμένα τῷ Αἰακίδῃ
 κατηγγυήσατο· πλεῖν δ' ἂν δύναίτο ὁ καὶ τὴν τάξιν πρότερος
 πάππος. καὶ ἡνίκα μὲν σοι ἐνυμφευόμην οὐκ ἔστιν ὃν αἰ ἐμαὶ 35
 δᾶδες ἐβλαπτον· εἰ δὲ συναφθείην τῷ Πύρρῳ σὺ μοι ἡδικημένος
 ἔση. καὶ ὁ πατὴρ δὲ Μενέλαος συγγνώσεται τῷ ἡμῶν ἔρωτι·
 καὶ γὰρ καὶ αὐτὸς τοὺς τοῦ πτηνοῦ θεοῦ βέλεσιν ὑπεκλίθη.
 ὃν δ' ἑαυτῷ συνεχώρησε, συγχωρήσει καὶ τῷ γαμβρῷ ἔρωτα·
 λυσιτελήσει δέ μοι καὶ ἡ φιληθείσα μήτηρ τῷ ἑαυτῆς παρα- 40
 δείγματι. σὺ δέ μοι τυγχάνεις ὅπερ ὁ πατὴρ ἐστὶ τῇ μητρί·
 ἦν δ' ἀδικίαν ὁ Δαρδάνιος ἔπηλυσ πρόσθεν εἰργάσατο καὶ ὁ
 Πύρρος ἐργάζεται. οὗτος μὲν οὖν εἰ καὶ τὰ μάλιστα τοῖς τοῦ
 πατρὸς κατορθώμασι διηνεκῶς ὑπερηφανεύεται, ἀλλὰ καὶ σύγ'
 ἔχεις ἅπερ ἀνδραγαθήματα διηγῆσθαι. ὁ Τανταλίδης γὰρ 45
 πάντων καὶ δὴ καὶ αὐτοῦ τοῦ Ἀχιλλέως ἦν ἄρχων· καὶ μέρος
 μὲν τῆς στρατιᾶς οὗτος· ἐκείνος δὲ τῶν ἡγεμόνων ἡγεμὼν ἦν.
 σὺ δὲ καὶ πρόπαππον ἔχεις τὸν Πέλοπα καὶ τὸν πατέρα τοῦ
 Πέλοπος· εἰ δὲ καὶ βέλτιον ἀριθμήσῃς, πέμπτος ἐκ Διὸς ἔση.
 ἀλλ' οὐδὲ ρώμης ἀπορεῖς· ἐπίφθονα γὰρ ἐβάστασας ὅπλα·
 ἀλλὰ σὺ τί ποτ' ἂν ἔδρασας; ἐνέδυσσε τὸν πατέρα ἢ μήτηρ. 50
 ἡγυόμην δ' ἂν ἐπ' ἀμείνονί σε ὑποθέσει γενναῖον γενέσθαι,
 καὶ οὐδ' ἀνεγνώσθην σοι τῷ ἔργῳ ἀλλὰ ἐδόθη ἡ δίκη. ταύτην
 δ' ὅμως ἐξέπλησας, καὶ Αἴγισθος τῆς σφαγῆς ἀναπεπταμένης

29. συμμαχεῖν A.

32. τῇ om. P. ψήφῳ P.

34. πλεῖν A,

πλέον P.

36. δὲ om. A.

37. δὴ A, δὲ P.

43. οὖν om. P.

44. τοῦ πατρὸς om. A.

45. τοῦ om. A.

47. ἔχει A. Πήλοπα A.

Πήλοπος A.

48. melius.

50. induit illa patrem.

52.

55 τοὺς οἴκους ἡμάτωσεν, οὓς ὁ σὸς πατήρ πρότερον. ἐπιτιμᾷ δὲ
τούτοις ὁ Αἰακίδης καὶ τὸν ἔπαινον εἰς ψόγον ἀμείβει, καί,
φησὶν, ἐκεῖνος μέντοι τὴν ἐμὴν ὑπομείνειεν ἂν ὄψιν. πρὸς ταῦτ'
ἐγὼ ῥήγνυμαι καὶ μοι τὸ πρόσωπον ἴσα καὶ ὁ θυμὸς ἐξοιδεῖ καὶ
ἀλλεῖ τὸ στέρνον ἐγκεκλεισμένῳ πυρὶ πιμπράμενον. μήποτε
60 τῆς Ἑρμιόνης τις κατηγορήσεν ἐπὶ τοῦ Ὀρέστου· ἀλλ' οὐτ'
ἐμοὶ σθένος ἐστὶν οὐτ' ἀπηνὲς πάρεστι ξίφος; θρηνεῖν μόνον
ἔξεστι καὶ ὡς ἀληθῶς εἰπεῖν θρηνοῦσαι τὴν ὀργὴν διαχέομεν
καὶ διὰ τῶν κόλπων ποταμηδὸν εἶσι τὰ δάκρυα· ταῦτα μόνα
γὰρ ἔχω καὶ προχέω διὰ παντός, καὶ ὡς ἐκ πηγῆς ἀενάου
65 διάβροχοί εἰσιν αἱ ἀτημέλητοι παρειαί. αὕτη τοῦ γένους
ἡ μοῖρα ἡ νῦν εἰς τὴν ἡμετέραν ἡλικίαν περινοστεῖ· αἱ γὰρ
Τανταλίδες γυναῖκες δεξιαὶ πρὸς ἀρπαγὴν τυγχάνομεν οὔσαι.
οὐκ οὖν δ' ἐγὼ τὰ τοῦ ποταμίου κύκνου πλάσματα διαμνημονεύσω
οὐδὲ μέμφομαι τῷ Διὶ πτεροῖς ἐπιλυγασθέντι. ἀλλ' ἔνθα περ
ὁ Ἰσθμὸς εἰς μακρὸν ἐκτεινόμενος τὰ διττὰ πελάγη κατέχει
70 ἀλλότρια τὴν Ἱπποδάμειαν ἐβάστασαν ἄρματα· Κάστορι δὲ τῷ
Ἀμυκλείῳ καὶ τῷ Ἀμυκλείῳ Πολυδεύκει ἡ ἀδελφὴ Τυνδαρίς ἐκ
τῆς Μοψοπίας πόλεως ἀπεδόθη. ἡ Τυνδαρίς αὖθις ἀρπαγείσα
πρὸς τοῦ Ἰδαίου ξένου ἐπὶ τὴν ἀντιπέραν γῆν τὰς Ἀργολικὰς
75 χεῖρας ὑπὲρ ἑαυτῆς εἰς ὅπλα μετήνεγκε. μόλις μὲν γὰρ μέμνη-
μαι, μέμνημαι δ' ὅμως· πάντα πένθους, πάντα πολυφρόντιδος ἦν
ἔμπλεα φόβου. ἐθρήνει μὲν ὁ πάππος, ἐθρήνει δ' ἡ ἀδελφὴ καὶ
οἱ δίδυμοι σύγγονοι· ἤρχετο τοῖς τε ἄλλοις θεοῖς καὶ τῷ ἑαυτῆς
ἡ Λήδα Διί. αὐτὴ δ' ἐγὼ τὰς μήπω ἐπιμήκεις τρίχας καὶ τότε
τίλλουσα, ἐβοῶν

80 χωρὶς ἐμοῦ, χωρὶς ποῖ ποτε μῆτερ ἄπει;

καὶ νῦν ἀποδημοῦντός σου τοῦ ἀνδρὸς ὡς ἂν μὴ οὐχὶ Πελοποιία
δόξω, ἰδοὺ τῷ Νεοπτολέμῳ ἐτοίμῃ γέγονα λεία. ὥφειλεν ὁ

ἀνεγνώσῃ A. ineptit Plan.

56. ὑπομένοινεν P.

61. diffundimus.

62 om. A.

63. verba ταῦτα ... ἔχω om. A.

64. ἀτημέληται A.

65. Hoc generis fatum. περινοστεῖ P; de A non liquet.

67. πολεμίου

PPA.

68. μέμφομαι A.

73. καὶ Τυνδαρίς P.

77. οἱ om. A.

78. ἡ om. A.

79. δ' om. A.

80. versus: an casu? an alterum

ἐμοῦ excidit? πῃ ποτε A.

87. θεοὺς om. P.

89. δίχα

Πηλείδης Ἀχιλλεύς τὸ τοῦ Ἀπόλλωνος βέλος φυλάξασθαι
 ἐκόλασεν γὰρ ἂν τὰ προπετῇ τοῦ παιδὸς ὁ πατὴρ ἔργα. οὔτε 85
 γὰρ πάλαι ποτέ, οὔτε νῦν ἤρεσεν ἂν τῷ Ἀχιλλεῖ ἀπάγεσθαι
 μὲν τὴν γυναῖκα, χηρεύοντα δὲ τὸν ἄνδρα θρηνεῖν. τίς ἡμετέρα
 ἀδικία τοὺς θεοὺς ἐχθροὺς ἀπειργάσατο; τίνα τῶν ἀστέρων τῇ
 δυστήνῳ μοι μέμφομαι ἀντιπράττειν; μικρὰ μὲν ἐγὼ μητρὸς
 δίχα διεγενόμην, ὁ δὲ πατὴρ ὅπλα πρὸς Ἑλένην ἔφερε, καὶ 90
 ζώντων ἀμφοτέρων, ἀμφοτέρων ἦν ὀρφανή. οὐδέ σοι ψελλίσ-
 ματα, μήτηρ, ἐν τοῖς πρώτοις ἔτεσιν ἀσαφεῖ λεγόμενα στόματι
 νήπιος οὔσα προσήνεγκα, οὐδὲ τοῦ σοῦ τραχήλου βραχυτάταις
 χερσὶν ἐδραξάμην, οὐδ' ἐπὶ τοῦ σοῦ κόλπου κεχαρισμένον
 φορτίον ἐκάθισα, οὐδ' ἐπιμέλειά σοι τοῦ ἐμοῦ κόσμον προσῆν, 95
 οὐδ' ἀνδρὶ κατεγγυηθεῖσα νέους εἰσῆλθον τῆς μητρὸς εὐτρεπι-
 ζούσης θαλάμους. προῆλθον δ' ἐπανιούσῃ σοι πρὸς συνάντησιν,
 ὁμολογήσαιμ' ἂν τάληθῇ, οὐδ' ἡ τῆς μητρὸς ἡμῖν ὄψις γνώριμος
 ἦν. σὲ μέντοι τὴν Ἑλένην εἶναι ὅτιπερ εὐπρεπεστάτη γε
 ἦσθα συνῆκα· αὐτὴ ἀνεζήτεις, τίς ἂν ἡ παῖς σοι τυγχάνοι. 100
 ἐν τοῦτ' οἱ μέρος καλῶς, ὁ σύζυγος Ὀρέστης, προῦχώρησεν,
 καὶ τοῦτον δὲ εἰ μὴ ὑπὲρ ἑαυτοῦ μαχέσαιτο, ἀπολέσω. ἔχει δέ
 με ὁ Πύρρος αἰχμάλωτον τοῦ πατρός μοι μετὰ νίκης ἐπανα-
 ζεύξαντος· καὶ τοῦθ' ἡμῖν τὸ δῶρον πεσοῦσα δέδωκεν Ἴλιος.
 ἡνῖκα γε μὴν ἥλιος ὑψόθεν σελαγῶν ἐφίσταται ἐλευθερωτέρου 105
 τοῦ κακοῦ ἢ δειλαία ἐπαπολαύω. ἡνῖκα δὲ νύξ ἐν τοῖς θαλά-
 μοις ὀλολύζουσάν τε καὶ πικρὰ ἀνοιμώζουσιν κρύπτει καὶ εἰς τὸ
 πένθιμον κατακλίνομαι λέχος, ἀντὶ μὲν ὕπνου δάκρυα ἀνα-
 διδόντες οἱ ὀφθαλμοὶ συνθολοῦνται, ὅπῃ δ' ἂν τύχῃ ὥς ἀπ' 110
 ἐχθροῦ τοῦ ἀνδρὸς φεύγω. πολλάκις ὑπὸ τῶν κακῶν ἐνεὰ
 γίνομαι καὶ τῶν τε γινομένων καὶ τοῦ τόπου πρὸς λήθην
 ἐρχομένη ἀγνοοῦσῃ τῇ χειρὶ τῶν Σκυρίων ἡψάμην μελῶν.
 ὥς δ' ἦσθόμην τὸ ἀθέμιτον, εὐθὺς τὸ ψαυσθὲν σῶμα κατέλιπον
 καὶ μοι μεμολυσμένας ἔχουν τὰς χεῖρας ἐπίστευσα. πολλάκις 115

om. P. 93. βαρντάταις P. 96. οὐθ' A. 99. ἐκπρεπεστάτη A.
 101. ὁ] καὶ P. 103. κατὰ νίκης A. 104. πελοῦσα A. 106.
 καταπολαύω A. 109. ἀναδιδόντος P ras. in litt. prima, ἐναδιδόντες (?) A :
 corr. p. 110. τύχοι P. ἐνεῇ P, de A non liquet. 114. μεμολυγμένας

ἀντὶ τοῦ Νεοπτόλεμον ὀνομάσαι Ὀρέστης μοι πρόεισι καὶ τὴν
 τε τῆς φωνῆς πλάνην καὶ τὸν οἰωνὸν μάλα φιλῶ. τὸ γένος
 τοίνυν ἢ κακοδαίμων καὶ τὸν τοῦ γένους ὄμνυμί σοι πατέρα,
 ὃς γῆν ὃς θάλατταν καὶ οὐρανὸν αὐτὸν συγκλονεῖ, καὶ τὰ ὅσῃα
 τοῦ σοῦ μὲν πατρὸς ἐμοῦ δὲ θείου ἅπερ ὀφείλει σοὶ χάριτας
 120 ὅτιπερ ἑαυτοῖς διὰ σοῦ στερρῶς τιμωρήσαντα ἐν τάφῳ κατακεῖται,
 ἢ ἐγὼ προθανοῦμαι καὶ κατὰ τὴν πρώτην ἡλικίαν σβεσθήσομαι
 ἢ ἡ Τανταλὶς ἐγὼ τοῦ Τανταλίδου σύζυγος ἔσομαι.

IX.

Δηιάνειρα Ἑρακλεῖ.

Χαίρω μὲν τῆς Οἰχαλίας τοῖς ἡμετέροις ἄθλοις προσγινο-
 μένης· μέμφομαι δ' ὑποκλιθέντος τῇ νικηθείσῃ τοῦ νικητοῦ.
 φήμη γάρ τις ἐξαπίνης εἰς τὰς τῶν Πελασγῶν ἐπεφθάκει
 5 πόλεις αἰσχροὶ καὶ ταῖς σαῖς ἀπάδουσα πράξεσιν, ὃν μηδέποτε
 Ἑρα καὶ ἡ τῶν ἀγώνων ἄπειρος συνέχεια ἔκαμψε, τούτῳ τὴν
 Ἰόλην ζυγὸν ἐπιτεθεικέναι. τοῦτ' ἂν ἐθέλοι Εὐρύσθεύς, τοῦτ'
 ἂν ἐθέλοι καὶ ἡ τοῦ Διὸς ἀδελφή, καὶ ἡδιστ' ἂν ἡ μητρὶς ἔχοι
 τῆς βιοτῆς σοι τῷ μώμῳ. ἀλλ' οὐκ ἐκεῖνος ἐπανήκεις, ᾧ νύξ,
 10 εἰ πιστεύεται, μία οὐ τοσοῦτον ἦν ἀξιόχρεως, ὥς δὴ τοσοῦτος
 αὐτὸς συλληφθείης. καὶ σοι πλέον τῆς Ἑρας ἐλυμήνατο
 Ἀφροδίτῃ· ἐκείνη μὲν γὰρ ταπεινοῦσα ἀνύψωσεν, αὐτὴ δὲ
 ταπεινωθέντος ὑπὸ τοὺς πόδας τὸν αὐχένα πατεῖ. ἄθρει τὴν
 15 ἡ γλαυκὴ θάλαττα τὴν γῆν διαζώννυσι. σοὶ μὲν γὰρ ἑαυτὴν
 ἢ τῆς γῆς εἰρήνην, σοὶ δ' ἑαυτὴν ἢ θάλαττα πᾶσα ὀφείλει καὶ
 κατορθωμάτων ἐνέπλησας ἐκατέραν τὴν ἡλίου διατριβήν. καὶ

Α. 116. Verba καὶ τὸν . . . φιλῶ om. Pp. et omen. 117. Verba τὸ
 γένος τοίνυν om. Pp. 120. στερρῶς Α.

IX. -ἡδιάνειρα -ρακλεῖ P. 1. -αῖρω P. 3. πόλις P. 4. ἀποδοῦσα Α.
 6. ἐπιτεθεικέναι P. 8. βιωτῆς P. 9. ille venis. ἐπιστεύεται P (εἰ
 om.). 13. καθαρθεῖσαν Α. τιμωρίαις P pr. Α pr. 20. εἰ scripsi; ἢ PΑ.

τὸν κομίσοντά σε οὐρανὸν αὐτὸς πρόσθεν ἐκόμισας καὶ τοῦ
 Ἑρακλέους ὑποδύντος τοὺς ἀστέρας Ἄτλας ἐβάστασε. τί
 τοίνυν ἕτερον ὅτι μὴ ὄνομα δι' αἰσχύνης ἀθλίως ζητεῖς εἰ τὴν 20
 τῆς μοιχείας φήμην τοῖς προτέροις τῶν ἔργων ἐπιστοιβάξεις;
 οὐκ οὐν σέ φασι διδύμους ὄφεις ἀπρίξ συμπίεσαι ὀπηνίκα ἐν
 σπαργάνοις ἀπαλὸς ὢν ἤδη τοῦ Διὸς ἄξιός ῥησθα; ἄμεινον ἢ
 λήγεις ἥρξω καὶ τὰ τελευταῖα τοῖς προτέροις ὑποχωρεῖ· ἀνό-
 μοιοι γὰρ οὗτός τε ἀνὴρ καὶ κείνους ὁ παῖς. καὶ ὃν οὐ μύριοι 25
 θῆρες, ὃν οὐχ ὁ Σθενέλειος ἐχθρός, ὃν οὐχ ἢ Ἡρα ἔσχε νικήσαι,
 Ἐρῶς νενίκηκεν. ἐγὼ μέντοι λέγομαι καλῶς γαμηθῆναι ὅτι
 τοῦ Ἑρακλέους ὀνομάζομαι σύζυγος καὶ μοι πενθερὸς ἔστιν ὃς
 ταχινοῖς ἵπποις ἐν ὕψει βροντᾷ. ὅσῳ δὲ κακῶς εἰς ἄροτρον
 ἄνισοι συνίασι μόσχοι, τοσούτῳ καὶ μεγάλῳ ἀνδρὶ ἐλάττων τις 30
 νυμφευθεῖσα βαρύνεται. οὐκ οὐν τιμὴ τοῦτ' ἔστιν ἀλλὰ τιμωρία
 πρᾶγμα βλάβη τούτους γε φέροντας· ἦ τις ποτ' ἐθέλεις ἀρμοδίως
 νυμφεύεσθαι νύμφευε τῷ ἴσῳ. ὁ μὲν οὖν ἀνὴρ μου διὰ παντὸς
 ἄπεστι καὶ ἡττόν τι μοι ξένου γινώσκεται, τέρατα δὲ καὶ
 φοβερά θηρία διώκει. ἐγὼ δ' οἴκοι χήρα καὶ σῶφροσι προσ- 35
 τετηκυῖα εὐχαῖς κατατείνομαι, μή ποθ' ὑπ' ἐχθρῶν ἐπηρείας
 ἀνὴρ πέσοι. μετὰ τὴν τε ὄφειν καὶ κάπρων καὶ λάβρων
 λεόντων ῥίπτοῦμαι καὶ προσεμφυσομένους ὀρῶ δι' ὀδόντων κύνας.
 ἐμὲ θυμάτων λοβοὶ καὶ κενὰ νυκτὸς εἶδωλα καὶ ὄμφαι ταῖς 40
 μυστικαῖς νυξὶ ζητηθεῖσαι θροοῦσι. καὶ εἰς κληδόνας ἢ ταλαί-
 πωρος δέχομαι τοὺς τῆς ἀδήλου φήμης ψιθυρισμούς, καὶ ὁ μὲν
 φόβος ἀμφιβόλοις ἐλπίσιν, αἱ δ' ἐλπίδες τῷ φόβῳ συμπίπ-
 τουσιν. ἢ δέ σοι μήτηρ ἄπεστι καὶ δυσχεραίνει τὸ τῷ ἰσχυρο-
 τάτῳ τῶν θεῶν ἀρέσαι· οὐδ' ὁ πατὴρ Ἀμφιτρύων οὐδ' ὁ παῖς
 Ὑλλος πάρεστι. διαιτητὴς δ' ὁ Εὐρυσθεὺς τῆς ἀδίκου Ἡρας 45
 ὀργῆς· καὶ ἡμεῖς τῆς μακρᾶς τῆς θεᾶς αἰσθανόμεθα μῆνιδος.
 ταῦτα δέ μοι φέρειν ὀλίγον ἐστίν· ἀλλοτρίους προστίθης

cumulas stupri . . . nota.

27. καλῶς P, οὕτως A.

A. 31. βλάβη P, ἄν P.

41. ἀδήλους A.

43. τὸ τῷ P ex τῷ τῷ correctum ut videtur, τῷ
 τῷ σῶ A. ἀρέσται P, ἀρεσκέ . . . (?) A.

47. προστίθεις P.

24. ἀνόμοιος A.

29. ἄτρον P.

33. μοι om. A.

38. haesuros cerno per
 ora.

45. τῆς Ἡρας A.

50. Ὀρμενὶς PA.

25. Σθενέλειος P, Σθενέλαος A.

30. τις A, τῆς P. βαρύνεται

38. haesuros cerno per
 ora.

45. τῆς Ἡρας A.

50. Ὀρμενὶς PA.

57. οἶδε P.

ἔρωτας καὶ μήτηρ ἐκ σοῦ ἦτις δήποτε δύναται γίνεσθαι.
 οὐκ οὖν ἐγὼ τὴν ἐν τοῖς Παρθενίοις τέμπεσι βιασθεῖσαν Αὖγην
 50 οὐδὲ τὰς σὰς ὠδῖνας Ὀρμενὶς ἀνενέγκαιμι νύμφη. οὐδέ σοι
 πρὸς κατηγορίαν αἱ ἀδελφαὶ ἢ Τευθράντια πληθὺς ἔσονται ὧν
 ἐκ τοῦ συστήματος οὐδεμία σοι παραλέλειπται. μία ἡμῖν
 ἀντίζηλος πρόσφατον ὄνειδος ἐπαγγέλλεται ὅθεν ἔγωγε τῷ
 55 Λύδῳ Λάμῳ γεγένημαι μητριά. καὶ Μαϊάνδρος ὃς τοσάκις
 περὶ τὴν αὐτὴν γῆν ἀλᾶται καὶ πολλάκις πρὸς ἑαυτὸν τὰ
 κατολισθαίνοντα ρεῖθρα ἐπανακάμπτει, εἶδε περιδέραια τοῦ
 Ἑρακλέους ἀπηρτημένα τραχήλου, ἐκείνου ᾧ περ οὐρανὸς
 φορτίον βραχὺ γέγονεν. οὐδ' ἡρυθρίασας τοὺς ῥωμαλέους
 60 βραχιόνας χρυσῷ περισχεῖν καὶ λίθους τῷ στερρῷ περιθεῖναι
 τραχήλῳ. οὐκ ἄρα ὑπὸ τούτων τῶν βραχιόνων ὁ ἐν Νεμέᾳ
 ὀλέθρος ἀπέδωκε τὴν ψυχὴν ἐξ οὗ σοι τῶν ὤμων ὁ λαιὸς τὸ
 σκέπασμα φέρει; ἐτόλμησας δ' ἄρα τὴν αὐχμῶσαν κόμην ἀνα-
 δήσασθαι μίτρα· καὶ μὴν τῇ Ἑρακλέους κόμῃ λευκὸς μᾶλλον
 65 ἀρμόζει κότινος. οὐδ' ἡσχύνθης ἀσχημονῆσαι τῷ δίκῃν
 Μαιωνίας χλιδώσης κόρης περιζώννυσθαι ζώνῃ; οὐδέ σοι
 φαντασία τοῦ ὤμου Διομήδους ὑπέδραμεν ὃς ἀπανθρώπως
 ἀνδρεία τροφῇ τοὺς ἵππους εἰστία; εἰ δέ σε Βουσιρὶς ἐν τῇ
 70 τοιᾷδε σκευῇ ἐωράκει οὐκ ἂν τὸν νικηθέντα ὁ νικητὴς ἡρυ-
 θρίασας; ἀπέσπασε δ' ἂν καὶ Ἀνταῖος τοῦ σκληροῦ τρα-
 χήλου τὰ ψέλλια, ὥς ἂν μὴ αἰσχύνῃν ὄφλοι χαύνῳ ἀνδρὶ κατα-
 παλαισθεῖς. καὶ δὴ καὶ μεταξὺ παρθένων Ἰωνικῶν τάλαρον
 75 κατασχεῖν ἀπαγγέλλῃ καὶ δεσποίνης ἀπειλὰς ὑπερδεῖσαι. καὶ
 οὐδὲ φεύγεις, Ἑράκλεις, τὸ τὴν μυρίων περιγενομένην ἀγώνων
 χεῖρα εὐξέστοις ἐπιθεῖναι ταλάροις; καὶ στεγανοῖς δακτύλοις
 ἀδρὸν νῆμα κατάγεις καὶ ἴσον τῇ εὐπρεπεῖ ἀπονέμεις δεσποίνῃ;
 80 ἂ ποσάκις σοι τὸν στήμονα τοῖς σκληροῖς διακλώθοντι δακτύλοις αἱ
 στρυφναὶ χεῖρες τὸν ἄτρακτον εἰς μείον συνέστειλαν. πιστεύῃ,

58. ὅπερ P.

60. στερω A.

61. οὐκ ἄρα P. nonne. ὀλέθριος P.

64. τὴν . . . κόμην A. 66. pudet.

68. τρυφῇ A. 69. Βουσιρις A. ἐν

A. καὶ P. 75. περιγινόμενῃν A.

77. στεγανοῖς PA. an στιβαροῖς?

78. ἴστων PA. scripsi ἴσων. Nomen ut σταθμὸν excidisse potest, sed non necessarium est. εὐπρεπῇ P pr. A.

81. πιστεύσῃ A.

84.

ταλαίπωρε, τοῖς τῆς μάστιγος ἰμάσι κατασεισθεὶς πρὸ ποδῶν
 τῆς δεσποίνης τὰς αὐτῆς ἀπειλὰς ὑπερδεῖσαι. αἰσχροῦς γε μὴν
 αὐτὸς ταῖς ἄλλαις κόραις τὰ σαντοῦ ῥήματα διεξήρχου καὶ ἔργα
 σαντῷ ἀκατάλληλα διηγοῦ, ὕδρους δηλονότι μεγάλους ἀπαγ- 85
 χονισθέντας τὸν φάρυγγα τὴν βρεφικὴν χεῖρα τοῖς οὐραίοις
 περιελίξαι, καὶ ὡς ὁ Τεγεάτης κάπρος ἐν τῷ κυπαριττοφόρῳ
 πέπτωκεν Ἐρυμάνθῳ καὶ ἀπείρῳ βάρει τὸν ὦμον ἐπίεσεν.
 οὐδέ σοι ἢ τοῖς Θρακίοις θεοῖς πεποιθυῖα χώρα οὐδὲ ἵπποι 90
 τῷ τῶν ἀνθρώπων αἷματι πίνονες σιωπῶνται τό τε τριπλοῦν
 τέρας, ὁ τῆς Ἰβηρικῆς ἀγέλης πλούσιος Γηρυόνης εἰ καὶ τὰ
 μάλιστα ἐν τρισὶν αὐτὸς εἷς ἦσθα, καὶ ὁ κύνας εἰς τόσους ἐξ
 ἑνὸς διαιρούμενος σώματος Κέρβερος, ὅφρων ἐμπεπλεγμέναις
 ἀπειλούντων ταῖς κόραις, ἣ τε πολυφόρος ἐπιδιδούσα τοῖς 95
 γονίμοις τραύμασιν ὕδρα κακὴ τῆς οἰκείας αὐτὴ πλουτοῦσα
 ζημίας, καὶ ὁ μεταξὺ πλευροῦ τε τοῦ δεξιοῦ καὶ βραχίονος τοῦ
 λαιοῦ τῆς φάρυγγος πιεσθείσης ἐπαχθὲς φορτίον αἰωρηθείς,
 καὶ τὸ κακῶς τοῖς ποσὶ πεποιθὸς καὶ τῇ διδύμῳ μορφῇ τῶν
 Θετταλικῶν δειράδων ἀπωσθὲν ἵππιον σύστημα. ταῦτα σὺ 100
 Σιδωνίῳ περιβολῇ κοσμούμενος οἷός τ' εἰ λέγειν; οὐδ' ἡ γλῶττα
 τοῖς καλλωπίσμασιν ἐπεχομένη σιγᾷ; ἀλλὰ καὶ νύμφη Δαρ-
 δανὶς τοῖς σοῖς ἑαυτὴν ὅπλοις ἐκόσμησε καὶ ἐπίσημα τρόπαια
 ἐξ ἀνδρὸς ληφθέντος ἠνέγκατο. ἔθι νῦν οὖν καὶ τὸ φρόνημα 105
 ὕψου καὶ πράξεις ἀνδρείας ἀπαρίθμει· ὃ γὰρ αὐτὸς οὐκ ἂν ἦσθα
 δικαίως ἀνὴρ ἐκείνη ἐγένετο, ἥς τοσοῦτον ἐλάττων εἶ, ἐφ' ὅσον,
 ὦ πάντων μέγιστε, μείζον ἦν ὑπ' ἐκείνων νικηθῆναι οὐσπερ
 ἐνίκησας. ἐκείνη νῦν εὖ προχωρεῖ τὸ τῶν σῶν ἔργων μέτρον,
 καὶ σὺ παραχώρει ταύτῃ τῶν σαντοῦ ἀγαθῶν· τῶν γὰρ σῶν 110
 ἐπαίνων ἢ ἐρωμένη κληρονομεῖ. ὦ τῆς αἰσχύνης· πλευρὰς
 αὐχμηροῦ λέοντος τραχὺ δέρας ἀποδυθὲν ἀπαλὴν πλευρὰν

αἰσχροῦς P. *Vertit* Turpiter ipse aliis referebas verba puellis. 88.
 humerum pro humum legit. 89. ora pro nom. sing. regio cepit.
 90. τῶν σῶν A. 91. Ἰβηρικῆς A. 92. Γερυόνης A. εἰς om. A. eras.
 93. τοσοῦτους A. 98. ἀπαχθὲς A. 100. δειράκων P, δράκων p,
 δαιράδων A. ἵππου A. 105. ἀπαρίθμα A. 106. quod. ἀνηρίς A.
 107. εἰ ὅσον P, ἐφ' ὅσον A; εἰ, ἐφ' ὅσον scripsi. 110. ἀγαθῶν P, de A n. l.
 111. αἰχμηροῦ A. verba τραχὺ ad λέοντος in 113 om. P: causa patet.

ἔσκεπεν. ἡπάτησαι καὶ οὐκ οἶσθα· οὐ ταῦτ' ἔστι λάφυρα λείον-
 115 τος, ἀλλὰ σά· σὺ μὲν γὰρ τὸν θῆρα ἐνίκησας, ἐκείνη δὲ σέ.
 καὶ γυνὴ βέλη τὰ τῷ Λερναίῳ ἰῶ πελιδνωθέντα ἐβάστασε,
 μόλις ἄλῃς ἀρκοῦσα ἐρίῳ βαρὺν ἄτρακτον φέρειν, καὶ τὴν
 χεῖρα καθώπλισε τῷ θήρας δαμάσαντι ῥοπάλῳ, εἶδε δὲ καὶ ἐν
 120 ἐσόπτρῳ τὰ τοῦ οἰκείου ἀνδρὸς ὄπλα. ταῦτά γε μὴν ἤκουον·
 ἐξῆν μέντοι μὴ πιστεύειν τῇ φήμῃ· ἰδοὺ δ' ἦκει πρὸς γε τὴν
 αἴσθησιν κούφη ἢ ἐξ ἀκοῆς ὁδύνη. καὶ προσάγεται μοι πρὸ
 ὀφθαλμῶν ἀντίζηλος ἔπηλος, οὐδέ μοι ἂ πάσχω ἔξεστι προσ-
 ποιεῖσθαι μὴ πάσχειν. ἀλλ' οὐκ ἔἰς ἐπιστρέφεισθαι διὰ μέσης
 125 τῆς πόλεως ἦλθεν αἰχμαλώτος ἀκουσίοις ὀφθαλμοῖς ὀρωμένη.
 οὐδ' ἀτημελήτοις ἦλθε τῷ τῶν αἰχμαλώτων ἔθει πλοκάμοις καὶ
 τὴν ἑαυτῆς τύχην ὁμολογοῦσα τῷ συγκαλύπτειν ὄψιν· πρόεισι
 δ' ἀπαρακαλύπτως χρυσῷ περίβλεπτος ὥς που καὶ αὐτὸς ἐν
 Φρυγίᾳ κεκοσμημένος ἦσθα, καὶ τοῖς δήμοις μετέωρον ὄψιν
 130 παρέχεται, ὥς ἐλοῦσα τὸν Ἡρακλέα· ὦήθης ἂν ἴστασθαι τὴν
 Οἰχαλίαν ἔτι τοῦ πατρὸς αὐτῇ ζῶντος. τάχα δὲ καὶ ἐκβαλοῦσα
 ἢ Οἰχαλὶς Διανείραν καὶ τὴν τῆς ἀντιζήλου κλῆσιν ἀποθε-
 μένη σύζυγος ἔσται, τῆς Εὐρυτίδος δ' Ἰόλης καὶ τοῦ γυναιμα-
 νοῦς Ἡρακλέους τὰ αἰσχρὰ σώματα ὑμῖν συνάψει περικαλλές.
 135 φεύγει δὴ μοι τῇ ἀναμνήσει ὁ νοῦς καὶ τὰ μέλη ψυχὸς δίεισι
 καὶ ἡ χεὶρ νωθρὰ γενομένη ἐπὶ τοῦ κόλπου κείται. κάμου
 δὲ σὺν πολλαῖς ἀλλ' ἐμοῦ κατηγορίας ἐκτὸς ἡράσθης· μη-
 δὲ φορτικὸν εἶπω, δις ὕλη σοι μάχης ἐγενόμην· Ἀχελῷος μὲν
 γὰρ τὰ κέρα θρηνῶν ἐκ τῶν ὀξυτάτων ρευμάτων συνέλεξε
 140 καὶ τοὺς κροτάφους ἀκρωτηριασθέντας ὑπὸ τὸ θολερὸν ὕδωρ
 κατέδυσεν, ὃ δ' ἡμιάνθρωπος Νέσσος τῷ Λερναίῳ πέπτωκε καὶ
 σιδήρῳ καὶ ἰῶ, καὶ τὸ ἵππειον αἶμα τὸ ὕδωρ ἐμόλυνεν. ἀλλὰ
 τί ταῦτ' ἐγωγε ἀναφέρω; γραφούσῃ μοι φήμῃ ἐλήλυθεν ἄγγελος

ἀποδύθην Α. 114. γὰρ om. P. 115. μέλη (η post ras.) P. τὰ om. P.
 πελιδνωθέντα Α. 118. οἰκείου om. P. 123. adverti. 124. ἀκούσιος
 Α. 126. καὶ om. Α. 128. ὥς του P. 129. παρέχετε P. ἐλεοῦσα
 Α. Ἡρακλῆν Α. 133. γυναιμαλοῦς P. 134. συνάψαι περικαλλος Α.
 135. ἀναμνήσθη Α. ψυχὸς scripsi: ψυχρὸς Α, ψυχρότης P. 138. ἔστω
 p, ἐστὶν Α. 139. rapidis in undis ut ω. 141. lerni ferrique veneno.
 144. ἀπολέσαι P, ἀπολέσθαι Α; scr. ἀπόλλυσθαι. 145. quis furor.

τῷ φαρμάκῳ τῆς ἐμῆς ἐσθῆτος ἀπολέσθαι τὸν ἄνδρα. οἷμοι τί 145
 δέδρακα; τίς με μανία ἐρώσαν ἐξέκαυσεν; ἄσεβῆς Δηιάνειρα,
 τί ποτε διστάξεις ἀποθανεῖν; ἢ ὁ μὲν σὸς ἀνὴρ ἐν μέσῃ
 διασπαραχθήσεταιί σοι τῇ Οἴτῃ, σὺ δ' ἐπὶ τῷ τοσοῦτῳ τολμή-
 ματι ζήσεις καὶ περιέσῃ; τί δ' ἔτι μοι ὑπολέλειπται ἔργον;
 πῶς ποτε δ' ἂν Ἑρακλέους σύνεννος πιστευθείην; οὐμὸς 150
 ἄρα θάνατος ἐχέγγυον ἔσται τῆς συζυγίας. καὶ σὺ δὲ
 γνωρίσεις ἐν ἐμοὶ τὴν ἀδελφὴν, ὦ Μελέαργε. ἄσεβῆς Δηιά-
 νειρα, τί ποτε διστάξεις ἀποθανεῖν; φεῦ· ἡ δὲ κατάρατος
 οἰκία ὀξυτέρα ἐφ' ὑψηλοῦ θρόνου κάθηται καὶ τὸν Οἰνέα
 ἐγκαταλελειμμένον γυμνὸν γῆρας πιέζει. ὑπερώρισται μὲν ἐν 155
 ἀγνώστοις τόποις ὁ ἀδελφός μοι Τυδεύς, ὁ δὲ λοιπὸς ἐν τῷ
 πεπρωμένῳ πυρὶ ζῶν γέγονε, διήλασε δὲ σίδηρον διὰ τῶν
 ἑαυτῆς σπλάγχνων ἢ μήτηρ. ἄσεβῆς Δηιάνειρα, τί ποτε δι-
 στάξεις ἀποθανεῖν; ἐν τοῦθ' ἵκετεύω πρὸς τῶν ἱερωτάτων θεσμῶν
 τοῦ λέχους, μὴ δόξαιμι τῷ σῷ θαλάμῳ ἐπιβεβουλευκέναι. 160
 ὁ Νέσσος ὡς τῷ σῷ καλάμῳ τὸ λίχνον ἐπλήγη στέρνον, Τοῦτ',
 εἶπε, τὸ αἷμα δύναμιν ἔρωτος πλουτεῖ. ἐγὼ δέ σοι τὸν πέπλον
 τῷ Νεσσαίῳ φαρμάκῳ χρισθέντα πέπομφα· ἄσεβῆς Δηιάνειρα,
 τί ποτε διστάξεις ἀποθανεῖν; καὶ χαῖρε ἤδη γεραίτερέ τε 165
 πάτερ καὶ ἀδελφὴ Γοργή, καὶ πατρίς καὶ τῆς σαυτοῦ πατρίδος
 ἑστερημένε ἀδελφέ· καὶ σὺ φῶς τὸ σήμερον τοῖς ἐμοῖς ὀφθαλμοῖς
 ὕστατον, καὶ σὺ ἄνερ, ἀλλ' ὥφειλες τοῦτο δύνασθαι, καὶ σὺ
 παῖ Ὕλλε χαῖρε.

μανία A, μανίας (?) P, μανίαν p. 147. οἷτα A. 149. Et quid adhuc ω.
 Ἑρακλέα A. 150. πιστευθείην P. 153. acrior. 154. ἐγκαταλει-
 μένον P. 160. thalamis. 161. τὸ λίχνον om. Pp. 163. χρισθέντα A.
 165. τε om. P. καὶ πατρίς om. A. 166. ἡστερημένη A.

X.

Ἀριάδνη Θησεΐ.

Πραότερον εὖρον ἢ κατὰ σὲ πᾶν τὸ θηρίων γένος· καὶ γὰρ
 οὐκ ἔστιν ὧτινι χεῖρον ἢ σοὶ ἐμαυτὴν ἂν ἐνεπίστευσα. ἂ δ'
 ἐπέρχῃ ἐξ ἐκείνης σοι, Θησεῦ, πέμπω τῆς ἡϊόνος ὅθεν σοι τὴν
 5 ναῦν ἐμοῦ δίχα τὰ ἰστία ἀνήγαγον, ἐν ᾗ με καὶ οὐμὸς ὕπνος
 κακῶς προὔδωκε καὶ σὺ δολίως μάλα τοὺς ἐμοὺς ὕπνους ἐνε-
 δρεύσας. καιρὸς ἦν καθ' ὃν ἡ διαφανὴς πάχνη πρῶτον τῆς
 γῆς σκεδάννυται καὶ ὄρνεις φυλλάσι σκεπόμενοι μιννυρίζουσιν.
 ἐγὼ δὲ ἀλλ' ἄδηλον πότερον ἐγρηγορυῖα ἢ τῷ ὕπνῳ βεβαρη-
 10 μένη ἐτύγχανον, ἡμίπνιος τὰς χεῖρας τὸν Θησεῖα ληψομένης
 ἐκίνησα. ἦν δὲ οὐδεῖς· ἐπαναφέρω δὴ τὰς χεῖρας καὶ ἐπανα-
 ψηλαφῶ αὐθις καὶ διὰ τοῦ λέχους αὐτὰς μεταφέρω· καὶ ἦν
 αὐθις οὐδεῖς. ἐξετινάξατο τοίνυν ὁ φόβος τὸν ὕπνον καὶ κατα-
 πεπληγμένη ἀνίσταμαι καὶ μοι τὰ μέλη αὐθις ἐπὶ τοῦ χήρου
 15 κατωλίσθησε λέχους. αὐτίκα δὲ τῶν χειρῶν ἐπιφερομένων
 ἤχησέ μοι τὰ στέρνα, καὶ ὥς πεφυρμένη ἐξ ὕπνου ἦν ἡ κόμη
 ἀνήρπασται. σελήνη δ' ἦν καὶ ἡτένισα εἴ τι ποτὲ πρὸς τὴν
 ἡϊόνα ἀποσκοπήσαιμι· τί δ' ἂν ἀποσκοποῖεν οἱ ὀφθαλμοὶ οὐδὲν
 ὅτι μὴ τὴν ἡϊόνα εἶχον. νῦν μὲν οὖν δεῦρο νῦν δ' ἐκείσε,
 20 ἐκατέρωσε δὲ διατρέχω ἀτάκτως· τὸ δὲ τῆς ψάμμου βαθὺ
 τοὺς παιδικοὺς πόδας σχολαιτέρους ἐποίει. μετὰ δὲ ταῦτα
 καθ' ὅλην τὴν ἡϊόνα κραζούσῃ Θησεῦ, αἱ κοῖλαι πέτραι τὸ
 σόν μοι ἀνταπεδίδοσαν ὄνομα, καὶ ὁσάκις ἐγὼ σε, τοσάκις καὶ
 ὁ χῶρος αὐτὸς ἐκάλει· αὐτὸς ὁ χῶρος τῇ δυστήνῳ ἀρωγὴν
 25 τίνα προσφέρειν ἠβούλετο. ὅρος δὴ τι ἦν· ὑποφαίνονται

X. - ριάδνη -ησεῖ P. -ραότερον P. 2. ἂν ἐπίστευσα P. 3. σε P.
 7. καθ' ἣν P. 8. ὄρνις P. 9. βεβαρμένη A. 10. θεσεῖα A. 14.
 κατολίσθησε A. 17. scr. τῇ ἡϊόνι. 20. τοῦ P. 22. ἀπεδίδοσαν A.

γάρ τινες ἐπὶ κορυφῆς ἀραιοὶ θάμνοι· νῦν δὲ σκόπελος ἐπι-
κρέμαται τοῖς πολυφλοίσβοις κύμασιν ὑποβεβρωμένος. ἀνέρ-
χομαι δ' ἐκείσε, καὶ γὰρ ἰσχὺν ἐδίδου τὸ πρόθυμον, καὶ οὕτως
εἰς εὖρος τῇ ἐμαυτῆς ἀποσκοπήσει τὸ βαθὺ πέλαγος διεμέτρουν.
ἐκεῖθεν ἐγώ, καὶ γὰρ ἀπηνέσι πνεύμασιν ἐχρησάμην, εἶδον 30
ἐπισπέρχοντι νότῳ τὰ ἰστία ἐκτεταμένα. ἢ εἶδον ἢ καὶ δόξασα
ιδεῖν ἐμαυτῇ ψυχροτέρα κρυστάλλου καὶ ἡμιθνής ἐγενόμην.
ἀλλὰ γὰρ οὐχὶ ῥάθυμειν ἐπὶ μακρὸν τὸ ἄλγος ἀνέχεται· ἐξίσ-
ταμαι ἐκεῖθεν, ἐξίσταμαι, καὶ διατόρῳ φωνῇ τὸν Θησέα καλῶ.
Ποῖ φεύγεις; ἀνακράζω· ἀνόσιε, ὑπόστρέφέ μοι, Θησεῦ· ἐπανά- 35
καμπτέ μοι τὴν ναῦν· οὐδὲ γὰρ τὸν ἑαυτῆς ἀριθμὸν ἔχει. ἐγὼ
γοῦν ὅπερ ἐνέδει τῇ φωνῇ ταῖς πληγαῖς ἀνεπλήρουν· καὶ
πληγαὶ τοῖς ἐμοῖς λόγοις συνανεμίγινυντο. εἰ δὲ καὶ μὴ
ἤκουες, ἀλλ' ὄρᾶν γε ἠδύνω· αἱ γὰρ μοι χεῖρες εἰς εὖρος διαρ- 40
ριπτόμεναι σημεῖα παρείχοντο. κάπὶ μακροῦ δὲ λύγου τὴν
λευκὴν μοι καλύπτραν ἐπέθηκα ὑπομνήσουσαν ἐμοῦ δηλαδὴ τοὺς
ἐπιλαθομένους. καὶ ἤδη μοι ἐξ ὀμμάτων ἡρπάγης· καὶ τότε
δὴ τέλος· ψυχρανθὲν τῇ λύπῃ ἐνάρκησε τὸ πρόσθεν ἀπαλὸν
στόμα. τί δ' ἂν μᾶλλον οἱ ὀφθαλμοί μοι ἔδρων ἢ κλαίειν, 45
ἐπειδὴ τὰ σὰ λαΐφῃ βλέπειν ἐπαύσαντο; ἢ τοίνυν ἐγὼ δια-
κεχυμένη τὴν κόμην μόνη περιεφοίτων ὁποῖά τις Βάκχῃ πρὸς
τοῦ Θηβαίου θεοῦ οἰστρηθεῖσα, ἢ πρὸς τὴν θάλατταν ἀπο-
βλέπουσα ψυχρὰ ἐπὶ πέτρας τινὸς ἀνεκάθισα· καὶ ὅπόσον 50
ἦν ἡ καθέδρα λίθος, τοσοῦτον καὶ αὐτὴ λίθος ἦν. πολλάκις
πρὸς τὸ λέχος ἐπάνειμι ὅπερ ἀμφοτέρους ἡμᾶς ὑπεδέξατο
ἀλλ' οὐχὶ καὶ ὑποδεξάμενον παραστήσασθαι ἔμελλεν, καὶ ἀντὶ
σοῦ τῶν σῶν ὦν δύναμαι ἰχνῶν ἄπτομαι καὶ τῆς στρωμνῆς
ἢ τοῖς σοῖς διατεθέρμανται μέλεσιν. ἐπιπίπτω τοίνυν καὶ 55
δάκρυσι προχεομένοις βρεχομένης τῆς κοίτης Ἐπίεσαμέν σε,
ἀνακράζω, οἱ δύο, ἀπόδος τοὺς δύο· ἀφικόμεθα δεῦρο ἀμ-

26. ὑποβεβρωμένοις Α. 29. γὰρ om. P. 30. Verba ἐπισπέρχοντι ad εἶδον
in 31 om. P.: causa patet. 31. δόξασα Α. ἔδοξα P. 39. καὶ om. Α.
40. παρέχοντο Α. 41. λήγου Pp. 43. ἐδάκρυστα supplendum.
46. desierant. 52. παραχίσεσθαι? Α. 53. ἰσχνῶν Α. 55.
ἐπιπίπτω P. ἐνεπίπω Α? βρεχομένη τῆς κοιτῆς Α. 57. ἀμφικόμεθα Α.

φότεροι· τί μὴ καὶ ἀποχωροῦμεν ἀμφοτέροι; ὦ ἄπιστον λέχος,
 ποῦ ποτε τὸ μείζον ἡμῶν ἐστι μέρος; τί ποιήσω; πῇ μόνῃ
 τράπωμαι; σχολάζει μὲν ἐκ πάσης ἐργασίας ἡ νῆσος καὶ
 60 οὐτ' ἀνθρώπων οὔτε βοῶν ἔργα βλέπω. πᾶν δὲ τῆς γῆς πλευρὸν
 ἢ θάλαττα περιζώννυσι· ναύτης δὲ οὐδαμῇ οὐδέ τις ναῦς δι'
 ἀτεκμάρτου πορείας ἐλευσομένη. ὑπόθου δὲ δοθῆναί μοι καὶ
 εἰ ταίρους καὶ ἀνέμους καὶ ναῦν· τίني ἔψομαι; ἀπαγορεύει γὰρ
 65 ἡ πατρώα μοι γῆ τὴν ἐς αὐτὴν πρόσοδον. εἰ γὰρ καὶ εὐ-
 πλοοῦσῃ νηὶ διὰ γαληνιώσης θαλάττης διολισθήσοιμι καὶ εὐ-
 κραιῖς τοὺς ἀνέμους Αἴολος ποιήσειεν, ἐξόριστος ὅμως ἔσομαι.
 οὐκ οὐκ ἐγὼ σε, Κρήτη, πόλεις εἰς ἑκατὸν διωρισμένη, θεάσομαι,
 γῆ βρέφει ἔτι τῷ Διὶ ἐγνωσμένη. καὶ γὰρ ὁ πατήρ μοι καὶ
 70 ἡ τῷ δικαιοτάτῳ πατρὶ διοικουμένη πατρὶς ὀνόματα φίλτατα
 ἔργῳ προδέδονται τῷ ἐμῷ, ἡνίκα σοι ὡς ἂν μὴ ἡττηθῆς τῷ
 κοίλῳ ἐμβραδύνας οἰκῆματι, ὅπερ ἂν σοι διθύναι τὴν πορείαν
 ἀνθ' ἡγεμόνος ἔδωκα νῆμα, ἡνίκα μοι ἔλεγες· Τοὺς κινδύνους
 αὐτοὺς ἔγωγε ὁμνυμί σοι, ἡμετέραν σε εἶναι μέχρ' ἂν ἡμῶν
 75 ἑκάτερος ζῆν ἔχῃ. ζῶμεν καὶ οὐκ εἰμὶ σή, Θησεῦ· εἰ ἄρα
 γε μόνον ζῆς, ἡ γυνὴ μέντοι τῷ δόλῳ τοῦ ψευδόρκου ἀνδρὸς
 κατορώρεται. ὡς ὥφειλες κάμοι τῇ κορύνῃ ἢ τὸν ἀδελφὸν
 ἀνῆρηκας καταθῦσαι· ἦν γὰρ ἂν τῷ θανάτῳ λυθεῖσα ἦν περ
 ἔδωκας πίστιν. νῦν δ' ἔγωγε οὐ μόνον ἀπείσομαι ἐπὶ νῦν
 80 ἀναφέρω, ἀλλ' ὅσα περ ἂν ἐγκαταλειφθεῖσά τις δυνηθείη παθεῖν.
 καὶ μοι τὸν λογισμὸν ὑποτρέχουσι μυρίαὶ ἀπωλείας ἰδέαι καὶ
 ἡττόν τι τιμωρίας ὁ θάνατος ἢ ἡ τοῦ θανάτου βραδυτῆς
 ἔχει. καὶ νῦν νῦν ἢ ἐνθεν ἢ ἐκεῖθεν ὑφορῶμαι λύκους οἳ τὰ
 σπλάγχνα μοι λίχνοισι ὁδοῦσι διασπαράξαιεν ἂν ἐλεύσεσθαι.
 85 τάχα δὲ καὶ ξανθοὺς ἢ δ' ἂν ἡ γῆ τρέφοι λέοντας· τίς οἶδεν εἰ
 μὴ καὶ χαλεπὰς τιγρίδας ἢ δε ἡ νῆσος ἔχει; καὶ τὰ πελάγη δὲ
 λέγεται μεγάλας ἐκπτύειν φώκας· τίς δ' ἂν ἀπείργοι καὶ
 ξίφος τὴν ἐμὴν πλευρὰν διελθεῖν; μόνον μὴ σκληρᾷ συνδε-

58. ὑμῶν P. 59. ἐργασίας A. 63. ἐτέρους A. 64. πρόσωδον P.
 67. διωρισμένη P. 72. διθύνει P. σῆμα A. 75. εὖ ἄρα A. vivis.
 78. ὥσπερ A. 84. λύχνοισι PpA: correxi. 86. an et haec saevas

θεῖν ἄλυσαι αἰχμάλωτος, μηδὲ δούλη γενομένη μέγαν ἔλκοιμι 90
 τῇ χειρὶ στήμονα, ἥ πατήρ ἐστι Μίνως, ἥ μήτηρ ἡ θυγάτηρ
 Ἑλίου καὶ οὐ μᾶλλον μέμνημαι, ἢ σοί γε ὠμολογήθην. εἰ
 θάλατταν, εἰ γῆν, εἰ τὰς ἐκτεταμένας ἡϊόνας θεασαίμην, πολλὰ
 μὲν μοι γῆ πολλὰ δὲ τὸ ὕδωρ ἀπειλεῖ. οὐρανὸς ὑπολέλειπται 95
 ἀλλὰ δέδοικα τὰ τῶν θεῶν εἶδωλα· καὶ δὴ τοῖς ἄρπαξι θηρσὶ
 καὶ ἀγρίοις ἐγκαταλέλειμμαί. εἴτε δ' οἰκοῦσι καὶ γεωργοῦσι
 τάνθ' ἀνδρες, ἀπιστοῦμεν ἐκείνοις· ἔμαθον γὰρ παθοῦσα
 τοὺς ἀλλοδαποὺς ἀνδρας φοβεῖσθαι. ὥφειλε ζῆν Ἀνδρόγεως
 μηδὲ σύ, Κεκροπίς γῆ, τὸν ἀπότομον φόνον ἐκείνου τοῖς σαυτῆς 100
 θανάτοις διέλυσας, μηδ' ἡ σή, Θησεῦ, ὑψηλὴ δεξιὰ ροπάλῳ
 διεχρήσατο πολυόζῳ τὸν ἐν μέρει μὲν ἀνθρωπον ἐν μέρει δὲ
 βοῦν, μηδὲ νῆμα παρέσχον τὸ τὴν ἐπάνοδόν σοι ὑπαγορεῦον·
 νῆμα τὸ πολλάκις ἐπαναφερομέναις χερσὶν ἐπαναλαμβανό-
 μενον. οὐδὲ μὲν οὖν θαυμάζω εἶγε μετὰ σοῦ ἴσταται νῦν ἡ νίκη 105
 καὶ καταστρωθὲν τὸ θηρίον γῆν Κρῆσαν κατέστρωσεν. οὐ γὰρ
 οἷα τε ἦν ἡ σιδηρὰ σοι καρδία κέρατι διαπείρεσθαι· ὥς ἂν γὰρ
 μὴ σαυτὸν ὅπλοις σκέποις ἀσφαλῆς ἦσθα τῷ στέρνῳ. ἐκεῖ σὺ
 δρῦς ἐκεῖ καὶ ἀδάμαντα φέρεις, ἐκεῖ Θησέα τὸν νικῶντα καὶ 110
 δρῦς ἔχεις. ἀπηνεῖς ὕπνοι τί δήποτε νωθράν με κατέσχετε;
 καὶ καθάπαξ αἰδῶ νυκτὶ πεπίεσμαι. καὶ ὑμεῖς ἀπηνεῖς ἀνεμοὶ
 καὶ ἔτοιμοι σφόδρα, πνεύματά τε πρὸς τὰ μὰ δάκρυα ἐνεργέσ-
 τατα καὶ ἀπηνῆς δεξιὰ ἥ τις ἐμὲ καὶ τὸν ἀδελφὸν διεχρήσατο 115
 καὶ ἡ δοθεῖσα αἰτούσῃ μοι, κενὸν ὄνομα, πίστις. κατ' ἐμοῦ
 συνώμοσαν ὕπνος καὶ πίστις καὶ ἄνεμος, καὶ τρισὶν ὑποθέσει
 κόρη μία προδέδομαι. ἄρ' οὖν ἔγωγε οὔτε δάκρυα τῆς μητρὸς
 ὕφομαι θνήσκουσα οὐδ' ἔστιν ὁ τοὺς ὀφθαλμούς μοι τοῖς δακ- 120
 τύλοις καλύψων; ψυχὴ δ' ἡ ταλαίπωρος πρὸς ἀλλοτρίαν ἀπε-
 λεύσεται αὔραν· οὐδὲ φιλία χεῖρ τὰ κείμενα μέλη διευθετήσκει.
 ἐπὶ δ' ἀτάφων τῶν ὀστέων ὄρνις θαλάττιαι στήσονται; οὔτοι
 τοῖς ἐμοῖς ἐγχειρήμασιν ἄξιόι εἰσι τάφοι; σὺ ἀποκομισθήσῃ 125

tigridas insula habet.

90. μὲν ἂν ἔλκοιμι A.

96. praedacibusque !

97. τάνθ' ἀνδ P.

100. κεκρωπῆς P. σαυτοῖς P.

103. ἀπαγορεῦον P.

106. stravit.

109, 110. ilices.

112. Et semel.

126. celsus

πρὸς τοὺς Κεκροπίους λιμένας καὶ πρὸς τῆς πατρίδος ὑπο-
 δεχθεὶς ἡνίκα ἂν ὑψηλὸς στήῃ τῇ τιμῇ τοῦ σαυτοῦ δήμου,
 καὶ καλῶς διεξέλθῃς τὸν τοῦ ταύρου καὶ ἀνδρὸς ὄλεθρον
 καὶ τὸ διηρημένον εἰς ἀμφιβόλους ὁδοὺς ὑπόπετρον οἶκημα,
 130 κάμῃ διήγησαι μόνην ἐνταυθοὶ ἐγκαταλειφθεῖσαν, οὐ γὰρ
 ἐγὼ τῶν σῶν ἐπιγραμμάτων ὑπεξαιρεῖσθαι ἀξία. ἀλλ'
 οὔτε σοι πατήρ ἐστὶν ὁ Αἰγεὺς οὔτε σὺ τῆς Πιτθίδος
 Αἰθρας υἱός, γεννήτορες δὲ σοὶ πέτρα καὶ θάλαττα. οἱ θεοὶ
 ποιήσaiεν ὥς ἂν ἀπ' ἄκρας με τῆς πρύμνης θεάσῃ· ἐμά-
 135 λαξε γὰρ ἂν τοῦμὸν σχῆμα τὴν σὴν ὄψιν. καὶ νῦν δ' εἰ
 καὶ μὴ ὀφθαλμοῖς ἀλλ' ᾧτινί ποτε δύνασαι θέασαι λογισμῷ
 προσισχομένην με τῷ σκοπέλῳ ὃν τὸ πλάνον ὕδωρ μαστίζει.
 θέασαι καθειμένην τῷ τῶν πενθούντων ἔθει τὴν κόμην καὶ τὴν
 ἐσθήτα τοῖς δάκρυσιν ὥς ἀπ' ὄμβρου βεβαρημένην. καὶ δὴ
 καὶ τὸ σῶμά μοι πέφρικεν ὥς τοῖς βορέαις βαλλόμενον λήιον,
 140 καὶ τὸ γράμμα τόδε τρεμούσῃ τῇ χειρὶ πιεζόμενον ὑπο-
 λισθαίνει. οὔκουν ἐγὼ σε δι' ἔργον ἐπειδὴ κακῶς προὐχώρησεν
 ἱκετεύω· μηδεμία γὰρ χάρις ὀφειλέσθω μου τῷ κατορθώματι,
 ἀλλὰ μὲν οὖν μηδὲ τιμωρία· εἰ γὰρ ἔγωγε μὴ σωτηρίας αἰτία
 σοι εἶην, οὐ μέντοι γ' ἐστὶν δι' ὃ τι ποτ' ἂν αὐτὸς αἰτία μοι εἴης
 145 ὀλέθρου. ταύτας σοι τὰς χεῖρας τῷ τὰ πένθιμα στέρνα κόπτειν
 ἀπειρηκυίας ἢ δύστηνος πέραν τοῦ μακροῦ πελάγους ἐκτείνω.
 ταύτας σοι βαρυθυμοῦσα τὰς ὑπολοίπους ὑποδείκνυμι τρίχας·
 πρὸς τῶν δακρύων τε δέομαι ἅπερ αἱ σαὶ κεκινήκασι πράξεις,
 κάμπτε τὴν ναῦν σοι, Θησεῦ, καὶ ἀντιστρόφῳ πνεύματι πλεῦσον·
 150 εἰ δὲ καὶ πρόσθεν ἀποθανοῦμαι σὺ μέντοι τὰ ὀστᾶ οὔσεις.

honore. 130. ἐγὼ om. P. 131. σὸς A. 132. δέ σοι A. 133.
 ἐπ' A. 134. ab ἐμάλαξε ad θέασαι in 135 om. P: causa patet. 136.
 προσεσχομένην A. 138. βεβαρημένην A. 139. εἰ δὲ καὶ A. πεφρίκει A.
 βορέοις P. 142. ὀφειλέσθαι A. τῷ om. A. 149. ἀντιστρόφου A.

XI.

Κανάκη Μακαρεῖ.

Εἰ δὲ καὶ τυφλοῖς χαράγμασι καὶ ἀσαφέσι τὰ γραφησόμενα
 συγχυθήσεται, ὅμως τὸ βιβλίον τῷ λύθρῳ βαφήσεται τῆς
 δεσποίνης. ἡ μὲν οὖν δεξιὰ κατέχει τὸν κάλαμον ὃς δὲ ξίφος
 ἢ λοιπὴ φέρει· καὶ κεῖται μοι πρὸς τῷ κόλπῳ λελυμένος ὁ
 χάρτης. ἥδ' ἐστὶ τῆς Αἰολίδος τῷ ἀδελφῷ γραφούσης εἰκὼν· 5
 οὕτως ἀρέσαι δύνασθαι τῷ σκληρῷ νομίζω πατρί. αὐτὸν
 ἡνύχονην θεατὴν τοῦμοῦ θανάτου παρεῖναι κὰν τοῖς ὀφθαλμοῖς
 τοῦ τὴν αἰτίαν παρέχοντος ἐξανυσθῆναι τὸ ἔργον. ἀλλ' ὥς
 ἀνήμερός ἐστι καὶ πολλῷ τῶν οἰκείων χαλεπώτερος Εὐρων,
 ἐθεάσατ' ἂν ἀβρόχοις παρειαῖς τὰμὰ τραύματα. δῆλον γὰρ 10
 ὥς ἐστι τι χρῆμα τοῖς ἀμειλίκοις ἀνέμοις συμβιοτεύειν· καὶ
 γὰρ κάκεῖνος τῇ φύσει τοῦ οἰκείου δήμου συμβαίνει. ἐκεῖνος
 Νότῳ καὶ Ζεφύρῳ καὶ τῷ Σιθωνίῳ Βορρᾷ καὶ τοῖς σοῖς πτεροῖς,
 Εὐρε δεινέ, ἐπιτάττει. ἐπιτάττει φεῦ τοῖς ἀνέμοις· τῷ οἰδᾷ- 15
 νοντι θυμῷ ἥκιστα ἐπιτάττεται, καὶ τῆς ἑαυτοῦ κακοηθείας
 μείονα κέκτηται τὴν ἀρχήν. τί τέρπει τὴν καθειργμένην
 ὀνόματα προπάππων ἐν οὐρανῷ, καὶ ἔχειν ἐν τοῖς προσήκουσιν
 ἀναφέρειν τὸν Δία; οὐδὲν γὰρ ἦττον προσοχθίσαν μοι ξίφος,
 ἐπιτάφιον δῶρον, γυναικεῖα χειρὶ βέλος οὐκ ἐμὸν φέρω. ὥφειλεν, 20
 ὦ Μακαρεῦ, ἢ εἰς ἐν ἡμᾶς συνάψασα ὥρα βραδυτέρα τῆς γε
 ἐμῆς τελευτῆς ἀφικέσθαι. τί δὴ ποτέ με γὰρ ἀδελφὲ πλέον
 ἢ ἀδελφὸς ἔστεργας, καὶ σοι γέγονα ὅπερ ἥκιστα χρή τὴν
 ἀδελφὴν πεφυκέναι; καὶ μὴν καὶ αὐτὴ διεθερμάνθην, καὶ 25
 ὅποῖον εἰώθειν ἀκούειν, ἀγνοῶ τίνα ἡσθόμην ἐν τῇ καρδίᾳ
 χλαιομένην θεόν. ἔφυγε δὴ τὴν ὄψιν τὸ ἔρευθος καὶ ἰσχνότης

XI. -ανάκη μακαρεῖ P. 1. -ἰ δὲ P. 7. θεαυτὴν A. 9. πολλῶν
 A. 15. ab ἐπιτάττει ad ἐπιτάττεται om. P. οἰδανοῦντι A. τρέπει A.
 17. inclusam PA. proavorum A. πάππων P. 19. ἥττων A.
 27. ἔρεθρος A. ἰσχνότης A. 28. ἐδέχετο in ἐδέξατο mutatum P. 29.

τὰ μέλη κατέστειλε καὶ τροφήν ὀλιγίστην ἀναγκαζόμενον τὸ
 στόμα ἐδέχετο. οὐδ' εὐκολοὶ ἦσαν ὕπνοι, ἀλλὰ καὶ ἡ νύξ
 30 ἐνιαυτὸς ὅλος ἦν μοι, καὶ στεναγμὸν μηδεμίαν λύπην λυπηθεῖσα
 παρείχον. καὶ οὐθ' ὅτου χάριν ταῦτα ποιῶ οἷα τ' ἦν ἐμαυτῇ
 τὴν αἰτίαν ἀποδοῦναι, οὔτε μὴν ἐγίνωσκον τί ποτ' ἂν ἐρῶν εἶη.
 ἦν δ' ἐκείνο. πρώτη δ' ἡ τίτθη τοῦ κακοῦ γεραιτέρῳ προήσθετο
 35 τῷ φρονήματι· πρώτη μοι ἡ τίτθη Ἐρᾶς, Αἰολίς, εἶπεν. ἐγὼ δ'
 ἠρυθρίασα, καὶ ἡ αἰδὼς εἰς τοὺς κόλπους τοὺς ὀφθαλμούς μοι
 κατέσπασε· ταῦτα δὲ σύμβολα ἦν ἀποχρῶντα ὁμολογούσης ἐν
 τῷ σιγᾷ. ἤδη μὲν οὖν ὠγκοῦτο τῆς διαφθαρείσης γαστρὸς
 ὁ φόρτος καὶ τὸ φώριον ἄχθος ἀδρανῇ γεγονότα τὰ μέλη
 ἐβάρυνε. τίνας δέ μοι βοτάνας τίνα δὲ φάρμακα ἡ τροφὸς
 40 οὐ προσήνεγκε καὶ χερσὶν ὑπέθηκε τολμηραῖς, ὥς ἐκ παντὸς
 τρόπου τὸ τοῖς ἡμετέροις αὐξόμενον σπλάγχχνος—τοῦτό σε μόνον
 ἐκρύψαμεν—ἐκτιναχθείη φορτίον; τὸ δὲ βρέφος τῆς ζωῆς
 ἐπιδεδραγμένον ἐκ πολλοῦ τοῦ περιόντος, ταῖς εἰσωθουμέναις
 ἀντέστη τέχναις καὶ σκεπόμενον ἀσφαλὲς ἐξ ἐχθροῦ διεγίγνετο.
 45 ἤδη δὲ καὶ ἐννεάκισ ἀνέσχεν ἡ τοῦ Φοίβου περικαλλὴς ἀδελφή,
 καὶ δεκάτη σελήνη τὸ φωσφόρον ἄρμα ἐκίνει· ἀγνοοῦσα δ'
 ἐτύγχανον τίς ποτέ μοι αἰτία τὰς ἐξαπιναιῖας ὠδῖνας ἐμποιεῖ;
 καὶ γὰρ ἀρτιμαθὴς πρὸς τόκον καὶ νεόλεκτος ἦν στρατιώτης.
 οὐδ' ἐπέσχον τὴν φωνήν. ἡ δὲ συνίστωρ πρεσβύτις, Τί ποτε,
 50 φησί, τὴν σαυτῆς ἀμαρτίαν προδίδως; καὶ μοι τὸ στόμα κρα-
 ζούσης ἐπίεσεν. τί ποτ' ἂν ἡ κακοδαίμων ποιήσαιμι; οἰμωγὰς
 μὲν τὸ ἄλγος ἀναδιδόναί βιάζεται· ἀλλ' ὁ φόβος καὶ ἡ
 τροφὸς καὶ ἡ αἰσχύνη δ' αὐτὴ ἐμποδῶν ἴστανται. παραχρῆμα
 δὲ τοὺς τε στεναγμούς καὶ τὰ διολισθήσαντα τοῦ στόματος
 ῥήματα ἐπαναλαμβάνω καὶ εἰς ἀνάγκην καθίσταμαι τὸ
 55 ἐμαυτῆς δάκρυον ἀναστέλλειν. θάνατος δ' ἦν μοι πρὸ ὀφ-
 θαλμῶν καὶ βοήθειαν ἀπηγόρευεν ἡ Εἰλείθυια· εἰ γὰρ καὶ

ἐνιαυτοῖς P. 33. προὔθετο A. 35. ἐγὼ ἐρυθρίασα A. μου P. 36.
 ὁμολογούση A. 37. ὠγκοῦντο A. 38. φώριον P. ἐκβάρυνε A.
 42. ἐκτιναχθείη P. 43. ζωντῆς A. 44. Verba καὶ ad διεγίγνετο om.
 A. 46. Denaque. 47. ἐξαπιναιῖους αἰτίας P. 54. cohibere pro
 cohibere, ut est in G, legit. 57. σὺ μ' ἐπιπεσῶν P₂. 58. ἀνεξωπύρησας

ἀπέθνησκον βαρὺ καὶ ὁ θάνατος ἦν ἀμάρτημα· ἡνίκα σύγ' ἐπιπεσὼν μοι καὶ τήν τε κόμην διασπαράξας καὶ τὴν ἐσθῆτα τοῦμὸν στέρνον τῷ σαντοῦ πιάσας ἀνεξωπύρησας· καὶ μοι Ζῆθι ἀδελφή, ὦ ἀδελφή, προσεῖπας, φιλότατη· ζῆθι, μηδὲ δύο ἐν ἐνὶ 60 σώματι ἀπολέσης. ἐλπίς δ' ἀγαθή σοι δύναμιν παρασχέτω· τῷ γὰρ ἀδελφῷ συζευχθήσῃ τῷδε, ἐξ οὗ καὶ μήτηρ ἔσῃ καὶ σύνευνος. νεκρὰ μὲν ἦν, πίστευέ μοι, πρὸς τὰ σὰ μέντοι ῥήματα ἀνεβίων, καὶ ἀπεφορτίσθη τὸ τῆς ἐμῆς νηδύος ἄχθος τε καὶ ἀμάρτημα. ἀλλὰ τί κατὰ σαντὸν χαίρεις; ἐπὶ μέσης 65 Αἴολος καθῆστο τῆς αὐλῆς· καὶ τὸ ἀμάρτημα τῶν τοῦ πατρὸς ἀφαρπασθῆναι ὀφθαλμῶν ἔδει. φύλλοις δὲ τὸ νήπιον καὶ ὑπολεύκοις ἐλαίας κλάδοις καὶ κούφοις σχοινίοις ἐπιμελῶς ἢ γεραῖα συγκαλύπτει, καὶ ἱερὰ ἐκτελεῖ πεπλασμένα καὶ ἰκέσια ἀναφωνεῖ ῥήματα· δίδωσι δ' ὁ δῆμος τοῖς ἱεροῖς ὁδόν, δίδωσι 70 καὶ αὐτὸς ὁ πατήρ. ἤδη μὲν οὖν ἔγγιστα τὸ φῶς ἦν καὶ ὁ κλαυθμυρισμὸς εἰς τὰς πατρικὰς ἔφθασεν ἀκοάς, καὶ τῷ ἑαυτοῦ προϋδόθῃ μηνύματι. ἀφαρπάζει δὲ τὸ βρέφος Αἴολος καὶ ἀνακαλύπτει τὰ ψευδόμενα ἱερὰ καὶ μαινομέναις φωναῖς ἡχεῖ τὰ βασιλεία. ὥς δὲ τρομερὰ γίνεται θάλαττα πνεύματος ὑπὸ 75 λεπτοῦ θλιβομένη καὶ μέλινος λύγος τῷ θερμῷ Νότῳ δονεῖται, οὕτως εἶδες ἂν καὶ τοῦμὸν ὥχρον σῶμα κλονούμενον· ἀλλὰ καὶ ἡ κλίνη συνεταράττετο ἐπικειμένῳ τῷ σώματι. ὁ δ' εἰσρήγνυται καὶ κραυγαῖς τὴν ἐμὴν αἰσχύνην δημοσιεύει· καὶ μόλις ἐκ τοῦ 80 δυστήνου μοι προσώπου τὰς χεῖρας ἐπέσχεν. ἐγὼ δ' οὐδὲν ὅ τι μὴ δάκρυα αἰσχυνομένη προέχεον· ἡ γὰρ γλῶττα τῷ ψύχει τοῦ φόβου πεδηθεῖσα ἐνάρκησεν. ἤδη δὲ καὶ τὸν νεογνὸν ἔγγονον κυσὶ καὶ οἰωνοῖς δοθῆναι ἐκέλευσε καὶ ἐν τόποις ἐγκαταλειφθῆναι ἐρήμοις. ὁ δὲ δύστηνος ἐκείνος κλαυθμυ- 85 ρισμοὺς ἐδίδου,—εἶπες ἂν αἰσθάνεσθαι—καὶ εἴ τινί ποτε φωνῇ οἷός τ' ἦν, τὸν ἑαυτοῦ πάππον ἰκέτευε. τίνα μοι τότε ψυχὴν,

scripsi. ἀνεξωπυρας (?) A. ἀνεξωπύρισας P. 59. ἀδελφὴ ὦ P. om. A.
61. συζυχθεῖσι P. 62. ἡ μήτηρ P. 65. σαντοῦ P. 67. frondibus.
71. lumen. κλαυθμυρισμὸς P. κλαυθμερισμὸς A. κλαυθμῆρισμὸς p. 76.
fraxina virga. 77. ὥχρον om. P. 81. προεχον A. 82. πεδεθεῖσα A.
83. νεωγνόν P. νεογιόν A (?). 85. κλαυθμυρισμοὺς A. 88.

ἀδελφέ, πιστεύεις προσεῖναι, καὶ γὰρ ἐκ τῆς σαυτοῦ ψυχῆς
 αὐτὸς τοῦτο δύνη συνάγειν, ἡνίκα ἐνώπιον ἐμοῦ τὰ ἐμὰ
 90 σπλάγχνα πρὸς τὴν βαθεῖαν λόχμην ἐχθρὸς ἔφερεν, ὀρεινόμοις
 βρωθησόμενα λύκοις; ἐξῆλθε τοῦ θαλάμου· καὶ τότε τὸ
 στέρνον ἐπάταξα καὶ προσῆν τὸ τοῖς ὄνυξιν εἰς τὴν ἐμαυτῆς
 κόμην ἀπελθεῖν. ἐν δὲ τούτοις πατρικὸς ὑπηρέτης ἐν πενθοῦντι
 προσώπῳ ἀφίκετο καὶ ἀγανακτήσεως ἐκ στόματος φθογγὴν
 95 ἀνεδίδου· Αἴολός σοι τόδε τὸ ξίφος πέμπει—καὶ παρέδωκέ μοι
 τὸ ξίφος—καὶ κελεύει μαθεῖν ἔργῳ τί ποτε βούλεται τοῦτο.
 ἴσμεν, καὶ χρησόμεθα ἔρρωμένως τῷ ἀποτόμῳ ξίφει· τῷ γὰρ
 ἐμαυτῆς στέρνῳ τὸ πατρῶον δὴ κρύψω δῶρον. ταύταις ταῖς
 100 δωρεαῖς, γεννηήτορ, τὸν ἐμὸν δωρῇ γάμον; ταύτῃ τῇ προικί,
 πάτερ, ἢ σὴ θυγάτηρ ἔσται πλουσία; αἶρε πόρρω τὰς νυμφικὰς
 λαμπάδας, φενακισθεῖς Ὑμέναιε, καὶ τεταραγμένῳ ποδὶ τὸν
 ἀθέμιτον ἔκφυγε οἶκον. δᾶδας εἰς ἐμὲ κομίσατε ἅς ὦ μέλαιναί
 φέρετε Ἑρινυῖες· ὥς ἂν ἐκ τοῦδὲ μοι τοῦ πυρὸς ἢ πυρὰ
 105 ἀναφθείῃ. νυμφεύεσθε, εὐδαίμονες ἀδελφαί, τύχῃ βελτίονι·
 τοῦμοῦ μέντοι τολμήματος μνημονεύετε. τί δ' ἄρα τὸ νήπιον
 ἡμαρτεν οὕτω βραχεῖαν ἐκφανὲν ὥραν; τίνι τὸν πάππον ἔργῳ
 λελύπηκε, μόλις καλῶς γεννηθέν; εἴπερ ἡδύνατο θάνατον
 110 ὀφλεῖν, ὀφλεῖν νομιζέσθω. ἃ δέιλαιος τῷ ἐμῷ τολμήματι ἐκείνος
 κολάζεται. ὦ παῖ, τῆς μητρὸς ὀδύνη, λεία λύκων ἀρπάγων,
 οἴμοι διασπαραχθεῖς ἐν τοῖς σαυτοῦ γενεθλίοις, ὦ παῖ, τοῦ
 μικρὸν εὐδαίμονος ἔρωτος ἐλεεινὸν γεγωνὸς ἐχέγγυον· ἦδε σοι
 115 πρώτη ἡμέρα, ἦδε σοι γέγονε καὶ ἐσχάτη. οὐκ ἐξεγένετό μοι
 δίκαια δάκρυα καταστάξαι σου, οὐ κόμην ἀποκαρεῖσαν εἰς τὸν
 σὸν τάφον ἐνέγκαι. οὐκ ἐπέπεσόν σοι, οὐ φιλήματα ψυχρὰ
 ἔδρεψά μιν· ἄπληστοι δὲ θῆρες διήρπασάν μοι τὰ σπλάγχνα.
 ἀλλὰ καὶ γὰρ αὐτὴ τῇ ψυχῇ τοῦ βρέφους σὺν τραύματι
 120 ἔψομαι, οὐδὲ μήτηρ ἐπὶ μακρόν, οὐκ ὀρφανὴ τέκνου ῥηθήσομαι.
 σὺ μέντοι, ὦ μάτην ταλαιπώρῳ ἐλπισθεῖς ἀδελφῇ, τὰ διεσπαρ-

αὐτοῦ P. 90. βρωθησόμενα P. βρωθησομένην A. 93. ἐν δὴ A. 98.
 ἐμαυτῇ PA. τὸ πρῶτον P. 101. νυμφικὰς A. 102. παραγμένῳ A.
 107. τὸν νήπιον A. 109. εἰ δύνατο P. 110. ἐκείνο A. 113. μικρὸν
 A. 114. καὶ om. A. 116. σὸν om. A. 117. ἐδεξάμην P. 121.

μένα τοῦ σαυτοῦ τέκνου μέλη συνάθροισον, ἱκετεύω. καὶ πρὸς
τὴν γεννήσασαν ἔνεγκαι καὶ ἐν κοινῷ κατάθου τῷ μνήματι,
καὶ λάρναξ ἡμᾶς τοὺς δύο ἥτις δῆποτε στενοτάτῃ λαβέτω.
σὺ δὲ ζῆθι μεμνημένος ἡμῶν καὶ δάκρυα κατασκέδασον τῆς 125
πληγῆς· μηδὲ δειλιάσης τὸ τῆς ἐρώσης σῶμα ὃ ἐραστής. καὶ
σὺ μὲν ἱκετεύω τῆς σφόδρα δυστυχησάσης ἀδελφῆς τὰς ἐντολὰς
ἔνεγκαι· αὐτὴ διώξομαι τὴν τοῦ πατρὸς ἐντολήν.

XII.

Μήδεια Ἰάσωνι.

Ἐματαιοπράγησα καθόσον γε μέμνημαι ἐπὶ σοὶ τῶν Κόλχων
ἢ δέσποινα, ἡνίκα τὴν ἐμὴν ἥτις τέχνην εἰσενέγκαι σοι συμ-
μαχίαν. τότε αἱ διατάττουσαι τὰς τῶν θνητῶν τύχας ἀδελφαὶ
ᾧφειλον τοὺς ἀτράκτους ἑαυτῶν μεταστρέψαι. τότε οἷα τ' ἦν 5
ἢ Μήδεια καλῶς ἀποπνεῦσαι, ὅτι δῆποτε γὰρ ζωῆς ἐξ ἐκείνου
μοι παρετάθη, τιμωρία γέγονε μᾶλλον. οἶμοι τί δῆποτε τοῖς
τῶν νέων ἐλαυνομένη βραχίουσιν ἢ Πελιδᾶς δρυὶς τὸ Φρίξειον
ἐζήτησε πρόβατον; τί δῆποτε οἱ Κόλχοι τὴν Μάγνησσαν
εἶδομεν Ἀργῶ καὶ δῆμος Ἑλλήνων Φασιακὸν ὕδωρ ἐπίετε; 10
τί μοι πλέον τοῦ δέοντος τρίχες ἤρεσαν αἱ ξανθαὶ καὶ κάλλος
καὶ τῆς σῆς γλώττης ἢ πεπλασμένη χάρις; ἢ ὅτε καθάπαξ
ναῦς νέα πρὸς τοὺς ἡμετέρους λιμένας ἐλήλυθε καὶ τολμηροὺς
ἄνδρας ἤνεγκεν, ᾧφειλεν ἀπρονοήτως πρὸς τὰς ἐκπνεομένας 15
φλόγας ὃ ἀμνήμων ἐλθεῖν Αἰσονίδης καὶ τὰ βοῶν ἐπικαμπῇ
στόματα· καὶ ὅποσα σπέρματα κατεβάλετο τοσοῦτους ἐχθροὺς
σπεῖραι ὥς ἐκ τῆς αὐτὸν αὐτοῦ πεσεῖν τὸν γεωργὸν γεωργίας.
πόσον ἂν τῆς ἀπιστίας, ἀνόσιε, τηνικαῦτα σὺν σοί γε ἀπώ-

ἐσπισθεὶς Α. 122. σαυτῆς P. 123. ἐν om. Α. 124. στενιοτάτῃ Α.
125. in vulnere. 127. Tu rogo.

XII. -ηδεια Ἰάσωνι P. 1. -ματαιοπράγησα P. glossa in Α ἐσχόλασα.
καθῆσον Α. 3. διατάττουσαι P. fata. 4. suos ut s. 6. vitae. 7.
ἐλαυνομένης P. 9. δῆ om. Α. 13. ὅτι PΑ. 16. adunca. 17.

20 λετο ; τί πολλῶν ἂν ἡ κεφαλὴ μοι κακῶν ἀπηλλάγη ; ἔστι γε
 μὴν ἡδονὴ τις τοῖς ἀχαρίστοις τὰς εὐποιίας ἐξονειδίζειν· ταύτη
 χρήσομαι, ταύτην ἔκ σου μόνην τὴν εὐφροσύνην ἀποίσομαι.
 κελυσθεὶς πρὸς τοὺς Κόλχους τὴν τούτων ἀπείρατον ναῦν
 25 τρέψαι, εἰσῆλθες τὴν εὐδαίμονα τῆς ἐνεγκαμένης με βασιλείαν.
 τοῦτο δ' ἐκεῖ ἦν ἡ Μήδεια ὅπερ ἡ νέα σοι σύζυγός ἐστιν
 ἐνταυθοῖ· ὁπόσον αὐτῇ πατὴρ ἔστι πλούσιος τοσοῦτον ἦν καὶ
 ἐμοί. οὗτος μὲν τὴν διθάλαττον Κόρινθον, ἐκείνος δὲ μέχρι
 τῆς χιονώδους Σκυθίας πᾶν κατέχει τὸ τοῦ πόντου ἥπερ τὸ
 εὐώνυμον κλίμα κεῖται. δέχεται δ' εἰς ξενίαν τοὺς νεανίας
 30 Πελασγοὺς ὁ Αἰήτης καὶ τὰ Γραικὰ σώματα πεποικιλμένα
 πιέσετε στρώματα. τότε τε σὲ ἔγωγε εἶδον, τότ' ἡρξάμην
 γινώσκειν τίς ποτε ἂν τυγχάνοις· ἐκείνη πρώτη πτώσις τῆς
 ἐμῆς ἦν διανοίας. καὶ εἶδον καὶ ἀπωλόμην, καὶ ἥκιστα γνωρίμῳ
 πυρὶ ἐφλέχθην, ὥς που παρὰ τοῖς μεγάλοις θεοῖς πευκίνη δᾶς
 35 ἀνακάεται. καὶ γὰρ εὐπρόσωπος ἦσθα· κάμῃ δ' αἰ ἐμαυτῆς
 εἰλκον μοῖραι, καὶ τοὺς ἡμετέρους ὀφθαλμοὺς οἱ ὀφθαλμοὶ σοὶ
 ἀφείλοντο. σὺ δ', ἄπιστε, ἦσθου, τίς γὰρ ἂν καλῶς ἔρωτα
 κρύψειεν ; ἡ γὰρ φλόξ ἑαυτῆς καταμηνύουσα καὶ προδιδο-
 40 μένη ἐκφαίνεται. εἶπε δέ σοι ἐν τούτοις ὁ πατὴρ τοὺς τῶν
 ἀγρίων βοῶν σκληροὺς τένοντας ἀήθει ζυγῷ πῖσαι. "Αρεως
 ἦσαν οἱ ταῦροι χαλεποὶ πλεόν ἢ διὰ τῶν κεράτων ὧν ἡ πνοὴ
 πῦρ φρικῶδες ἐτύγγανε, χαλκῷ τοὺς πόδας ὠχυρωμένοι καὶ
 χαλκοῦς τοὺς μυκτῆρας προβεβλημένοι καὶ τούτους δὲ μέλανας
 45 ἐκ τῆς ἀναπνοῆς γενομένους. σπέρματα μετὰ τοῦτο ἀπευχομένη
 χειρὶ κατὰ τὸ πλατὺ πεδῖον κελεύη σπείραι λαὸν γεννήσουντα,
 οἱ τοῖς μετ' αὐτῶν γεννηθεῖσιν ὅπλοις τὸ σῶμα σὸν ζητήσουσιν·
 ἐκείνο τὸ θέρος ἐστὶ τῷ οἰκίῳ γεωργῷ ἀδικώτατον. ἔσχατος δὲ
 50 πόνος τοὺς τοῦ φύλακος ὀφθαλμοὺς τοὺς ὕπνου ἀγνώτας τέχνη
 τινὶ σοφίσασθαι πρὸς ὕπνον κατακλιθῆναι. εἶπεν ὁ Αἰήτης·

iecisset...sevisset.

27. μέχρι Α. μέχρις Ρ. 31. τε om. Α. ὧν τυγ-
 χάνεις Ρ. sed -εις in -ois corr. 32. ἦν om. Ρ. 39. dixerat. 43.

ὠχυρωμένοι Α. 44. καὶ τοὺς πόδας δὲ μέλανας Ρ interpolate. 45.

ἀπευχομένη Α. 46. κελεῖ Α. γενήσουντα Α. 49. ἀγνώτας Α. 51.

σκυθρωποὶ δὲ πάντες ἀνέστητε· καὶ ἡ πολυτελὴς τράπεζα ταῖς
 πορφυραῖς ὑμᾶς ἀφῆκε στρωμαῖς. πόσον σοι τότε πόρρω προ-
 κίδιος ἦν τῆς Κρεούσης ἀρχῇ καὶ ὁ κηδεστής καὶ τοῦ μεγάλου
 Κρέοντος ἡ θυγάτηρ; κατηφῶν τοίνυν ἄπει· ἐγὼ δ' ἀπίννι 55
 διαβρόχοις ὄμμασιν ἔπομαι· καὶ ἡ γλῶττα λεπτῷ ψιθυρίσματι
 Ὑγίαινε εἶπεν. ὥς δὲ κακῶς ἤδη τρωθεῖσα τῆς ἐν τῷ θαλάμῳ
 κειμένης ἡψάμην κλίνης, ἐν δάκρυσιν ἡ νύξ ὀπόση τις ἦν πᾶσά
 μοι διηνύσθη. καί μοι πρὸ ὀφθαλμῶν οἱ ταῦροί τε ἦσαν καὶ
 τὸ μιαρὸν θέρος· πρὸ τῶν ὀφθαλμῶν ἦν καὶ δράκων ὁ ἄγρυπνος.
 ἔνθεν μὲν οὖν ἔρως, ἐκείθεν δ' ἦν φόβος· αὐτὸν μέντοι τὸν 60
 ἔρωτα ὁ φόβος αὐξάνειν ἐποίει. καὶ ἡ φίλη μοι ἀδελφὴ πρὸς
 τὸν θάλαμον ἦλθε, καὶ διερριμμένας μὲν εὐρίσκει τὰς κόμας
 ἐμὲ δ' ἀπεστραμμένῳ τῷ προσώπῳ κειμένην καὶ πάντα τῶν
 ἐμῶν πλήρη δακρύων. καὶ αἰτεῖ βοήθειαν τοῖς Μινύαις, καὶ 65
 ἄλλος μὲν αἰτεῖ ταύτην, ἄλλη δὲ ἔξει, καὶ ἅπερ ἐκείνη δεῖται,
 τοῦτο τῷ Αἰσονίῳ νεανίᾳ διδόμεν. ἔστι δέ τι νέμος καὶ πεύκαις
 καὶ πρίνων κλάδοις συνηρεφές· μόλις ἐκείσε ταῖς ἀκτῖσιν ἡλίου
 διεισδύνειν ἔξεστιν. ἔστι δ' ἐν αὐτῷ μᾶλλον δ' ἦν ἄλσος
 Ἀρτέμιδος· χρυσοῦ δ' ἡ θεὸς ἵσταται βαρβαρικῇ πεποιημένη 70
 χειρὶ. μέμνησαι ἢ ἐξέπεσόν σου τῆς μνήμης σὺν ἐμοὶ καὶ οἱ
 τόποι; ἐκείσε δὲ ἀφικνούμεθα καὶ ἀνίστασαι πρότερος οὕτως
 λέγειν ἀπαρρησιάστω τῷ στόματι· Ἡ τύχη σοι ἐξουσίαν τε καὶ
 ψῆφον τῆς ἡμετέρας σωτηρίας παρέδωκε· κὰν τῇ σῇ χειρὶ καὶ
 ζωῇ καὶ θάνατος κεῖται ἡμέτερος. ἀπόχρη τοίνυν τὸ δύνασθαι 75
 ἀπολέσαι, εἴ τινα ποτε ἡ τοῦ φθεῖρειν ἐξουσία τέρπει· ἀλλὰ
 σοι καὶ σωθεὶς αὐτὸς μείζων ἔσομαι δόξα. πρὸς τῶν ἡμετέρων
 τοίνυν κακῶν ἰκετεύω, ὧν κουφισμὸς εἶναι δύνασαι, πρὸς γένους
 καὶ τῆς τοῦ πάντ' ἐφορῶντος πάππου θειότητος, πρὸς τῶν τριῶν
 προσώπων καὶ τῶν ἱερῶν ὀργίων Ἀρτέμιδος καὶ εἴ τινας ἴσως 80
 τὸ ἔθνος ἔχει τοῦτο θεοῦς, φεῖσαί μου, παρθέने, φεῖσαι τῶν

σκυθρωποὶ A. ἀνέστε Pp.

φρῶν A: scripsi κατηφῶν.

vacuo.

63. aversa.

67. prius καὶ om. P.

69. ἄλγος A.

72. ἀν-

ίστασθαι A.

75. τρέπει A.

53. προκίδιος A.

57. ἡψάμην om. A

59. ἀλλὰ δὲ P.

61. ἀλλὰ δὲ A.

63. οὐδὲρ P.

65. ἄλγος A.

67. ἀν-

ίστασθαι A.

75. τρέπει A.

53. κατηφείων P, κατη-

φρῶν A: scripsi κατηφῶν.

57. ἡψάμην om. A

59. ἀλλὰ δὲ P.

61. ἀλλὰ δὲ A.

63. οὐδὲρ P.

65. ἄλγος A.

67. ἀν-

ίστασθαι A.

53. προκίδιος A. 55. κατηφείων P, κατη-
 φρῶν A: scripsi κατηφῶν. 57. ἡψάμην om. A spat
 vacuo. 63. aversa. 65. ἀλλὰ δὲ P. ἀλλὰ δὲ A. 66. οὐδὲρ P.
 67. prius καὶ om. P. 69. ἄλγος A. 72. ἀν-
 ἴστασθαι A. 75. τρέπει A. 76. ἀλλὰ σὺ P. καὶ om. P. 79. δύνασθαι

ἡμετέρων· καί με τῇ σαυτῆς χάριτι σὸν εἰς τὸν ἅπαντα χρόνον
 ἀπέργασαι. εἰ δ' ἴσως καὶ Πελασγὸν ἄνδρα μὴ ἀδοξεῖς καὶ
 ὄρκους τοὺς ἡμετέρους, ἀλλ' ἐμοὶ πόθεν ἂν εὐχερεῖς εἶεν οὕτω;
 85 πρόσθεν ἢ πνοή μοι πρὸς τὴν λεπτὴν αὔραν ἀφανισθείη, ἢ τινα
 ἄλλην εἰ μὴ σὲ τῷ ἐμῷ γαμηθῆναι θαλάμῳ. "Ἢρα τούτων
 συνίστωρ ἔστω, ἢ τῶν γαμηλίων ἐξάρχουσα μυστηρίων, καὶ ἡ
 μαρμαρέα θεὸς ἥς ἐν τῷ οἴκῳ τυγχάνομεν. ταῦτα καὶ ὅσα
 90 τοῦδε τοῦ μέρους ἐστί, ψυχὴν ἀπλοϊκῆς κατεμάλαξε κόρης,
 καὶ δεξιὰ τῇ ἐμῇ δεξιᾷ συμβληθεῖσα. εἶδον δὲ καὶ δάκρυα·
 ἡ μέρος ἦν δόλου καὶ ἐν ἐκείνοις; οὕτω τοῖς σοῖς λόγοις θάττον
 ἢ παρθένος ἑάλων. ζεύγνυς καὶ τοὺς χαλκόποδας ταύρους
 ἀφλέκτῳ τῷ σώματι καὶ κατὰ τὰ κελευσθέντα τὴν ἀπόκροτον
 95 γῆν σχίζεις ἀρότρῳ· τὰς δ' αὖλακας ἀντὶ σπέρματος πεφαρ-
 μαγμένων πληροῖς ὀδόντων, γεννᾶται δ' αὐτίκα στρατιώτης καὶ
 ξίφος καὶ σάκος ἔχων. αὐτὴ δ' ἐγὼ ἢ τὸ φάρμακον δοῦσα
 ὦχρὰ ἐκαθήμην, ὥς εἶδον ὅπλα τοὺς αὐτομάτους ἄνδρας
 κατέχοντας, μέχρις οἱ γηγενεῖς ἀδελφοὶ τόλμημα οἰκτρότατον
 100 ἀλλήλοις ὠξυμμένας τὰς χεῖρας ἐπέβαλον. ἰδοὺ δὲ καὶ ὁ
 ἄγρυπνος δράκων φολίσσι ψοφούσαις φρίττων συρίζει καὶ τὴν
 γῆν ὄλῳ στέρνῳ ἀναμοχλεύει. ποῦ τότ' ἦν σοι τὰ ἐκ προικὸς
 χρήματα; ποῦ δ' ἦν ἡ βασιλεία σύννευος καὶ Ἰσθμὸς ὁ τῆς
 105 διττῆς θαλάττης ἀπέχων τὰ κύματα; ἐγὼ ἐκείνη ἢ νῦν σοι
 τελευτῶσα βάρβαρος γέγονα, νῦν σοι πένης, νῦν σοι ἐπι-
 βλαβὴς φαίνομαι, τοὺς φλογεροὺς ὀφθαλμοὺς γοητευθέντας
 ὑπήγαγον ὕπνῳ καὶ σοι ὅπερ ἂν ἀρπάσαις δέρας ἀσφαλῶς
 παρεσχόμην. προδέδοται μοι ὁ πατήρ, τὴν βασιλείαν καὶ
 110 τὴν ἐνεγκαμένην κατέλιπον, δῶρον δ' ἔλαβον ὅπερ εἰκὸς ἐν
 ὑπερορίᾳ τυγχάνειν. ἡ παρθενία μοι ἀλλοδαποῦ ληστοῦ λεία
 γέγονεν, ὧ ἀδελφὴ καλλίστη σὺν τῇ φίλῃ μητρὶ καταλειφ-
 θεῖσα. ἀλλὰ οὐχὶ καὶ σέ, ἀδελφέ, δίχα ἐμαυτῆς ἐγκατέ-
 λιπον φεύγουσα. ἐν ἐνὶ τούτῳ μοι τόπῳ ἢ γραφῇ ἐπιλείπει.

Α. 82. σαυτῇ Α. 84. οὕτω ego : οὔτοι Α. 87. ἥρας Α. 89.
 μέρος Α. ἦν om. P. 93. στόματι P. 94. μετὰ P. 95. δ' om. Α.
 96. γιννᾶται Α. habens. 97. ἡ om. P. 102. toto. vertit. 104.
 ἐπέχων Α. 107. ἐπήγαγον Α. 112. καταλειφθεῖσαι P. 118. iamque.

ὁ γὰρ ποιῆσαι ἢ δεξιά μοι τετόλμηκε, οὐδαμῶς τολμᾷ γράφειν. 115
οὕτως ἔγωγε, ἀλλὰ σὺν σοί, διασπαρχθῆναι ἀξία γέγονα. οὐ
μέντοι καὶ ἔδεισα—τί γὰρ μετ' ἐκεῖνα ἂν ἔδεισα; ἐμνηστὴν τῷ
πελάγει πιστεῦσαι γυνὴ ἀσεβήσασα ἤδη. ποῦ δ' ἄρα ἢ
θειότης ἐστί; ποῦ δ' οἱ θεοί; ὥς ἂν ἀξίας ἐν τῇ θαλάττῃ δίκας
ὑπέσχωμεν, σὺ μὲν τῆς ἀπάτης, ἐγὼ δ' ὥς εὐεξαπάτητος. 120
ᾧφειλον ἡμᾶς αἱ Συμπληγάδες συναράξασαι συμπίεσαι,
προσίσχοντο γὰρ ἂν τοῖς σοῖς ὁστέοις τὰμά. ἢ ἢ ἄρπαξ
Σκύλλα τοῖς κυσὶ βρωθησομένους παραβαλεῖν· ὀφείλει γὰρ ἢ
Σκύλλα τοὺς ἀγνώμονας ἄνδρας κολάζειν. ἢ τε τὸ ὕδωρ ἐξ- 125
εμοῦσα τοσάκισ καὶ τοσάκισ αὐτὴ ἀναπίνουσα Χάρυβδις ᾧφειλε
καὶ ἡμᾶς τοῖς Σικελοῖς ὕδασιν ὑποθεῖναι, ἀπαθὴς μέντοι
κακῶν καὶ νικήσας πρὸς τὰς Αἰμονίας πόλεις ἐπαναζεύγνυς,
καὶ τοῖς πατρικοῖς θεοῖς τὸ χρυσοῦν ἀνατίθεται δέρας. τί δ'
ἂν εἴποιμι τὰς Πελίου θυγατέρας τὰς ἐν τῷ δοκεῖν εὐσεβεῖν
ἀσεβούσας καὶ τὰ τῇ παρθενικῇ χειρὶ κρεουργηθέντα πατρῷα 130
μέλη; καίτοι καὶ τῶν ἄλλων με μεμφομένων ἀλλὰ ἐπαινεῖν
με σὲ ἀνάγκη ὑπὲρ οὗ τοσάκισ ἠνάγκασμαι ἀσεβεῖν. ἐτόλ-
μησας ᾧ—ἀλλὰ τῇ δικαίᾳ ὁδύνῃ τὰ πρόσφορα ἐπιλείπει τὰ
ρήματα—ἐτόλμησας δ' οὖν εἰπεῖν, "Ἀπαιρε τῆς Αἰσονίας
οἰκίας; καὶ κατὰ τὸ κελευσθὲν ἀπεχώρησα ταύτης τῶν δυοῖν 135
μοι παίδων ἀκολουθούντων καὶ τοῦ αἰεὶ μοι συνεπομένου σου
ἔρωτος. ὥς ἐξαίφνης εἰς τὰς ἡμετέρας ἀκοὰς ὁ Ὑμέναιος
ἀδόμενος ἔφθασε καὶ πυρὸς ἀναφθέντος αἱ λαμπάδες ἐφώτιζον
καὶ αὐλοὶ προὔχον ὑμῖν μὲν συνοικέσια μέλη, ἐμοὶ δ' ἐπιτάφιος 140
αὐλὸς γοερώτερα. ὑπερέδεισα· οὐ γὰρ πω τὸ ἀνόμημα τοσοῦτον
ὑπετόπαζον εἶναι· ἐν μέντοι παντὶ τῷ σώματι ψυχρότης ἐπῆν.
συρρεῖ δ' ὄχλος καὶ ὑμῖν ἀνακράζουσιν, ὑμῖν αἱ ἀλλεπαλλήλως
βοῶσιν· ὅσον δ' ἔγγιον ἢ νύξ, τοσοῦτον ἐμοὶ χεῖρον ἦν. οἱ δ' 145
οἰκέται ἄλλος ἄλλαχού διεθρήνουν καὶ τὰ δάκρυα συνεσκίαζον·

119. ὑπέσχωμεν P.

122. ὁστέοις P, ὅστεσιν A.

127. αἰμονίους P.

128. πατρίοις P.

131. με om. P. σέ scripsi, σύ P. om. A.

135.

δυεῖν A.

137. ὥς δ' P.

139. αὐλὸς A. fortasse αὐλὸς προὔχεν. μὲν

om. A.

140. γοργώτερα P (non p).

141. ἀνόημα A.

143. ἀλλη-

παλλήλως A.

144. nox!

149. δὲ om. P. minor e pueris iussus.

τίς γὰρ ἂν ἠθέλησεν ἄγγελος τοῦ τοσούτου κακοῦ γίνεσθαι ;
 καί με δὴ ὅ τι ποτὲ ἦν μᾶλλον ἔτερπεν ἀγνοούμενον, ἀλλ' ὥσπερ
 ἂν εἰ ἦδειν, ἡ ψυχὴ μοι περιαλγῆς ἦν. τηνικαῦτα δ' ὁ τῶν παίδων
 νεώτερος, τοῦτο μὲν κελευσθεὶς τοῦτο δὲ καὶ σπουδάσας θεά-
 150 σασθαι, πρὸς τὴν τῆς διθύρου πρῶτην φλιὰν ἔστη. Καί μοι
 φησὶν, Ἐνθένδε ἀποχώρει τεκοῦσα· πομπὴν ὁ πατὴρ Ἰάσων
 ἄγει καὶ ἵππων ξυνωρίδα χρυσοφορῶν ἐλαύνει. αὐτίκα δὴ
 διαρρηξαμένη τὴν ἐσθῆτα, ἐκοψάμην τὰ στέρνα καὶ τὸ πρόσ-
 155 ωπον ἀσφαλείας τῆς ἐκ τῶν δακτύλων οὐκ ἔτυχεν. ἀνέπειθε δέ
 με ὁ θυμὸς ἐς μέσον τοῦ πλήθους ὀρμῆσαι τό τε σύνταγμα καὶ
 τοὺς στεφάνους ἀφελεῖν τῆς εὐθέτου κόμης ἀρπάσασαν. μόλις
 ἔπescχον ἑμαυτὴν ὡς μὴ οὐχ οὕτω διεσπαραγμένη τὴν κόμην
 ἀναβοῶμι Ἐμός ἐστι, καὶ τὰς χεῖρας ὑμῖν ἐπιβάλοιμι. εὐφραί-
 νου πάτερ ἀδίκηθεῖς, εὐφραίνεσθε ἐγκαταλειφθέντες Κόλχον·
 160 χοὰς ἡ τοῦ ἀδελφοῦ μοι ψυχὴ λάμβανε. ἐγκαταλιμπάνομαι
 καὶ γὰρ ἀποβαλοῦσα καὶ βασιλείαν καὶ πατρίδα καὶ οἶκον καὶ
 σύνευνον ὃς ἡμῖν τὰ πάντα μόνος ἐτύγχανεν. ἄρ' οὖν δρά-
 κοντας οἷα τ' ἐγενόμην καὶ ταύρους μαινομένους, ἕνα δ' ἄνδρα
 165 δαμάσαι οὐκ ἠδυνήθην ; καὶ ἡ τὸ δεινὸν πῦρ ἐπιστημονικοῖς
 φαρμάκοις ἀπωσαμένη, τὴν ἑμαυτῆς αὐτὴ φλόγα φυγεῖν οὐκ οὖν
 ἰσχύω ; αὐταὶ δὲ αἱ ἐπῳδαὶ καὶ αἱ βοτάναι καὶ αἱ τέχναι με
 ἐγκατέλιπον, καὶ οὐδὲν ἡ θεὸς οὐδὲν τὰ τῆς κραταιᾶς Ἐκάτης
 ὄργια ἐνεργεῖ. οὐκ ἔστι μοι πρὸς ἠδονῆς ἡ ἡμέρα, πικρὰς
 170 διανυκτερεύω τὰς νύκτας, οὐδὲ μαλακὸς ὕπνος τὸ ταλαίπωρον
 ἔχει μου στέρνον. ἡ δ' ἑμαυτὴν οὐ δύναμαι, ἠδυνήθην κοιμίσαι
 τὸν δράκοντα· λυσιτελεστέρα δ' ἐστὶν ὥτινι οὖν ἡ ἐμοὶ ἡ
 ἑμαυτῆς ἐπιμέλεια. ἂ ἐγὼ διεφύλαξα μέλη, νῦν ἀντίζηλος
 περιβάλλει καὶ τῶν ἡμετέρων πόνων ἐκείνη τοὺς καρποὺς
 175 δρέπεται. τάχα δὲ καὶ ἡνίκα σαυτὸν ἀνοήτως σεμνύνειν ζητεῖς,
 ἄνερ, καὶ ἀδίκους ἀκοαῖς τὰ ἡδέα προσφθέγγεσθαι, ἐπὶ τε τοῦ
 προσώπου καὶ ἡθῶν τῶν ἐμῶν ἐγκλήματα πλάττεις καινά, ὡς

153. δὴ om. A. 155. τε om. PA. 156. ἀρπάσασαν scripsi. ἀρπάσας
 P. ἀρπαλάσης A (?). 157. ἑμαυτὸν A. 162. μόνον A. 170. miserae
 pectora somnus habet. 172. ἐαυτῆς A. 173. ἂ δ' P. 175.
 marite. 178. γελῶν P. γελάσῃ A. 179. ὑψήλῃς P. 184.

ἂν ἐκείνη γελῶῃ καὶ τοῖς ἑμοῖς ὀνειδέσιν ἡδοίτο· γελᾶτω καὶ
 ἐπὶ Τυρίας πορφύρας ὑψηλὴ κείσθω· κλαύσεται γὰρ καὶ τοῦμὸν 180
 πῦρ ἐμπρησθεῖσα ὑπερβαλεῖται. ἡνίκα γὰρ ἂν μοι πῦρ τε καὶ
 σίδηρος καὶ χυλὸς φαρμάκου προσγένηται, οὐδεὶς Μηδείας
 ἐχθρὸς ἀτιμώρητος ἔσται. ἀλλ' εἶπερ ἴσως τῆς σιδηρᾶς σοι
 καρδίας δεήσεις ἄπτονται, νῦν ἀκούοις ἂν ῥήματα τοῦ ἡμετέρου
 φρονήματος ταπεινότερα. γίνομαι σοι καὶ γὰρ ἰκέτις ὃ σὺ ἑμοὶ 185
 πολλάκις ἐγένον· οὐδὲ διατρίβω πρὸ τῶν σῶν ποδῶν καλινδεῖσ-
 θαι. εἰ γὰρ ἐγὼ τὸ μηδὲν εἰμί σοι, τοὺς κοινούς ἄθρει παῖδας·
 ὁμόσε χωρήσει ταῖς ἑμαῖς ὠδίσιν ἢ χαλεπὴ μητρυνία. οἱ σφόδρα
 σοὶ εὐόκασιν ἑμοῦ δ' ἢ σὴ ἐν τούτοις εἰκὼν ἄπτεται καὶ ὅσάκις 190
 τούτους ὁρῶ διαβρέχεται μοι τὰ ὄμματα. πρὸς τῶν οὐρανίων
 δὴ δέομαι, πρὸς τοῦ φωτὸς τῆς παππῶας φλογός, πρὸς τῆς
 χάριτος καὶ τῶν ἐνεχύρων ἡμῖν δυοῖν τέκνων, ἀπόδος μοι τὸ
 λέχος ὑπὲρ οὗ τοσαῦτα ἢ παραπλήξ ἐγκατέλιπον, πρόσθες
 πίστιν τοῖς λόγοις καὶ βοήθειάν μοι εἰσένεγκαι. οὐκουν ἐγὼ 195
 σου κατὰ ταύρων δέομαι καὶ ἀνδρῶν, καὶ ὡς τῇ σῇ συμμαχίᾳ
 δράκων ἠττηθεὶς ἡσυχάσειεν. σὲ ζητῶ οὐπερ ἡξίωμαι, ὃν
 ἡμῖν αὐτὸς δέδωκας, σὺν ᾧ πατρὶ τέκνων μήτηρ κατ' ἴσον γέγονα.
 ἀλλὰ ζητεῖς ποῦ ποτέ μοι ἐστὶν ἢ προῖξ; ἐν ἐκείνῳ ταύτην
 ἀπηριθμησάμεθα τῷ πεδίῳ ὅπερ σοι ἀροθήσεσθαι ἔμελλεν 200
 ἀφαιρησομένῳ τὸ δέρας. ὁ χρυσοῦς ἐκείνος κριὸς ὁ λευκοῖς
 ἐρίοις περίβλεπτος, ἡμετέρα ἐστὶ προῖξ· ἦν εἶπερ σοι, Ἀπόδος,
 λέγοιμι, ἀνανεύσεις. προῖξ ἐμὴ σὺ σῶς διαμείνας, προῖξ ἐμὴ ἢ
 τῶν Γραικῶν νεολαία· ἴθι νῦν, ἄστοργε, καὶ τὴν Σισύφειον
 ἀντιτίθει περιουσίαν. καὶ γὰρ ὅτι περ ζῆς, ὅτι περ ἔχεις 205
 νύμφην καὶ ἰσχύοντα κηδεστήν, αὐτὸ τοῦτο ὅτι περ εἶναι δύνῃ
 ἀχάριστος σύμπαν ἐμόν ἐστι. οὐς πάντα ποιήσω—ἀλλὰ τί
 προσήκει τὴν εὐθύνην προλέγειν; ὑπερμεγέθεις ὁ θυμὸς ὠδίνει
 τὰς ἀπειλάς. ἔψομαι δ' ὅπη περ ἂν ἢ ὀργή με κομίσῃ· μετα-

ἀκούεις A et P pr. ἀκούοις P₂, p. 185. ἰκέτης P. 191. δὲ A. τοῦ
 παππῶας A. 192. δυνῖν A. 197. ὧν P. 200. ἀποθήσεσθαι A.
 201. albo. 202. ἐστὶν ἢ προῖξ A. ἀνανεύεις A. ἀνανεύσεις P. fort-
 asse ἂν ἀνανεύοις. 204. Σισύφειον P. 207. αἰσχύνῃ P. 210. Ut.
 212. ἀλλ'] εἴη A.

210 μελήσει μοι δ' ἴσως τῆς πράξεως ὡς μεταμέλει τὸ τῷ ἀπίστῳ
 ἀνδρὶ συμμαχηκέναι. ὄψεται ταῦτα θεὸς ὃς νῦν τὴν ἐμὴν
 συστρέφει καρδίαν. ἀγνοῶ μὲν τί ποτε ἔσται· ἀλλ' ὡς ἀληθῶς
 μεῖζόν τι μοι ἢ διάνοια μελετᾷ.

XIII.

Λαοδάμεια Προτεσιλάῳ.

Πέμπει καὶ εὐχεται ἡ ἐρώσα ὅπῃ πέμπεται τὸ χαίρειν
 ἐλθεῖν ἡ Αἰμονὶς Λαοδάμεια τῷ Αἰμονίῳ ἀνδρὶ. φήμη φέρεται
 τῶν ἀνέμων εἰργόντων διατρίβειν σε ἐν Αὐλίδι. ἂ ποῦ ποτ' ἦν
 5 οὗτος ὁ ἄνεμος ἡνίκα με ἔφυγες; τότε τὰ κύματα ταῖς ὑμετέ-
 ραις ὥφειλον κώπαις ἀνθίστασθαι· ἐκείνος ἦν ὁ καιρὸς τηρι-
 καῦτα τοῖς χαλεποῖς ὕδασι πρόσφορος. πλείω γὰρ ἂν φιλήματα
 τῷ συζύγῳ καὶ ἐντολὰς πλείους ἔδωκα, καὶ εἰσὶ γὰρ ἅ σοι λέγειν
 ἐβουλόμην πολλά. ἡρπάγης δ' ὀξέως ἐνθένδε· καὶ ἄνεμος ἦν ὃς
 10 προσκαλεῖσθαί σοι τὰ λαΐφη εἶχε, καὶ οὐπερ οἱ ναῦται ἀλλ'
 οὐκ ἔγωγε ἐπεθύμουν. ἄνεμος ἦν τοῖς μὲν ναύταις ἀρμόζων, οὐχ
 ἀρμόζων δὲ τῇ ἐρώσῃ· ἀποσπῶμαι δὲ τῆς σῆς περιπλοκῆς,
 Πρωτεσίλαε, κὰν ταῖς ἐντολαῖς ἢ γλῶττα ἡμιτελῇ τὰ ῥήματα
 καταλέλοιπε καὶ μόλις ἡδυνήθην ἐκείνο τὸ οἰκτρὸν εἰπεῖν, Χαῖρε.
 15 ἐμπίπτει τοίνυν Βορρᾶς καὶ ἀναρπάσας τὰ ἱστία διέτεινε, καὶ
 ἤδη πόρρω οὐμὸς Πρωτεσίλαος ἦν. μέχρι μὲν οὖν εἶχον βλέπειν
 τὸν ἄνδρα, τὸ βλέπειν ἕτερπε καὶ μέχρις οἶόν τ' ἦν τοῖς ἐμαυτῆς
 ὀφθαλμοῖς τοὺς ὑμετέρους παρέπεμπον. ἐπεὶ δὲ σὲ μὲν οὐκ εἶχον,
 20 εἶχον δὲ τὰ λαΐφη τὰ σὰ βλέπειν, ἐπὶ πολὺ τὰ λαΐφη τὴν ἐμὴν
 ὄψιν κατέσχευ. ἐπεὶ δὲ μήτε σὲ μήτε τὰ λαΐφη φυγόντα ἔβλε-
 πον καὶ ὅπερ ἂν ὀρῶμι οὐδὲν ὅτι μὴ πέλαγος ἦν, καὶ τὸ φῶς
 ἀπῆλθε σὺν σοί, τοῦ αἵματός μοι φυγόντος καὶ σκότους ἀναδο-
 25 θέντος φασί με λιποθυμήσασαν ἐπὶ γόνυ καταπесεῖν. μόλις δ' ὁ

XIII. -αυδάμεια -ρωτεσιλάω P. 1. -έμπει P. 4. scr. ἔφυγες. 6.
 πηνικαῦτα A. 8. ἡβουλόμην P. 9. λέφη P. 10. ἐπεθύμησαν A.
 15. διέστεινε A. 17. ἕτερπει A. P pr. 19. τὰ λαΐφη om. P. 20.
 παρέσχευ P. 21. scr. φεύγοντα. ἔβλεπεν P₂. 24. λειποθυμήσασαν
 A. λυποθυμήσασαν P. 25. με om. A. 31. οὐδὲ δὲ A. 33.

πενθερὸς Ὑψίπυλος, μόλις με ὁ πολυετὴς Ἀκαστος, μόλις ἡ
 μήτηρ ὀδυνωμένη ὕδατι ψυχρῷ ἀνεκτῆσαντο. εἰργάσαντο δ' ἔργον
 εὐσεβεῖς μὲν ἀλλ' ἀσύμφορον ἡμῖν, ὥστ' ἀγανακτῶ νῦν ὅτι μὴ
 ἐξεγένετό μοι τῇ δυστήνῳ θανεῖν. ἐπεὶ δ' ἐπανήλθεν ἡ ψυχὴ,
 ἐπανήλθον ἐκ τῶν ἴσων καὶ αἱ ὀδύναι, καὶ τὴν σῶφρονα καρδίαν 30
 ἔννομος ἔρως δάκνει. οὐδὲ μοι φροντὶς τὴν κόμην παρέχειν
 πλέκειν οὐδ' ἀσμένως τὸ σῶμα χρυσῇ σκέπειν ἐσθῆτι. ὥσπερ
 δ' ἐκεῖναι ὣν ὁ κερασφόρος θεὸς πιστεύεται κληματίδι καθάπ-
 τεσθαι καὶ δεῦρο κάκεισε ὅπηπερ ἂν ἡ μανία φέροι ἐλαύνομαι.
 συνίασι γοῦν αἱ Φυλακηίδες μητέρες καὶ μοι ἐμβοῶσι. Περι- 35
 βαλοῦ τοὺς βασιλικούς, Λαοδάμεια, πέπλους. καλῶς ἂν αὕτῃ
 κεκορεσμένα πορφύρας ἱμάτια λάβοιμι, ἐκείνος δ' ὑπὸ τὸ τῆς
 Ἰλίου τείχος ἀγέτω πολέμους· αὕτῃ τὴν κόμην πλέξαιμι, κράνει
 δ' ἐκείνος τὴν κεφαλὴν πιεζέσθω· αὕτῃ καινὰς ἀμπισχοίμην 40
 ἐσθῆτας, ὅπλα δ' ὁ ἀνὴρ ἐνδιδυσκέσθω σκληρά. ἥτινί ποτε
 δύναμαι κακοπαθεῖα μιμῆσθαι τοὺς σοὺς πόνους λεχθήσομαι
 καὶ τοῦτον οἶκτροῦ πολέμου καιρὸν διανύσαιμι. Πάρις ἡγεμὼν
 Πριαμίδῃ ἐπὶ τῇ τῶν σαυτοῦ βλάβῃ περικαλλέστατε, οὕτω
 νωθρὸς ἐχθρὸς εἶης ὥσπερ κακὸς ξένος ἦσθα. εὐχομαι δ' ἢ σὲ τῇ 45
 Ταιναρίᾳ γυναικὶ τὴν ὄψιν μωμήσασθαι ἢ ἐκείνῃ τὸ σὸν κάλλος
 ἀπὸ θυμοῦ γενέσθαι. σὺ δ' ὅς ὑπὲρ τῆς ἀρπαγείσης σφόδρα
 ταλαιπωρεῖς, ὦ Μενέλαε, οἶμοι τί πολλαῖς γενήσῃ δακρύνων
 αἴτιος σαυτῷ τιμωρῶν; ἀλλ' ἀφ' ἡμῶν, ὦ θεοί, τὴν ἀπαίσιον
 κληδὸνα δέομαι μεταστήσατε· δοίῃ δ' οὐμὸς ἀνὴρ ὅπλα τὰ οἰκεία 50
 τῷ ἐπανασώσαντι Διί. ἀλλὰ δέδοικα ὁσάκις ἔπεισί μου τῇ μνήμῃ
 δύστηνος πόλεμος· χιόνος γὰρ δίκην τηκομένης ἡλίου κάτεισί μου
 τὰ δάκρυα. Ἰλιος γὰρ καὶ Τένεδος καὶ Σιμόεις καὶ Ξάνθος
 καὶ Ἰδη ὀνόματ' ἐστὶν αὕτῃ παντάπασι τῇ προφορᾷ φοβερά.
 οὐδ' ἂν ἀρπάσαι τολμήσειν ἔμελλεν, εἰ μὴ ἀμύνειν ἑαυτῷ ὁ 55
 ξένος ἠδύνατο· ἥδει τὴν οἰκείαν ἐκείνος δύναμιν. ἀφίκετο γάρ,
 ὥς ἡ φήμη λέγει, πολλῷ χρυσῷ περίβλεπτος, καὶ οἶος ἂν ἐν τῷ
 οἰκείῳ σώματι τὸν τῶν Φρυγῶν πλοῦτον ἐμφαίνοι, στόλῳ τε καὶ

κληματίδι P. 34. φέρει A. 40. ἐνδιδυσκέτω P. 41. Qua. 43.
 Dux Pari. 44. κακῶς P. 46. ἐκείνος P. 49. οἱ θεοὶ P. 52. μοι A.

- 60 ἀνδράσιν ἰσχύων δι' ὧν οἱ χαλεποὶ πόλεμοι συγκροτοῦνται καὶ οἱ εἶπετο μέρος ὅσον δῆποτε τῆς ἑαυτοῦ βασιλείας. οἷς ἐγὼ σε, τῶν διδύμων ἀδελφῇ θύγατερ Ἀήδας, ὑποπτεύω δὴ νικηθῆναι ταῦτα τοῖς Δαναοῖς λυμῆνασθαι οἷά τ' εἶναι νομίζω. τὸν Ἑκτορα οὐκ οἶδ' ὄντινα δέδοικα· ὁ Πάρις εἶπε τὸν Ἑκτορα αἰμοχαρεῖ
- 65 χειρὶ δεινοὺς μετιέναι πολέμους· τὸν Ἑκτορα, ὅστις ποτὲ οὗτός ἐστιν, εἴ σοι φίλτρον ἐμοῦ, φυλάττου· καὶ τούτου τὸ ὄνομα ἐγκεχαραγμένον ἐπὶ μνήμονος φέρε καρδίας. ἐπειδὴν δὲ τοῦτον φυλάξῃ καὶ τοὺς ἄλλους φυλάττεσθαι μέμνησο, καὶ πολλοὺς ἐκεῖ Ἑκτορας εἶναι οἶον. καὶ μέμνησο δὴ λέγειν ὁσάκις ἂν
- 70 πολεμεῖν ἐτοιμάξῃ, Φεῖδεσθαί με ἑαυτῆς ἐνετείλατο Λαοδάμεια. εἰ γὰρ καὶ Ἀργολικῇ στρατιᾷ τὴν Τροίαν πεσεῖν ἔξεστιν, ἀλλὰ μηδεμίαν σοῦ λαβόντος πληγὴν πιπτέτω. μαχέσθω καὶ ἀντιμέτωπος τοῖς ἐχθροῖς ὁ Μενέλαος ἴτω ὡς ἂν ἀρπάσῃ τοῦ
- 75 Πάριδος ἣν αὐτοῦ πρόσθεν ὁ Πάρις. ὁμόσε χωρεῖτω καὶ τῇ τοῦ πολέμου νικῶν αἰτία, νικάτω δὴ καὶ τοῖς ὅπλοις· καὶ ἐκ τῶν ἐχθρῶν γὰρ μέσων ζητητέα ἢ γυνὴ τῷ συνεύνῳ. ἢ σὴ δ' αἰτία ἀνόμοιος· σὺ μόνον ὥστε ζῆν μάχου καὶ πρὸς τοὺς φιλοστόργους ἐπανελθεῖν δυνηθῆναι τῆς γυναικὸς κόλπους. φεῖδεσθε, Δαρδανίδαί, δέομαι ἐκ τοσούτων πολεμίων ἐνός, ὡς
- 80 μὴ ἐξ ἐκείνου τοῦ σώματος τοῦ μὲν αἷμα ἐξέλθῃ. οὐδεὶς γὰρ ἔστιν ᾧ πρέπει γυμνῷ συναντᾶν τῷ σιδήρῳ καὶ ἰταμῶς τὸ στέρνον τοῖς ἀντικαθισταμένοις ἐπιφέρειν ἀνδράσι. κραταιότερον δ' ἐκεῖνος δύναιται, ὅσον πολεμῶν μαχόμενος ἔρωτι· πολέμους οὖν
- 85 ἄλλοι φερέτωσαν, ὁ ἱερωτεσίλαος δὲ ἐράτω. νῦν ὁμολογῶ ὡς ἀνακαλέσαι σε ἡβουλήθην, καὶ ἡ ψυχὴ πρὸς τοῦτ' ἔφερεν, ἀλλ' ἢ γλῶττα τῷ δέει τοῦ σκαιοῦ οἴωνοῦ ἀνεστάλη. καὶ γὰρ ἡνίκ' ἔμελλες πρὸς Τροίαν τῶν πατρώων θυρῶν ἐξίεναι, ὁ πούς σου προσπταίσας ἐπὶ τοῦ οὐδοῦ σύμβολον ἔδωκεν. ὡς εἶδον, ἀνε-
- 90 στέναξα καὶ σιγῇ κατὰ ψυχὴν εἶπον· Σύμβολα ταῦτ' εἴη τῆς τοῦ ἀνδρὸς ἐπανόδου. ταῦτα δέ σοι νῦν ἀναφέρω, ἵνα μὴ μεγάλ-

60. καὶ ἔπετο Α. 61. τῶν om. P. 64. αἰμαχωρεῖ Α. 72. σοῦ τε Α. 73. ἀντιμέτιπος Α. 74, 75. versus spurios habet. 75. ὥμοσε Α. 77. οὐ μόνον Α. 79. non est. 83. amore, ut s. 85. ἐβουλήθην P. 87. ita p. πρώτων P. τρώων Α. 94.

θυμός ἦς ἐν ὅπλοις· ποίει δ' ὡς ἂν πᾶς οὗτος οὐμὸς φόβος εἰς
 ἀνέμους ἀπέλθοι. ἀλλὰ καὶ χρησμὸς οὐκ οἶδα τίνα κακῆς ἔσσε-
 θαι ὑπαινίττεται μοίρας, ὃς ἂν τῶν Δαναῶν πρῶτος τῆς Τρῳάδος
 γῆς ᾗσῃται. σχετλία ἡ πρώτη ἀναρπασθησόμενον κλαυσομένη 95
 τὸν ἄνδρα. οἱ θεοὶ ποιήσειαν, ὡς ἂν σύ γε μὴ ἄλκιμος εἶναι
 θέλοις. ἐν δὲ χιλίαις τριήρεσιν ἡ σὴ τριήρης χιλιοστή γενέσθω,
 καὶ ἐσχάτη τὸ ὕδωρ ταραχθὲν ἤδη στρεφέτω. καὶ ταῦτά γε
 μὴν προδιδάσκω· τῆς νεὸς ἔσχατος ἔξιθι. οὐ γάρ ἐστιν ὅπη 100
 σπεύδεις πατρώα σοι γῆ. ἡνίκα δ' ἀπονοστέεις καὶ κόπαις καὶ
 λαίφει τὴν τριήρη ἐπίσπερχε, καπὶ τοῦ λιμένος σαντοῦ ταχὺν
 στῆσον τὸν πόδα. εἴτε μὲν οὖν ἥλιος κέκρυπται εἴτε τῆς γῆς
 ἀνίσταται ὑψηλότερος, σύ μοι καὶ ἡμέρας, σύ μοι καὶ νυκτὸς
 ἤκεις ὁδύνη. νύκτωρ μέντοι μᾶλλον ἢ μεθ' ἡμέραν· ἐκείναις γὰρ 105
 ταῖς κόραις ἢ νύξ χαριεστάτη, ὧν τὸν τράχηλον ὑποκείμενος
 πῆχυς ἀνέχει. μαστεύομαι δ' ἐν ἄζυγι λέχει ψευδεῖς ὀνείρους,
 καὶ ἡνίκα τῶν ἀληθῶν ἡδονῶν στεροῦμαι αἱ ἀναπλαττόμεναι
 τέρπουσιν. ἀλλ' ἡ σὴ μορφή τί δήποτε ἡμῖν ὥχρ᾽ ἐφίσταται;
 τοῦ χάριν ἐκ τῶν σῶν ῥημάτων πολλὴ δεινοπάθεια πρόεισιν; 110
 ἐκτινάττομαι αὐτίκα τὸν ὕπνον, καὶ τὰ τῆς νυκτὸς εἶδωλα
 ἱκετεύω· καὶ οὐκ ἔστιν ὅστις Θετταλὸς βωμὸς τῆς ἐμῆς
 κνίσσης στέρεται. θυμιάματα δὲ διδόμεν ὁμοῦ δὲ καὶ δάκρυα,
 ἐφ' ὧν κατασκιδνάμενον ἀναλάμπει, ὥσπερ οἴνου ἐπιχεομένου
 φλῶξ ἀνίστασθαι εἴωθε. πότε σε ἐπανιόντα ποθοῦσιν ἔγωγε 115
 περιβαλοῦσα βραχίουσιν, ὑπὸ τῇ ἑαυτῆς αὐτῇ διαχυθήσομαι
 ἡδονῆς; πηνίκα δ' ἔσται, ἡνίκα μοι εἰς ταῦτοῦ λέχους τὰ
 λαμπρὰ τῶν ἔργων τῆς σαντοῦ διηγῆση στρατιᾶς; ἅπερ ἡνίκα
 ἂν μοι διηγῆση εἰ καὶ τὰ μάλιστα τὸ τούτων ἀκούειν ἡδύ, πολλὰ 120
 μέντοι λήψῃ φιλήματα, πολλὰ δὲ δώσεις. αἰεὶ μὲν οὖν εὐφυνῶς
 ταῦτα τοῖς τῆς διηγῆσεως ἐνίσταται ῥήμασι, προθυμότερα δ' ἡ
 γλῶττα σὺν ἡδείᾳ βραδυτῇτι διεξιέναι τοὺς λόγους. ἀλλὰ γὰρ

ᾗσεται Δ. 99. ἴθι Α. 100. properas. 101. λαίφει P. καὶ
 τριήρη P. τριήρην Δ. 103. κρύπτεται P. 107. μαστεύομαι scripsi,
 μαντεύομαι PA. 109. σὺν P. ὥχρ᾽ ἡμῖν P. 111. ἐκτεινάτωμε P.
 113. δεδόμεν P. 114. ἐνίστασθαι Δ. 115. πόθου σῶν P. 117.
 μοι om. Α. 119. διηγῇ P. τὸ om. P. 127. εἰργούντων Α. 128.

ἡνίκα ἂν Ἴλιος ἐπὶ νοῦν μοι ἀναβῇ, ἀναβαίνουσιν εὐθὺς
 θάλαττά τε καὶ ἄνεμοι καὶ ἡ χρηστὴ ἐλπὶς ἡττηθεῖσα τοῦ
 125 φόβου πίπτει. καὶ τοῦτο δ' ὅτι τὰ πνεύματα κωλύει τὰς ναῦς
 ἀποπλεῦσαι θροεῖ με· τῶν γὰρ ὑδάτων ἀκόντων ἀπιέναι παρα-
 σκευάζεσθε. τίς γὰρ ἂν εἰς τὴν ἐνεγκαμένην γοῦν ἀπιέναι
 βούλοιο τῶν ἀνέμων εἰργόντων; ὑμεῖς δ' ἐκ τῆς πατρίδος τὰ
 ἰστία τοῦ πελάγους εἵργοντος δίδοτε. αὐτὸς ὁ Ποσειδῶν ὑμῖν
 130 πρὸς τὴν ἑαυτοῦ πόλιν πορείαν οὐ δίδωσι. πῇ σπεύδετε; πρὸς
 τὰς ὑμῶν αὐτῶν ἑκαστος οἰκίας ἐπάνιτε. πῇ σπεύδετε, Δαναοί;
 τοῖς πνεύμασιν ἰσταμένοις ἐμποδὼν ὑπακούσατε, οὐδὲ γὰρ αὐτο-
 μάτου τύχης θεοῦ δ' ἐστὶν ἤδε ἡ διατριβή. τί δὲ τῷ τοσοῦτῳ
 ζητεῖτε πολέμῳ ὅτι μὴ αἰσχρὰν μοιχαλίδα; Ἰναχίαι νῆες ἐν
 135 ὄσῳ ἔξεστι στρέψατε τὰ ἰστία. ἀλλὰ τί δῆτ' ἐγῶγε ἀνα-
 καλῶ; κληδὼν ἀνακαλούσης ἀπέστω, καὶ αὔρα πραεῖα κατα-
 στορέσασα τὸ ὕδωρ ἐπιτρεχέτω. νῦν φθονῶ ταῖς Τρῳάσιν,
 αἵτινες οὕτω τὰς πολυδακρύτους τῶν οἰκείων ἀθρήσουσιν ἐκ-
 φοράς, καὶ οὐδὲ πόρρω ὁ πολέμιος ἔσται. αὐτὴ δὲ ταῖς ἑαυτῆς
 140 χερσὶν ἡ νεόγαμος τῷ γενναίῳ ἀνδρὶ ἐπιθήσει τὸ κράνος καὶ
 ὅπλα βάρβαρα δώσει. ὅπλα δώσει καὶ τὰ ὅπλα διδοῦσα ὁμοῦ
 λήψεται καὶ φιλήματα καὶ τοῦτο τὸ τῆς ὑπουργίας εἶδος ἔσται
 καὶ ἀμφοτέροις ἡδύ. προπέμψει τε τὸν ἄνδρα καὶ ὑποστροφῆς
 ἐντολὰς δώσει καὶ φήσιν. Ποίει ταυτὶ τὰ ὅπλα τῷ Διὶ ἀνα-
 145 θεῖναι. ὁ δ' ἐξ ὑπογυίου τῆς συνεύνου τὰς ἐντολὰς ἐν αὐτῷ
 φέρων πολεμήσει πεφυλαγμένως καὶ τὴν οἰκίαν ὄψεται αὐθις.
 ἡ δὲ ἀναστρέψαντα τὴν ἀσπίδα ἀποδύσει καὶ τὴν κόρυθα λύσει,
 καὶ τῷ ἑαυτῆς κόλπῳ τὸ σῶμα καμὸν ὑποδέξεται. ἡμεῖς δ' ἐσμέν
 150 ἀβέβαιοι, ἡμᾶς δ' ὁ πολύπονος ἀναγκάζει δὴ φόβος, πάνθ' ὅσα γε-
 νέσθαι ἐνδέχεται καὶ γεγονότα νομίζειν. ἐν ὄσῳ μέντοι σὺ γῆς
 ἐπ' ἀλλοδαπῆς ὅπλα στρατεύων φέρεις, ἔστιν ἐμοὶ κηρὸς τὴν σὴν
 παρεχόμενος ὄψιν. ἐκείνῳ μειλίγματα, ἐκείνῳ τὰ σοὶ ὀφειλό-

ὑμῶς Α. 130. verba πρὸς ad σπεύδετε in 131 om. P. causa patet.
 131. ὑπακούετε P. 134. ὄσῳ γε Α. 135. omen revocantis. 137.
 τρῳάσιν Α. 138. ἀθροίσουσιν P. πολέμος Α. 140. δώσει P pr.
 141. ὅπλα δώσει om. P. 145. ἐν ταυτῷ P. scr. σὺν αὐτῷ. 146.
 πεφυλαγμων Α (?). 147. λύσαι Α. 149. ἀναγκάσει Α. 150. ταῦθ'

μενα ῥήματα προσφθεγγόμεθα, καὶ περιπλοκάς ἐκείνος τὰς ἐμὰς
δέχεται. πιστεύουσ ἄν μοι, πλεόν ἢ ὡς εἰκὼν δοκεῖν ἐστίν 155
οὗτος· πρόσθε γὰρ φωνὴν τῷ κηρῷ, καὶ ὁ Πρωτεσίλαος ἔσται.
τοῦτον ὁρῶ καὶ ἐν κόλποις ἀντὶ τοῦ ἀληθινοῦ κατέχω συζύγου·
καὶ ὡς ἂν δυναμένῳ λόγοις ὁμιλεῖν, ἐλεεινὰ φθέγγομαι. κατὰ
τοῦ ἐμαυτῆς καὶ σοῦ τοίνυν σώματος, τῶν ἐμαυτῆς θεῶν, ὁμνυμι,
καὶ τῶν ἡμετέρων ὁμοφρόνων ψυχῶν καὶ τῶν τῆς συζυγίας 160
λαμπάδων, καὶ ὡς ἂν σε πολιαῖς λευκανθέντα θριξίν ἴδοιμι καὶ
κατὰ τῆς σῆς κεφαλῆς ἣν δυνηθείης αὐτὸς σὺν σαυτῷ ἐπανα-
κομίσαι· ἢ μὴν ἔψεσθαί σοι ὅπηπερ ἂν αὐτὸς καλέσης· εἴτε,
ὅπερ φεῦ—δέδοικα, εἴτε τῷ βίῳ καλῶς περιεί. ἐντολῇ γε μὴν 165
βραχεία τὰ τῆς ἐπιστολῆς ἔσχατα ἐπισφραγιζέσθω· ἔστω σοι
φροντὶς καὶ ἐμοῦ, ἔστω σοι φροντὶς καὶ σαυτοῦ.

XIV.

Ὑπερμνήστρα Λυγκεῖ.

Ὑπερμνήστρα τῷ ἐκ τοσούτων μικρῷ πρόσθεν νῦν ἐνὶ ἐπι-
στέλλει, ἢ λοιπὴ γὰρ πληθὺς τῷ τῶν συνεύνων κείμεναι τολμή-
ματι. ἐπὶ τῆς οἰκίας ἐγκεκλεισμένη κατέχομαι καὶ βαρυτάτοις
καθειργμένη δεσμοῖς· ἔστι δέ μοι τῆς τιμωρίας αἰτία, τὸ εὐσε-
βῇ γεγονέναι. καὶ ὅτι περ ἔδεισεν ἡ χεὶρ τῆς σῆς σφαγῆς 5
καθεῖναι τὸν σίδηρον κατακέκριμαι· ἐπηνούμην δ' ἂν εἰ τετολ-
μήκειν τὸ ἄθεσμον. ἀλλ' ἐμοὶ προτετίμηται τὸ κατακεκρίσθαι
ἢ τῷ πατρὶ κατ' ἐκείνον ἀρέσαι τὸν τρόπον· οὐδέ μοι μετα-
μέλει τοῦ ἀθώους φόνου τὰς χεῖρας ἔχειν. εἰ γάρ με ὁ πατὴρ καὶ
πυρὶ ὅπερ οὐκ ἐμολύναμεν καταφλέξει καὶ τὰς παρούσας τοῖς 10
γάμοις δᾶδας εἰς τὸ πρόσωπον ὥσει, ἢ ἐκείνῳ σφάξει ὅπερ οὐ
καλῶς παρέδωκε ξίφος ὡς ᾧ μὴ πέπτωκεν ὁ ἀνὴρ θανάτῳ ἢ

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|---------------|-----------------------|-------------------|----------------|-----------------|
| A. | 155. οὗτός ἐστι P. | 161. ἂν γε P. | τριξίν A. | 162. ἐπ- |
| | ανακομίσαιμι P. | 166. sit ... sit. | | |
| XIV. | Ὑπερμνήστρα -ιγγεῖ P. | 1. | -περμνήστρα P. | 3. ἐγκεκλασμένη |
| A. | καθειργμένη A. | 4. εὐσεβεῖ A. | 5. ἔδεισαν A. | 7. ἢ] καὶ P. |
| 8. αἰώνους A. | 9. καταφλέξει A. | 12. ὁ om. A. | 14. ἢ P.A. | |

γυνὴ πέσω, οὐ μέντοι καὶ ἐξανύσειεν ἂν ὥς φάναι καὶ ἀπο-
 θνήσκόν μοι τὸ στόμα· Μεταγινώσκω. οὐ γὰρ ἔστιν ἢ ἂν μετα-
 15 μέλοι τοῦ εὐσεβῶς διαγεγονέναι. τῷ Δαναῷ μεταμελέτω τῆς
 τόλμης καὶ ταῖς δειναῖς ἀδελφαῖς· τοῖς γὰρ ἀνοοίοις τῶν ἔργων
 αὕτη ἔπεσθαι ἢ ἔκβασις εἴωθεν. καταπλήττεται μοι ἡ καρδία
 τῇ ὑπομνήσει τοῦ κατὰ τὴν ὀλέθριον νύκτα ἐκείνην αἵματος
 καὶ τρόμος αἰφνίδιος τὰ ὀστέα τῆς δεξιᾶς ἀναποδίζειν ποιεῖ. ἦν
 δ' αὐτὸς οἰηθείης ἂν δεδυνῆσθαι τῷ τοῦ ἀνδρὸς χρήσασθαι φόνῳ
 20 αὕτη γράφειν δέδοικε περὶ τοῦ μὴ γεγονότος αὐτῇ φόνου. ἀλλὰ
 μέντοι μόνον ἀποπειράσομαι· λυκαυγὲς ἦν ἐπὶ τῆς γῆς, μέρος
 τῆς μὲν ἡμέρας τὸ ἔσχατον πρῶτον δὲ τῆς νυκτός. ἀγόμεθα δ' αἱ
 Ἰναχίδες ὑπὸ τὴν οἰκίαν τοῦ μεγάλου Πελασγοῦ καὶ ὁ πενθερὸς
 25 αὐτὸς ὀπλισμένως ἐδέξατο τὰς αὐτοῦ νύμφας. καὶ πάντοθεν
 ἔφαινον περιεζωσμένοι χρυσῷ λαμπάδες καὶ ἀσεβῇ θυμιάματα
 μὴ δεχομένοι τῷ πυρὶ δέδοται. ὁ μὲν δῆμος Ὑμὴν ὑμέναιε ἐκάλει
 κάκεῖνος τοὺς καλοῦντας αὐτὸν φεύγει καὶ αὐτὴ δ' ἡ τοῦ Διὸς
 σύζυγος τῆς οἰκείας ἀνεχώρησε πόλεως. ἤδη μὲν οὖν τῷ οἴνῳ
 30 σφαλλόμενοι, καὶ ἅμα συνεχεῖ κραυγῇ τῶν ἐταίρων, καὶ νέοις
 ἄνθεσι τὰς διαβρόχους περισφίγγοντες κόμας, εἰς τοὺς θαλάμους
 χαίροντες, εἰς θαλάμους τὰς ἑαυτῶν πυρὰς φέρονται, καὶ στρω-
 νὰς τοῖς σώμασιν ἐκφορᾶς ἀξίας πιέζουσιν. ἤδη δὲ καὶ σιτίοις
 καὶ οἴνῳ βεβαρημένοι καὶ ὑπνῷ ἔκειντο, καὶ ἡσυχία βαθεῖα ἐν
 35 ἀσφαλεῖ ἦν τῷ Ἀργεῖ. καὶ οἰμωγὰς περὶ ἐμὲ κτεινομένων
 ἀκούειν ἐδόκουν· ὅμως γε μὴν ἤκουον, καὶ ἦν ὅπερ οὖν ἠύλα-
 βούμην. ἔφυγε δέ μου τὸ αἷμα καὶ τὸν τε νοῦν καὶ τὸ σῶμα ἡ
 θερμότης ἀπέλιπε, καὶ κρυσταλλωθεῖσα ἐπὶ τῆς νέας εὐνῆς
 ἐκείμην. ὥς δὲ κούφῳ ζεφύρῳ στάχυες δονοῦνται λεπτοί, καὶ
 40 ψυχρὸς ἄνεμος τὴν ——— συσσεῖει κόμην, ἥτοι οὕτως ἢ καὶ
 πλεόν ἐτρόμαξα· σὺ δ' ἐκάθευδες, καὶ γὰρ ὃν οἶνόν σοι δέδωκα
 τῶν ποιούντων ἦν κάρων. ἀλλ' ἐξετίναξε τὸν φόβον τὰ βίαια

εὐσεβοῦς P. 15. μεταμέλει A. 17. ὀλέθρον A. 18. ossa. 19.
 δυνήσεσθαι P. 20. αὐτὴ A. 21. τῆς om. A. 23. ἀλώμεθα P. οἱ
 ἰναχίδαι P.
 24. ὀπλισμένους P, ut puto. 28. οἰκίας A. 31. φέροντες
 P. 40. spatium vacuum in P saltem. 42. vina soporis.
 44. om. PpA. 45. loquor s. τὴν ante μάχαιραν om. P. 51. διαρῆ-

προστάγματα τοῦ πατρὸς. οὐκ οὖν ἐγὼ ψευδῇ φθέγγομαι, τρὶς 45
 μὲν τὴν τεθηγμένην ἐπῆρεν ἡ χεὶρ τὴν μάχαιραν τρὶς δὲ κακῶς
 κατέπεσεν ὑφαιρουμένου τοῦ ξίφους. καὶ πάλιν προαγομένη
 ταῖς τοῦ πατρὸς ὑποθήκαις καὶ τοῖς προστάγμασι τὸ πατρικὸν
 ὄπλον τῇ σῇ σφαγῇ προσεπέλασα. ἀλλὰ καὶ αὐθις φόβος τε
 καὶ εὐσέβεια τοῖς ἀπηνέσι τολμήμασιν ἀντετάξατο, καὶ ἡ 50
 σώφρων δεξιὰ τὸ κελευσθὲν ἔργον ἐξέφυγε. τοὺς πορφυροῦς
 τοῖνυν διαρρήξασα κόλπους καὶ τὴν κόμην διασπαράξασα, φωνῇ
 λεπτοτάτῃ τοιαυτὰ τινα ἐφθεγξάμην· ἀπότομός ἐστιν ὁ πατήρ,
 Ὑπερμνήστρα· τὰ κελευσθέντα σοι πρὸς τοῦ πατρὸς εἰς πέρας
 ἐξάγαγε, τοῖς οἰκείοις οὗτος ἀδελφοῖς ἀκολουθησάτω. ἀλλὰ 55
 γυνὴ εἰμι καὶ παρθένος, καὶ τὴν φύσιν πραοτέρα καὶ νεωτέρα
 τὸν χρόνον καὶ οὐ συντελοῦσιν ἀπαλαὶ χεῖρες πρὸς ὅπλων δεινότη-
 τητα. ἀλλὰ μὲν ἄγε ἐν ὅσῳ καθεύδει, τὰς γενναίας μίμησαι
 ἀδελφάς· πιθανὸν γὰρ πάσαις ἀπεκτάνθαι τοὺς ἄνδρας. ἀλλ'
 εἴπερ ἡ χεὶρ αὕτη φόνον τινὰ τολμήσαι οἷα τε ἦν, τῷ θανάτῳ 60
 τῆς αὐτῆς δεσποίνης ἂν ἐλελύθρωτο. ἀλλ' ἄξιοί εἰσι φόνου τῷ
 τὴν βασιλείαν τῶν ἀνεψιῶν ἔχειν, τὴν θυραίοις μέντοι παρα-
 δοθησομένην γαμβροῖς; ὑπόθου τοὺς ἄνδρας ἀξίους εἶναι θανά-
 του· τί δεδράκαμεν αὐταί; τί μοι τολμήματι οὐκ ἔξεστιν
 εὐσεβεῖν; τί μοι καὶ τῷ σιδήρῳ, τί τὰ πολεμικὰ ὅπλα πρὸς 65
 κόρην; ἔρια καὶ κλωστήρ τοῖς ἐμοῖς δακτύλοις ἁρμοδιώτερα.
 ταῦτά μου κιννυρομένης τὰ δάκρυα τοῖς οἰκείοις εἶπετο ῥήμασι
 κακῶν τῶν ἐμῶν ὀφθαλμῶν εἰς μέλη τὰ σὰ ἐπιπτε. σοῦ δὲ ζητοῦν-
 τος περιπλοκάς καὶ νωθρὰς οὔσας τὰς χεῖρας διαρριπτοῦντος παρ' 70
 ὀλίγον ἂν ἡ χεὶρ σοι τῷ ξίφει ἐτέτρωτο. ἤδη μὲν οὖν τὸν
 πατέρα καὶ τοὺς τοῦ πατρὸς δούλους καὶ τὸ φῶς ἐδεδοίκεν· τὸν
 δὲ σὸν ὕπνον ἀπώσατο ταῦτά μοι τὰ ῥήματα· Ὑγειραι ἄγε,
 Βηλείδη, εἰς ἐκ τοσούτων ἀδελφῶν νῦν ὑπάρχων. ἦδε σοι, εἰ μὴ
 σπεύσεις, ἡ νύξ αἰδιος ἔσται. καταπλαγεὶς δ' ἐξεγείρη καὶ φεύγει 75
 πᾶσα ῥαθυμία τοῦ ὕπνου, καὶ ὅρας ἐπὶ τῆς ἀτόλμου χειρὸς τὸ

ξασα P. κόλπους scripsi, πλοκάμους PA. 58. ὑπέκτανθαι A. 62.
 τοῖς θυραίοις P. 67. ita, κινν. PA. τοῖς ἐμοῖς P. 68. ἐμῶν om. A.
 70. τὸ ξίφος A pr. corr. A₂. 71. τὸν om. A. 72. τὸ δὲ σὸν A.
 74. σπεύσης P. 79. ἕως PA. 80. summa. 83. κρατηθείσας

ἰσχυρὸν ὄπλον. καὶ σοὶ τὴν αἰτίαν ζητοῦντί, Ἐν ὅσῳ γε ἡ νύξ
 συγχωρεῖ, φεῦγε, ἔφην· τῆς νυκτὸς συγχωρούσης αὐτὸς μὲν
 φεύγεις, ἐγὼ δὲ μένω. παρὴν οὖν ἡὼς καὶ Δαναὸς τοὺς γαμ-
 80 βροὺς ἐκ φόνου κειμένους ἀπαριθμεῖται τὸ τοῦ τολμήματος δὲ
 κεφάλαιον, σὺ μόνος ἄπει. ὁ δὲ φέρει κακῶς τὴν ἐν ἐνὶ τοῦ
 συγγενικοῦ θανάτου ζημίαν· καὶ ὥς ὀλίγον δυσχεραίνει τὸ
 τολμηθέν. ἀποσπῶμαι τοίνυν τῶν πατρικῶν ποδῶν, καὶ με τῶν
 τριχῶν κρατηθεῖσαν—τοιούτων ἀμοιβῶν ἡξίωται ἡ εὐσέβεια—
 85 φυλακὴ ἔχει. δῆλον ὡς ἐξ ἐκείνου ἢ τῆς Ἥρας ὀργὴ διαμένει
 ἐξ οὗ βοῦς ἐξ ἀνθρώπου γέγονε, καὶ θεὰ ἐκ βοός. καίτοι γε
 ἀπέχρη τρυφερὰν παντάπασι μυκήσασθαι κόρην, καὶ μηκέθ' ὥς
 καλὴν ἀρέσαι δύνασθαι τῷ Διί. ἔστη γὰρ ἐπὶ τῆς ὄχθης τοῦ
 90 διαφανοῦς πατρὸς νέα δάμαλις καὶ κέρατα τὰ μὴ πρόσθεν
 οἰκεία ἐν τοῖς πατρώοις ὕδασι εἶδεν. ἐπεχείρησε μὲν οὖν
 ἐλεεῖν αὐτὴν φθέγγασθαι, μυκήματα δ' ἀνέδωκεν ἐκ τοῦ στόματος,
 καὶ κατεπλάγη μὲν τῇ ὄψει κατεπλάγη δὲ καὶ τῇ φωνῇ ἑαυτῆς.
 τί μαῖνη, κακὸδαιμον; τί σαυτὴν θαυμάζεις ἐν ὕδασι; τί τοὺς
 95 πρὸς τὸ καινὸν σῶμα γεγεννημένους πόδας ἀπαριθμῇ; καὶ ἡ
 τοῦ μεγάλου Διὸς ἀδελφῇ φοβερὰ γενομένη ἀντίζηλος φύλλοις
 καὶ χόρτῳ τὴν σφοδρὰν πείναν κουφίζεις, καὶ ἐκ πηγῆς πίνουσα
 τὴν σαυτῆς μορφήν σκοπεῖς σὺν ἐκπλήξει, καὶ δέδοικας μὴ σε
 τὰ ὄπλα ἃ φέρεις πλήξῃ. ἡ μικρῷ δὲ πρόσθεν οὕτω πλούτῳ
 100 κομῶσα, ὡς ἱκανὴ εἶναι καὶ τοῦ Διὸς ἀξία δόξαι, ἐπὶ γυμνῆς
 γυμνῇ τῆς γῆς κατακλίνῃ. καὶ διὰ ὑγρᾶς καὶ διὰ χέρσου καὶ
 τῶν ἐκ γένους σοὶ προσηκόντων ποταμῶν θεῖς, καὶ ὁδόν σοι
 δίδωσι καὶ ἡ θάλαττα, διδῶσιν καὶ οἱ ποταμοί, δίδωσι καὶ ἡ γῆ.
 τίς δὲ σοὶ τῆς φυγῆς αἰτία; τί ποτε Ἰὼ διὰ μακρῶν οἰστρο-
 λατῇ θαλαττῶν; οὐ γὰρ ἔξεις τὴν σαυτῆς ὄψιν αὐτὴ διαδρᾶναι.
 105 Ἰναχίς, πῇ σπεύδεις; τὰ γὰρ αὐτὰ καὶ διώκεις καὶ φεύγεις, σὺ
 σαυτῇ ἡγεμὼν ἐπομένῃ, σὺ σαυτῇ ὁπαδὸς ἡγουμένη. ὅ γε μὴν
 Νείλος, ὁ δι' ἑπτα στομάτων ἐκβάλλων εἰς θάλατταν, ἀπέδυσε
 τὴν μαινομένην ἀντίζηλον τὴν μορφήν τῆς βοός. τί δ' ἂν τὰ

Α. 85. ἐξ ἐκείνης τῆς ὥρας P interpolate.

87. τροφερὰν Α.

95. ἀδελφῆς P.

98. δέδοικα Α.

101. ὑγρῶν P.

103. οἰσ-

τρηλατεῖ P.

105. Ἰναχίς P.

109. διδάσκαλος γέροντας Α.

111.

ὑστατα λέγοιμι ὧν οἱ πολιοί μοι διδάσκαλοι γέροντες; ἰδοὺ 110
 δίδωσιν ὁ ἐμὸς χρόνος ὃ δυσχεραίνω. πολέμους μὲν ὁ πατήρ
 καὶ ὁ θεῖος συνάπτουσι· τῆς ἀρχῆς δὲ καὶ τῆς οἰκίας ἐξελαυνό-
 μεθα· ἐκβληθέντας τῆς οἰκουμένης ἐσχατιαὶ ἔχουσιν. ὁ δ'
 ἀπηνῆς ἐκεῖνος μόνος τοῦ θρόνου καὶ τοῦ σκήπτρου ἀπολαύων
 ἐστίν, ἡμεῖς δὲ σὺν τῷ γέροντι πενητεύοντι πένης δῆμος περι-
 αλώμεθα. ἐκ δὲ τοῦ δήμου τῶν ἀδελφῶν μέρος βραχύτατον 115
 ὑπολέλειπται καὶ τοὺς τε τῷ θανάτῳ δοθέντας καὶ τὰς δούσας
 αὐτὰς κλαίω. καὶ γὰρ ὅσοι μοι ἀδελφοὶ καὶ ἀδελφαὶ τοσαῦται
 ἀπώλοντο· δεξάσθω δὴ τὰ μὰ δάκρυα στίφος ἐκάτερον. ἰδοὺ
 δ' ἔγωγε, ὅτι δὴ ζῆς, ἐξ ἅπαντος τρόπου τιμωρηθησομένη
 φυλάττομαι. τί δ' ἂν ἐγενόμην ὑπεύθυνος γενομένη, ὁπότε καὶ 120
 ἐπαίνων ἀξία τυγχάνουσα ταῦτα πάσχω; καὶ τῆς συγγενοῦς
 πληθύος ἐκατοστή ποτε οὔσα, ἐνὸς ἀδελφοῦ μέιναντος ἢ κακο-
 δαίμων πεσοῦμαι. ἀλλὰ σύγε, Λυγκεῦ, εἴ τις σοι τῆς εὐσεβοῦσης
 φροντὶς ἀδελφῆς, καὶ ἦν σοι παρέσχον χάριν ἄξιος ὧν ἔλαβες,
 ἢ βοήθειάν μοι προσάγαγε, ἢ τῷ θανάτῳ παράδος· καὶ τὸ χρεὼν 125
 λειτουργήσαν τὸ σῶμα λαθραία πυρᾷ ἐπίθες. καὶ θάψον τὰ
 ὀστέα πιστοῖς δάκρυσι ῥαντισθέντα, καὶ βραχείᾳ ἐπιγραφῇ ὁ
 ἐμὸς τάφος ἐγκεκολάφθω·

Μισθὸν Ὑπερμνήστρη τῆς εὐσεβείης κακὸν εὗρε,

ὃν θάνατον κάσιος ὥσατο δεξαμένη.

130

ἦν μὲν ἡδὺ πλείω γράφειν ἀλλὰ τῷ τῆς ἀλύσεως βάρει καμουσα
 ἡ χεὶρ ἐστὶ καὶ τὴν δύναμιν ὁ φόβος αὐτὸς ὑποσπᾷ.

ὁ ἀνὴρ καὶ Α. περιαγώμεθα Α.

115. τῶν om. Α.

117. γὰρ om. Α.

123. λιγκεῦ Α. λιγγεῦ Ρ.

125. τῷ χρεὼν Α.

129. ὑπερμνήστρη Α.

εὐσεβείας Ρ. 131. τῆς om. Ρ. ἀλλύσεως Α.

XVI.

Πάρις Ἑλένη.

Τοῦτό σοι τὸ χαίρειν ὁ Πριαμίδης, παῖ Λήδας, πέμπω, ὅπερ
 ἐμοὶ παρασχεθῆναι σοῦ γε μόνης μὴ διδούσης οὐχ οἶόν τε.
 πότερον λαλήσω ἢ ἥκιστα δεῖ μηνύσεως τῇ ἐγνωσμένῃ φλογί;
 5 καὶ πλέον ἢ αὐτὸς ἂν ἐθέλοιμι οὐμὸς ἤδη ἔρως ἐκφαίνεται. ἀλλ'
 οὗτος μὲν εὐχομαι λανθανέτω μᾶλλον μέχρις ἂν ταῖς ἡδοναῖς
 εὐκαιρία δοθῇ μηδαμῶς συμμιγῇ φόβον ἔξουσα. ἀλλὰ κακῶς
 ὑποκρίνομαι· τίς γὰρ ἂν τὸ πῦρ κρύψειεν ὅπερ οἴκοθεν αἰεὶ τῷ
 οἰκείῳ φωτὶ προδίδοται; εἴγε μὴν ἐκδέχῃ καὶ φωνὴν με προσ-
 10 θεῖναι τοῖς πράγμασιν· πίμπραμαι, ἔχεις τῆς ἐμῆς ψυχῆς
 λόγους ἄγγελον. φείδου, δέομαι, τοῦ ἀπειρηκότος, μηδ' ἀμα-
 λάκτῳ προσώπῳ τὰ λοιπὰ ἔπιθι τῇ δὲ σῇ μορφῇ καταλλήλως.
 ἤδη μὲν οὖν μοι χάριν ὅτι μου τὰ γράμματα προσεδέχθη· ταῦτα
 15 γὰρ ἐλπίδας ἐμποιεῖ καὶ δύνασθαι προσδεχθῆναι. αἵπερ εἶεν
 βέβαιοι, μηδέ σε εἴη μάτην ἐμοὶ ἢ τοῦ ἔρωτος μήτηρ ὑποσχε-
 θεῖσα, ἢ ταύτην μοι τὴν ὁδὸν συμβουλεύσασα. καὶ γὰρ ἐγὼ
 θεαῖαις εἰσηγήσεσιν, ὥς ἂν μὴ τοῦτ' ἀγνοοῦσα ἀμάρτης, ἤκω,
 καὶ οὐδ' ἐλαφρὸς θεὸς τῷ ἐγχειρήματι πάρεστιν. ἄθλον μέγα
 20 μὲν ἀλλ' ὀφειλόμενον ἀπαιτῶ· ἡ Κυθήρεια γὰρ τῷ ἐμῷ θαλάμῳ
 σε ἐπηγγείλατο. ταύτης ἡγουμένης ἐκ τῆς ἡϊόνος Σιγείου,
 πορείας ἀδῆλους διὰ μακροῦ τοῦ πελάγους τῇ Φερεκλείᾳ νηὶ
 πεποίηκα. ἐκείνη καὶ αὔρας εὐχερεῖς καὶ οὐρίους ἀνέμους παρ-
 ἔσχετο· καὶ γὰρ ἐν θαλάσσῃ, θαλάσσης φῦσα, θαυμαστῶς ἐξου-
 25 σίαν κέκτηται. συμπαραστατεῖτω γοῦν πάλιν καὶ ὥς τῷ τοῦ

XVI. -άρις Ἑλένη P. 1. -οὔτο P. 11. ἀμειλάκτῳ A, quod si vere
 traditur coniceris ἀμειλίκτῳ. 13. χάριν A. χάριεν P. de P dubito.
 χαριτον potest esse: sed litterae ι σ τ ο incertae sunt et post corr. Fortasse
 scribendum σοι οἶδα χάριν. 19. ἀπαιρῶ A. 23. οὐρείους P. ὀρθρίους
 A. 25. τὸ τοῦ P. τῷ om. A. τῆς om. P. 26. tuos s. 31. μηδέ

πελάγους, οὕτω δὴ καὶ τῷ τῆς ἐμῆς καρδίας φλογμῷ βοηθείτω, καὶ
 μοι τὰς εὐχὰς πρὸς τοὺς σοὺς εἰσαγέτω λιμένας. ἡγάγομεν μὲν
 φλόγας ἀλλ' οὐχὶ κάνταυθα περιετύχομεν [ταῖς] αὐταῖς. ἦδε μοι
 τῆς μακρᾶς ὁδοῦ αἰτία προσγέγονε. καὶ γὰρ οὔτε χειμῶν κίνδυ- 30
 νον φέρων οὔτε πλάνη τις ἡμᾶς δεῦρο ἐξώκειλεν. ἀλλ' ἡ Ται-
 ναρία γῆ πρὸς τῆς ἡμετέρας ἐξητήθη νεώς. μηδέ με οἴου νηὶ
 τέμνειν τὴν θάλατταν μισθοὺς κομιζούσῃ. συντηροῖεν γὰρ οἱ
 θεοὶ ἃ γε κέκτῃμαι χρήματα. ἀλλ' οὐδὲ μὴν ὥς κατάσκοπος
 πρὸς τὰς Ἑλληνίδας ἔρχομαι πόλεις· αἱ γὰρ πόλεις τῆς ἐμῆς
 ἀρχῆς πλουσιώτεραι. σὲ ζητῶ, ἣν ὠμολόγησεν ἡ χρυσῇ Ἀφρο- 35
 δίτῃ τῷ ἐμῷ λέχει· πρότερον καὶ γὰρ σου ἡράσθην ἢ μοι γνώρι-
 μος γέγονας. καὶ πρότερον τὸ σὸν κάλλος διανοοῖα εἶδον ἢ
 ὄμμασιν καὶ ἡ φήμη προτέρα τῆς σῆς ὄψεως ἄγγελος γέγονε.
 πιστεύοις ἡμῖν ἂν καὶ τοῦτο; μείον τοῦ ἀληθοῦς τὸ σὸν κλέος, 145
 καὶ ἡ τῆς σῆς μορφῆς ἕνεκα φήμη κομιδῇ κακοήθης ἦν. πλείονι
 γὰρ ἐνταῦθα περιτυγχάνω ἢ ὅσον ἐκείνη γε ἐπηγγέλλετο, καὶ
 τὸ σὸν κλέος τῆς οἰκείας ἡττῆται ὕλης. δικαίως ἄρα ἐπὶ σοὶ ὁ
 πάντα τὰ κατὰ σε γνοὺς Θησεὺς ἐξεκαύθη, καὶ ἀρπαγῆναι 150
 ἀξία τῷ τοσοῦτῳ ἔδοξας ἀνδρί, ἡνίκα γυμνῇ τῷ τοῦ σοῦ ἔθους
 ἔθει ἐπὶ τῆς καθαρᾶς ἐπαιζες παλαίστρας καὶ γυμνοῖς ἀνδράσιν
 ἀνεμέμιξο ἡ γυνή. ὅτι μὲν οὖν ἥρπασεν ἐπαινῶ· θαυμάζω δ' ὅτι
 ποτὲ ἀπέδωκεν. ἡ γὰρ οὕτω καλὴ λεία ἐρρωμένως κατέχεσθαι
 ἦν ἀξία. πρότερον ἦδε ἡ κεφαλὴ τῆς δειρῆς αἵμαχθείσης ἀνε- 155
 χώρησεν ἂν, ἢ σὺ τῶν ἐμῶν ἀπεσπάσθης θαλάμων. σοῦ γὰρ
 ἂν αἱ ἡμέτεραι χεῖρές ποτε μεθέσθαι ἠθέλησαν; ἡνεσχόμην
 δ' ἂν σε ζῶν τῶν ἐμῶν ἀπελθεῖν κόλπων; εἰ δ' ἀποδίδοσθαι
 ἔμελλες, ἔλαβον ὅμως αὐτὸς ἂν τι πρότερον ὥς μὴ νωθρὰ παντὰ- 160
 πασιν ἡ ἡμετέρα γένοιτο Ἀφροδίτῃ. ἡ γὰρ ἂν ἐδρεψάμην τὴν
 παρθενίαν, ἢ ὅπερ τῆς παρθενίας σωζομένης ἀρπαγῆναι ἡδύνατο.
 δός μοι σαυτὴν μόνον. τί δ' ἂν εἴῃ τὸ τοῦ Πάριδος σταθερὸν
 βούλη γινῶναι; μία φλόξ ἡ τῆς πυρᾶς τὴν ἐμὴν παύσει φλόγα.

μοι P. 36. καὶ om. A. 37. ὄμμασιν P. ὄφθαι A. an ὄψει? 146.
 ἦν addidi: om. PA. 149. κατὰ] πιστὰ A. 150. ἀπαργῆσαι A. 152.
 ἀνεμέμιξο scripsi. ἀνεμέμικτο A. ἀναμέμιξο P. 157. μεθέασθαι A.
 163. Paridis. βούλοι P. βούκει A (?). 164. παύσει P. 167^a. Vertit

165 ἐγώ σε καὶ βασιλείας προὔθηκα ἦν ἡ μεγίστη τοῦ Διὸς ἀδελφή
 τε καὶ σύζυγος ἡμῖν ποτε ἐπηγγείλατο. ὥς ἂν δέ μοι καὶ τὰς
 χεῖρας τῷ σῷ τραχήλῳ περιελίξαι γένοιτο, τὸ τῆς ἀνδρείας μοι
 167^a περιῶπται καλόν, τῆς Ἀθηνᾶς τοῦτο παρεχομένης, ἡνίκα ἡ
 168^a Ἀφροδίτῃ καὶ Ἀθηνᾷ καὶ Ἡρᾷ ἐπὶ τῶν τῆς Ἰδῆς τεμπῶν τῇ
 169^a ἡμετέρα κρίσει τὰ ἐαυτῶν ὑπέθηκαν σώματα. καὶ τῆς μὲν
 πρώτης βασιλείαν, τῆς δὲ δευτέρας εὐκληρίαν τοῦ πολέμου
 170^a διδούσης, τῆς Τυνδαρίδος σύνευνος, ἡ τρίτῃ φησίν, ἔση. οὐτ' οὖν
 γνωσιμαχῶ· οὔτε ποτὲ ἀνοήτως τὴν ἐκλογὴν δόξω πεποιηκέναι
 170 καὶ γὰρ μένει μοι βέβαιος ὁ λογισμὸς ἐπὶ τῆς οἰκείας εὐχῆς.
 μόνον μὴ τὰς ἡμετέρας ἐλπίδας θελήσης εὐολίσθους γενέσθαι
 δέομαι, ὧ διὰ τοσούτου πόνου ζητεῖσθαι ἀξία. οὐκ οὖν ἔγωγε
 διογενὴς ὦν τὴν τῆς εὐγενοῦς συνάφειαν βούλομαι, οὐδ' αἰσchrῶς
 175 ἡμετέρα σύζυγος, πίστευέ μοι, γενήσῃ. Πλειάδα γὰρ καὶ Δία,
 εἰ ζητεῖς, ἐν τῷ ἡμετέρῳ εὐρήσεις γένει. ἵνα δὲ τοὺς ἐν μέσῳ
 σιωπήσαιμι πάππους, σκῆπτρα δὲ τῆς Ἀσίας ὁ πατήρ, ἧς οὐκ
 ἔστιν ἥτις εὐδαιμονεστέρα χώρα, ὁρίοις μεγάλοις μόλις τελευ-
 τῶσα, κατέχει. πόλεις δ' ἀναριθμήτους καὶ ἐπιchrύσους οἰκίας
 180 ὄψει, καὶ ναοὺς οὓς ἂν εἴποις τοῖς οἰκείοις θεοῖς πρέπειν. θεάσῃ
 καὶ τὴν Ἰλιον καὶ κατωχυρωμένα πύργοις ὑψηλοῖς τείχη, καὶ
 τῷ μέλει τῆς τοῦ Φοῖβου λύρας κτισθέντα. τί δ' ἂν σοι τοῦ
 πλήθους ἔνεκεν καὶ ἀριθμοῦ τῶν ἀνδρῶν διηγοίμην; μόλις ἡ γῆ
 185 τὸν ἐαυτῆς βαστάζει λεῶν. ὑπαντήσουσι δέ σοι πυκνῷ συστή-
 ματι αἱ Τρωάδες μητέρες οὐδὲ χωρήσει τὰ ἡμέτερα τείχη τὰς
 τῶν Φρυγῶν νύμφας. ἃ ποσάκις ἐρεῖς· Πόσον πένης ἡ ἡμετέρα
 Ἑλλάς ἐστι; μία γὰρ ἡτισοῦν οἰκία πόλεως κέκτῃται πλοῦτον.
 καὶ οὐ λέγω ταῦτα τὴν ὑμετέραν Σπάρτην ἐξαθερίζων, οὐ γάρ
 190 μοι θέμις· ἐν ἣ γὰρ σὺ γεγέννησαι χώρα μάλα μοι εὐδαίμων
 ἐστίν. ἀλλὰ φειδωλὸς ἐστίν ἡ Σπάρτη, σὺ δὲ πλουσιώτερον
 ἀξία κοσμεῖσθαι, πρὸς γὰρ τοιοῦτο κάλλος οὐδὲν οὔτος ὁ χώρος
 ποιεῖ. τοῦτο τὸ κάλλος ἐπιμελείαις ἀφθόνοις ἀδιαλείπτως

distichon spurium, vide Adn. Crit. et distichon xvii. 117, 118 quod in s istis versibus subicitur. 171. θελήσεις P. 172. τοῦ τοσούτου P.

174. πίστεως A. 175. καὶ Δία γὰρ A. 179. ἐπιchrύσους A. 189. ἡμετέραν A. 190. ἀλλὰ in μάλα mutatum P. 194. ἐνθηνεῖν A, vel

χρη̑σθαι καὶ καιναῖς τρυφαῖς ἐνευθηνεῖσθαι πρέπει. ὁπότε 195
 δὲ τὸν κόσμον τῶν τοῦ ἡμετέρου γένους ἀνδρῶν βλέπεις, ὁποῖόν
 ποτε πείθει τὰς Δαρδανίδας γυναῖκας ἔχειν; παράσχες μόνον
 σαυτὴν εὐχερῇ, μὴδ' ἄνδρα Φρύγα ἀπαξιώσης, ἢ τῷ Θεραπναίῳ
 ἀγρῷ τεχθεῖσα κόρη. Φρὺξ ἦν κακ τοῦ ἡμετέρου γεννηθεὶς
 αἵματος ὃς νῦν τοῖς θεοῖς συμπίνων τὸ νέκταρ ὕδατι κίρνησι· 200
 Φρὺξ ἦν ὁ τῆς Ἑοῦς σύνευνος· ἀνῆρπασε δ' ὅμως τοῦτον ἢ τὸν
 ἔσχατον τῆς νυκτὸς δρόμον περατοῦσα θεός. Φρὺξ ἦν ὁ Ἀγ-
 χίσης, ᾧ περ ἢ τῶν πτηνῶν μήτηρ ἐρώτων χαίρει συζευχθεῖσα
 πρὸς τοῖς Ἰδαίοις λόφοις. ἀλλ' οὐκ οἶομαι ὡς τῆς ἡλικίας καὶ 205
 τῆς μορφῆς παραβαλλομένων, ὁ Μενέλαος παρὰ σοὶ κριτῇ πρὸ
 ἡμῶν τιμηθήσεται. οὐδὲ σοι ἀληθῶς εἰπεῖν πενθερὸν δώσομεν
 τὸν λαμπρὸν ἀστέρα φυγαδεύοντα, ὃς ὑπὸ τοῦ βρώματος ἐκπλα-
 γέντας τοὺς ἵππους στρέφει· οὐδὲ πατὴρ ἔστι τῷ Πριαμῷ τῷ
 τοῦ πενθεροῦ φόνῳ λελυθρωμένος, καὶ ὃς ἂν αἵματι τὸ Μυρτῶον 210
 ὕδωρ διασημαίνῃ. οὐδ' ἐπὶ τῶν Στυγίων ὕδατων ἡμέτερος πρό-
 παππος μήλων ἐπιθυμεῖ οὐδ' ἐν μέσοις ὕδασι νῦν αὐτῷ ζητεῖ-
 ται. τί μέντοι ταῦτα νοεῖν δίδωσιν εἴπερ σε ὁ φύς ἐξ ἐκείνων
 κατέχει; ἄκων ἀναγκάζεται ταύτῃ τῇ οἰκίᾳ πενθερὸς ὁ Ζεὺς εἶναι.
 ᾧ τῆς ἀδικίας· ὅλαις σε νυξὶν ὁ ἀνάξιος ἐκείνος κατέχει, καὶ 215
 τῶν σῶν ἀπολαύει περιπλοκῶν. ἐγὼ δὲ μόλις σε καθάπαξ τῆς
 τραπέζης προτιθεμένης ὀρῶ· πολλὰ δὲ κακείνος ὁ χρόνος ἄπερ
 ἂν με λυποῖεν ἔχει. τοῖς ἡμετέροις ἐχθροῖς τοιαῦται δαῖτες
 ἐπέλθοιεν ὁποῖων ἐγὼ πειρῶμαι πολλάκις προκειμένου τοῦ 220
 οἴνου. μεταμέλει γάρ μοι τῆς ξενίας, ἐπειδὰν ἐμοῦ βλέποντος ὁ
 ἄγροικος ἐκείνος ἐπιτιθῇ τῷ σῷ τραχήλῳ τὰς χεῖρας. καὶ πρὸς
 τούτοις διαρρήγνυμαι καὶ φθονῶ—τί μέντοι μὴ διεξίοιμι πάντα;
 ἡνίκα γάρ σου τῇ ἐσθῇτι τὰς χεῖρας ὑποθεῖς θάλλει. καὶ ἐπεὶ 225
 πρόσθεν ἐμοῦ φιλήματα οὐκ οὐκ σκληρὰ δίδοτε, ἐγὼ λαμβάνων
 τὸ ἔκπωμα πρὸ τῶν ὀφθαλμῶν τίθημι. καθήμι τε τοὺς ὀφθαλ-

ἐνευθηνεῖν. 195. τῶν Α. τὸν P. 197. παράσχε P.A. ἀπαιτιώσης Α.
 199. καὶ P. κᾶν Α. κακ scripsi. νῦν P. αὖ Α. 200. κίρνησι
 P. 211. verba ἡμέτερος ad ὕδωρ in 212 om. Α. 213. Unde
 νοεῖν? 217. προτιθέμενον Α. 219. ἐπέλθοιεν om. Α. spatio relicto.
 221. ξηνίας Α. 222. ἐπιτιθεῖ P. 223. διεξίοιμι scripsi. διεξίοιμι P.
 διεξίειμι Α. 224. membra non vertit. θάλλει P. 226. ἔκπομα Α.

μους ἐπὶ γῆν, ἡνίκα σε περιβάλλει ἑκείνος, καπὶ τοῦ στόματος
 χρονίζει τὸ βρῶμα ἄκοντος αὐτὸ δεχομένου. πολλάκις στεναγ-
 230 μους ἔδωκα, καὶ σέ, χλιδῶσα, ἐστοχασάμην ἐπὶ τῷ ἐμῷ στε-
 νάγμῳ μὴ κατασχεῖν τὸν γέλωτα. πολλάκις ἡβουλήθην τὴν
 ἑμαυτοῦ φλόγα φιμῶσαι, ἡ δὲ μᾶλλον ἠῤῥήθη καὶ ἡ μέθη πῦρ
 ἐπὶ πυρὶ γέγονεν. ὥς ἂν δὲ καὶ μὴ τὰ πολλὰ βλέπομι, διε-
 στραμμένῳ ἀνακλίνομαι τῷ τραχήλῳ, ἀλλ' ἀνακαλῇ μοι τοὺς
 235 ὀφθαλμοὺς αὐτὴ παραχρῆμα. τί δ' ἂν ποιήσαιμι, ἀμφιβάλλω
 ὀδύνη μὲν μοι ταῦτα δὴ βλέπειν, ὀδύνη δὲ μείζων ὄψεως ἀπεῖναι
 τῆς σῆς. ὁπόσον γε μὴν ἕξεστί τε καὶ δύναμαι, κρύπτειν
 ἀπομάχομαι τὴν μανίαν, ἀλλ' ὅμως ὁ ἔρως, καὶ μὴ ἐρᾶν προσ-
 ποιῶμαι, φαίνεται. τούτους σοι τοὺς λόγους παρέχομεν· αἰσθάνη
 240 τῶν ἐμῶν τραυμάτων, αἰσθάνη, καὶ σοὶ μόνῃ ταῦτ', εὖχομαι,
 γνώριμα γένοιτο. ἃ ποσάκις ἐπιόντων δακρύων ἀπέκλινά μου
 τοὺς ὀφθαλμούς, ὥς μὴ τὴν τοῦ κλαίειν αἰτίαν ἐκείνος πολυ-
 πραγμονήσειεν. ἃ ποσάκις ἔρωτά τινα ὑποβεβρεγμένος διηγη-
 σάμην πρὸς τὴν σὴν ὄψιν ἕκαστον τῶν λεγομένων ἐπαναφέρων.
 245 καὶ ἑμαυτοῦ κατεμήνυσα ὑπὸ πεπλασμένῳ ὀνόματι· ἐγὼ δ' ἐκεῖ-
 νος, εἰ ἀγνοεῖς, ὁ ἀληθὴς ἐραστὴς ἦν. καὶ δὴ μᾶλλον ὥς ἂν
 δυναίμην ἰταμωτέροις χρῆσθαι τοῖς ῥήμασιν, οὐχ ἅπαξ μεθύειν
 ὑπεκρινάμην. μέμνημαι ὥς, τῆς ἐσθῆτός σοι μικρὸν ὑποχαλασ-
 250 θείσης, προϋδόθη τὰ στέρνα καὶ γυμνωθέντα τοῖς ὀφθαλμοῖς μοι
 παρέσχοντο δίοδον, στέρνα ἥτοι καθαρᾶς χιόνης ἢ γάλακτος ἢ
 τοῦ τὴν μητέρα σοι περιβαλόντος Διὸς λευκότερα. ἐκπεπληγ-
 μένως δὴ ταῦτα βλέπων καὶ κύλικα γὰρ κατέχων ἐτύγχανον
 255 τῶν ἐμῶν δακτύλων ἢ κύλιξ ἐξέπεσεν. εἰ τῇ θυγατρὶ παρέιχες
 φιλήματα εὐθὺς ἐγὼ ταῦτα τοῦ τρυφεροῦ τῆς Ἑρμιόνης στό-
 ματος ἤρπασα. καὶ νῦν μὲν ὑπτίος κείμενος παλαιοὺς ἦδον
 ἔρωτας, νῦν δὲ διὰ νεύματος σιγῶντα παρέιχον σύμβολα. καὶ
 τὰς τῶν προσπόλων σοι πρῶτας Κλυμένην τε καὶ Αἰθραν
 260 ἐτόλμησα πρὸ μικροῦ μειλιχίοις μετελθεῖν ῥήμασιν. αἴ μοι
 οὐδὲν ἕτερον ὅτι μὴ δειλιᾶν εἰποῦσαι ἡμιτελεῖς μοι δεομένῳ τὰς

229. χελιδῶσα Α.

231. meam.

232. ἐμέθη Α.

239. Haec.

240. γνώρισμα Α.

242. ἐκείνος δὴ Α.

243. aliquem.

246. εἰ

om. P.

250. μοι om. Α.

257. ἥπτιος P.

261. δειλιᾶν P.A.

262.

δεήσεις ἀπέλιπον. οἱ θεοὶ ποιήσαιεν ὥς ἂν ἄθλον ἀγῶνος μεγά-
λου γένοιο καὶ δυνηθείη λαβεῖν ὁ νικήσας· ὥς Ἰππομένης 265
ἄθλον τοῦ δρόμου τὴν Ἀταλάντην ἔλαβεν ἢ τῷ οἰκείῳ δρόμῳ
τοὺς μνηστῆρας πρόσθεν ἐνίκα, ὥς ὁ δεινὸς Ἡρακλῆς τοῦ
Ἀχελώου τὸ κέρας ἔκλασε τὴν σὴν συζυγίαν ζητῶν, Δηιάνειρα.
ἦλθεν ἂν διὰ τῶνδε τῶν νόμων ἔρρωμένως καὶ ἡ ἐμὴ τόλμα,
καὶ σαυτὴν ἔγνωσ οὖσαν ἂν κτῆμα τῶν ἡμετέρων πόνων. οὐδέν 270
μοι ὑπολέλειπται ὅτι μὴ σοῦ δεῖσθαι, καλλίστη, καὶ τῶν σῶν
εἴπερ ἀνέχῃ ποδῶν ἅπτεσθαι. ᾧ κόσμε, ᾧ τῶν διδύμων
ἀδελφῶν προὔχουσα δόξα, καὶ Διὸς ἀνδρὸς ἀξία, εἰ μὴ
Διὸς ἦσθα θυγάτηρ, ἣ γὰρ ἐγὼ σὺν σοὶ συζύγῳ πρὸς τὸν 275
Σιγείου λιμένα ἐπανελεύσομαι, ἣ ὑπὸ τῆς Ταιναρίας ἐνταυθοῖ
γῆς ἐξόριστος καλυφθήσομαι. οὐ γὰρ ἐπιπολῆς μοι τὰ στέρνα
τὸ βέλος ἔτρωσεν, ἀλλ' εἰς τὰ ὅστ' αἱ μοι κατῆλθε τὸ τραῦμα.
τοῦτό μοι γενέσθαι, καὶ γὰρ ἀναμιμνήσκομαι, ὥς ποτε βέλει
με θειοτέρῳ βληθήσεσθαι, ἢ ἀληθόμαντις ἀδελφῇ προεθέσ- 280
πισεν. φείδου τοίνυν, Ἑλένη, τὸν ὑπὸ μοιρῶν δοθέντα
περιορᾶν ἔρωτα, καὶ οὕτως εὐηκόους πρὸς τὰς εὐχὰς σοι τοὺς
θεοὺς ἔχοις. πολλὰ μὲν μοι λέγειν ἐπέρχεται ἀλλ' ὥς ἂν
κατὰ πρόσωπον τὰ πλείω ὁμιλήσωμεν, ὑπόδεξαί με νύκτωρ
ἡρεμίας γενομένης αὐτὴ μόνη. ἣ αἰσχύνη καὶ δέδοικας μὴ 285
τὴν κοίτην τοῦ ἀνδρὸς διαφθείρης, καὶ τὰ τοῦ νομίμου λέχους
θεσμὰ σῶφρονα λύσης; ἃ λίαν ἀπλοϊκῇ Ἑλένη, ἵνα μὴ
φαῖνῃ ἀγροικοτάτη, ταύτην σοι τὴν ὄψιν οἶε δύνασθαι
ἀπηλλάχθαι κατηγορίας; ἀνάγκη γάρ σε ἢ τὴν ὄψιν μετα-
βαλεῖν ἢ μὴ ἀμείλικτον εἶναι. μεγάλη γάρ ἐστι μάχη 290
σωφροσύνη τε καὶ τῷ κάλλει. χαίρει δὲ τοῖς κλέμμασι
τούτοις ὁ Ζεὺς, χαίρει καὶ ἡ χρυσὴ Ἀφροδίτη. ταῦτα πάντα
τὰ κλέμματα καὶ τῷ πατρί σου Διὶ πρέπει. μόλις δὲ σὺ σω-
φρονοῦσα δυνήσῃ, εἴπερ δύναμις ἐρώτων ἔστιν ἐν τῷ σπέρματι,

δεομένῳ om. P. 263. ἄθλος P. 267. ἔκλασε A. 269. ἔρρωμένως A.
270. ἂν addidi. om. PA. 275. συγνοῦ P. 277. ἐξ ἐπιπολῆς A.
στερνια A. 279. scr. γενήσεσθαι. 283. ὁμιλήσαιμεν A. 284. μοι
νύκτωρ P. 287. ἀγροικοτάτη P. 288. ἀπηλλάχθῃαι A. κατηγορίαν
A. 289. μὴ om. PA. inserui. 291. χαίρε A. 292. decere!
293. amorum. ἐρώντων A. 297. λόγος P, et A ut videtur per com-

295 καὶ Διὸς καὶ Λήδας θυγάτηρ εἶναι. τηνικαῦτα σῶφρων εἶης,
 ἡνίκα ἂν σε ἡ ἐμὴ Τροία κατέχῃ, καὶ σὸν πλημμέλημα,
 δέομαι, μόνος αὐτὸς εἶην. νῦν δὲ πλημμελήσωμεν ταῦτα
 ἅπερ ὁ λόγος τῆς συζυγίας ἐπανορθώσεται εἰ μὴ μάταιά μοι
 μόνον ἢ Ἀφροδίτῃ ὑπέσχετο. καὶ μὴν καὶ ὁ ἀνὴρ σοι ταυτὶ
 300 συμβουλευεῖ πράγμασιν ἄλλ' οὐ ρήμασιν· ἵνα γὰρ μὴ τοῖς
 κλέμμασι τοῦ ξένου ἐμποδὼν ἴσταιτο ἀπεδήμησεν. οὐδ' ἔσχε
 καιρὸν οὐδένα μᾶλλον ἀρμόδιον καθ' ὃν τὴν Κρῆσσαν χώραν—
 ὦ θαυμαστῆς ἐπινοίας τὸν ἄνδρα—θεάσαιτο. ἐκεῖνος καὶ
 ἀπαίρων Τοῦ Ἰδαίου σοι ξένου, εἶπεν, ἐντέλλομαι, ἀνθ' ἡμῶν,
 305 γύναι, ποιοῦ φροντίδα. νῦν δὲ διαμαρτύρομαι ὥς τὰς τοῦ
 βασιλέως ἐντολὰς ἀποδημοῦντος περιορᾶς, καὶ σοι οὐδεμία
 τοῦ σαυτῆς ξένου γίνεται ἐπιμέλεια. τοῦτον ἐλπίζεις ἄρα σὺ
 ἄνθρωπον φρονήσεως ἔξω πάσης τὰς χάριτας τοῦ σοῦ κάλλους
 ἱκανὸν εἶναι, Τυνδαρίς, συνιέναι; ἡπάτησαι, καὶ γὰρ ἀγνοεῖς·
 310 οὐδὲ γάρ, εἰ μεγάλα ἀγαθὰ ᾤετο, ἂ κατέχει, ἄλλοδαπῷ σε
 ἂν ἐπίστευεν ἐκεῖνος ἀνδρὶ. εἰ γὰρ μήτε σε οἱ ἐμοὶ λόγοι
 μήτε ὁ ἐμὸς ἔρως παρακινοίῃ, ἀναγκαζόμεθά γε μὴν τῆς
 ἐκείνου εὐηθείας καταπολαύειν. ἢ τοσοῦτον ἀνόητοι γεννησόμεθα
 ὥς ὑπερβάλλειν κακείνον, εἶπερ ἀσφαλῆς οὕτω χρόνος ἀργὸς
 315 ἡμῖν ἀπέλθοι καὶ μάταιος. σχεδὸν ταῖς οἰκείαις χερσὶ πρὸς
 σὲ τὸν ἐραστὴν ὠδήγησε. κατὰχρησαι τοίνυν τῇ ἐπὶ ταῖς
 ἐντολαῖς ἀπλότῃ τοῦ ἀνδρός. σὺ δὴ μόνη καθεύδεις ἐν οὕτῳ
 μακρᾷ νυκτὶ ἐπὶ χήρου δὴ λέχους, κἀγὼ μόνος ἐπὶ χήρου
 καθεύδω λέχους. σὲ γοῦν ἐμοὶ καὶ ἐμὲ σοὶ κοινὰ συναπτέ-
 320 τωσαν ἡδοναί, λαμπροτέρα δ' ἢ νύξ ἐκείνη καὶ μεσημβρίας
 γενήσεται. τότε σοι ὁμόσω οὐσπερ ἂν ἐθέλῃς θεοὺς καὶ
 ἐμαυτὸν τοῖς ἐμαυτοῦ ρήμασιν εἰς ἱερὸν ὄρκον ἐνδήσω. τότε
 σε παρὼν ἐγὼ ποιήσω, εἰ μὴ ψευδὴς ἢ ἡμετέρα πεποιθήσις,
 325 τὴν ἐμὴν βασιλείαν ζητεῖν. εἰ δ' αἰσχύνη ἢ δέδοικας μὴ

pendium : scribendum videtur χρόνος.

298. σοι μόνον Α. μοι μόνη Ρ.
 300. ἴστατο Α. 302. ξένου Ρ. ἐλένου Α. 303. ἡ Κρήσσα χώρα ΡΑ.
 303. ἐντέλλομαι Α. 309. ignoras. 315. με post ἐράστην Ρ. 316.
 mandatis. 319. iungant. 321. ἐθέλοισ Ρ. 322. verbis in sacra
 iura meis. 325. aut metuis ω. μὴ om. Α. 329. ἐκεῖνος Α. 331.

αὐτὴ δόξης ἠκολουθηκέναι μοι, αὐτὸς ὑπεύθυνος δίχα σου
τοῦδε τοῦ ἐγκλήματος ἔσομαι. καὶ γὰρ τῇ τοῦ Θησεῶς
ἔφομαι πράξει καὶ τῶν σῶν ἀδελφῶν, οὐ γὰρ ἂν ἀλῶναι
οἰκειοτέρῳ δύναιο παραδείγματι. Θησεὺς μὲν γὰρ ἤρπασε σέ,
τὰς δὲ διδύμους Λευκιππίδας ἐκείνοι· τέταρτος δ' αὐτὸς ἐν 330
τοῖς ὑποδείγμασι τούτοις ἀριθμηθήσομαι. Τρωικὸς πάρεστιν
ἤδη στόλος, ἀνδράσι κατωχυρωμένος καὶ ὅπλοις καὶ ταχέϊαν
ἤδη τὴν πορείαν ποιήσει καὶ εἰρεσία καὶ ἄνεμοι. καὶ δέσποινα
πρὸς τὰς Δαρδανίας πόλεις ἀπελεύσῃ μεγάλη, καὶ σε νέαν
παρεῖναι θεὰν ὁ δῆμος πεισθήσεται. καὶ ὅπῃπερ ἂν τὸ σαυτῆς 335
βῆμα κινήσῃς, ἀρώματα διὰ πυρὸς ἀνήσει, καὶ θυμα πεσὸν
λυθρωδηθεῖσαν τὴν γῆν πατάξει. δῶρα δέ σοι ὁ πατήρ καὶ
οἱ ἀδελφοὶ καὶ σὺν τῇ τεκούσῃ αἱ ἀδελφαὶ καὶ Τρωάδες
πᾶσαι καὶ Ἰλῖος πᾶσα δώσει. οἷμοι μὲν μὲν μικρόν τι μέρος
λέγω τοῦ μέλλοντος· πλείω γὰρ ἀποῖσῃ ἢ ὅσα τὰμὰ γράμ- 340
ματα λέγει. ἀλλὰ μὴδ' ἀρπαγείσα σὺ δέδιθι μήποτε δεινὸς
ἡμῖν πόλεμος ἐπακολουθήσειεν, καὶ τὰς ἑαυτῆς δυνάμεις ἡ
μεγάλη Ἑλλάς συναγείρειεν. τοσούτων πρότερον γενομένων
ἅπερ οὐδαμῶς ὅπλοις ἀνεζητήθη, πείθου μοι, κενὸν τοῦτο τὸ
πρᾶγμα τὸν φόβον ἔχει. ἤρπασαν μὲν γὰρ τὴν Ἑρεχθίδα 345
τῷ τοῦ Βορρά οἱ Θράκες ὀνόματι, καὶ ἄφοβος πολέμου ἡ
Βιστονὶς γῆ διαγέγονε. τὴν Φασίδα ὁ Παγασαῖος Ἰάσων
ἐπὶ τῆς καινῆς νεῶς ἤνεγκε, καὶ ἡ Θετταλῶν χώρα οὐδὲν
ὑπὸ τῆς τῶν Κόλχων χειρὸς ἠνωχλήθη. καὶ Θησεὺς δὲ ὅς
σέ ποτε ἤρπασεν, ἤρπασε καὶ τὴν Μινωίδα. πρὸς οὐδένα 350
μέντοι πόλεμον ὁ Μίνως συγκαλεῖται τοὺς Κρήτας. ὁ γὰρ
φόβος ἐν τούτοις μείζων εἴωθεν αὐτοῦ τοῦ κινδύνου τυγχάνειν·
ἀλλ' ἂ φοβεῖσθαι ἐξὸν ὑπερφοβεῖσθαι αἰσχρόν. ὑπόθου γε
μήν, εἴ σοι δοκεῖ, μέγαν πόλεμον ἀναστήσεσθαι. ἀλλ' εἰσὶ
κάμοι δυνάμεις, ἀλλὰ καὶ τὰμὰ βέλη βλάπτει. οὐδ' ἥττων 355
ἀφθονία πρόσεστι τῇ Ἀσίᾳ ἢ χώρα τῇ ὑμετέρᾳ· ἐκείνη καὶ

τροικος Α.
Α, P ante ras.
ἠνωχλώθη P pr.

336. λυθωδεῖσαν Α.
343. τοσούτων γὰρ P.

352. Quaeque—licet s.

338. τρωάδες Α.

346. βιστονὴς P.

341. δέδοθι

348.

355. ἥττων P.

ἀνδράσι πλουσία, πλουσία καὶ εὐθηνουμένη καὶ ἵπποις.
 οὐδὲ πλέον ἀνδρείας ὁ Ἀτρεΐδης Μενέλαος ἢ Πάρις ἔξει, ἢ
 ἐν ὅπλοις προτιμότερος ἔσται. κομιδῇ παῖς ἐγὼ πολεμίους
 360 κτείνας τὴν ἀγέλην ἀποστρέψας ἀνέλαβον, καὶ τὴν ὀνόματος
 αἰτίαν ἐδεξάμην ἐντεῦθεν. κομιδῇ παῖς μείρακας ἐν ποικίλοις
 ἀγῶσιν ἐνίκησα, ἐν οἷς Ἴλιονεύς τε καὶ Δηίφοβος ἦν. ὥς
 ἂν δὲ μὴ με νομίσης οὐχ ἑτέρωθεν ὅτι μὴ ἐγγύθεν φοβερὸν
 εἶναι, πῆγνυται τοῦμὸν βέλος εἰς τὸν κελευσθέντα τόπον
 365 αὐτῷ. οὐκ οὖν ἔξεις τὰ ἔργα ταῦτα τῆς πρώτης ἡλικίας
 κακείνῳ δοῦναι, καὶ καθοπλίσαι τὸν Ἀτρεΐδην τῇ ἐμῇ τέχνῃ
 οὐκ ἂν δύναιο· εἰ γὰρ καὶ πάντα δοίης αὐτῷ ἀλλ' οὐκ ἂν
 ποτε καὶ ἀδελφὸν Ἑκτορα δοίης· εἰς γὰρ οὗτος ἀμυνθήτου
 στρατιᾶς ἰσοστάσιος ἔσται. ἀγνοεῖς τί ποτ' ὅν δυναίμην· καί
 370 σε τὰ τῆς ἐμῆς ἰσχύος λανθάνει· ἀγνοεῖς τίποτε ἀνδρὶ
 γαμηθήσῃ. ἢ τοίνυν οὐδενὶ θορύβῳ μάχης ἀπαιτηθήσῃ, ἢ
 τῷ ἐμῷ πολέμῳ αἱ Δωρικαὶ ὑπείξουσιν φάλαγγες. οὐ μέντοι
 γε καὶ ἀπαξιῶ ὑπὲρ τηλικαύτης συζύγου μάχην ἀναδεχόμενος·
 375 τὰ γὰρ μεγάλα τῶν ἐπάθλων τοὺς ἀγῶνας κινεῖ. καὶ σὺ δὴ
 εἶγε σοῦ χάριν ἢ οἰκουμένη πᾶσα συρρήξειε πόλεμον, αἰδίδιον
 ὄνομα παρὰ τοῖς μεταγενεστέροις ἀποίση. ἐλπίδι μόνον
 ἀφόβῳ καὶ θεοῖς εὐμενέσιν ἐξελθοῦσα ἐνθένδε τελεία σὺν
 πίστει τὰ ὁμολογηθέντα ἀπαίτει δῶρα.

XVII.

Ἑλένη Πάριδι.

Ἡνίκα μοι τοὺς ὀφθαλμοὺς ἢ ἐπιστολὴ σου διέφθειρε,
 κούφη τις ἔδοξεν ἢ τοῦ μὴ ἀντιγράψαι σοι δόξα. ἐτόλμησας
 γὰρ ἔπηλυσ ὦν, τὰ τῆς ξενίας καταπατήσας θεσμά, πίστιν
 5 νομίμου γυναικὸς ὑπόρυττειν; δῆλον γὰρ ὥς τούτου γε ἕνεκεν

359. πολέμους A.
om. P.

XVII. ἑλενη ἑριδι P.

367. ἂν καὶ πᾶν δοίης αὐτῷ A. καὶ ante ἀδελφὸν

1. ἑνίκα P.

3. καταπατήσαι P.

διὰ πελάγη καὶ πνευμάτων σε κομισθέντα ἐπὶ τῶν οἰκείων
 λιμένων ἢ Ταιναρὶς ἐδέξατο χώρα, οὐδέ σοι εἰ καὶ τὰ μάλιστα
 γένους ἐλήλυθας ἐξ ἀλλοδαποῦ τὰς θύρας ἢ ἡμετέρα ἐπε-
 ζύγωσεν αὐλή, ὥς ἂν τῆς τοσαύτης χάριτος ὁ μισθὸς ὕβρις
 εἴη; ὅς δ' οὕτως εἰσήρχου, πότερον ἐχθρὸς ἢ ξένος ἦσθα; οὐ 10
 μὴν ἀμφιβάλλω μὴ οὐ ταύτην τὴν ἡμετέραν μέμψιν, καίτοι
 δικαίαν οὔσαν, ἀγροικοτάτην ὀνομασθῆναι τῇ σῇ κρίσει.
 ἄγροικος εἶην ὄντως μέχρις οὗ μὴ ἐπιλέλησμαι τῆς Αἰδοῦς·
 μέχρι τὸ τοῦ βίου μοι σταθερὸν ἔξω πταίσματος ἦ. εἰ γὰρ 15
 καὶ μὴ πεπλασμένῳ προσώπῳ σκυθρωπή μοι ἐστὶν ὄψις οὐδὲ
 ὑπερηφάνοις ὀφρύσι βλοσυρὰ κάθημαι, ἢ φήμη μέντοι μοι
 καθαρὰ, καὶ μέχρι τοῦ παρόντος κατηγορίας ἐκτὸς ἔπαιξα,
 καὶ καυχήσασθαι περὶ ἐμοῦ μοιχὸς ἔσχεν οὐδεὶς. ὁ δὲ καὶ
 μᾶλλον θαυμάζω, τίς ποτε σοὶ τοῦ ἐγχειρήματος ἢ πεποιθήσις,
 τίς ἀφορμὴ σοὶ τὰς ἐλπίδας ἡμετέρου λέχους παρέσχετο. ἢ 20
 ὅτι δὴ βίαν ἡμῖν ὁ Ποσειδώνιος ἐπήνεγκεν ἥρως, ἢ ἅπαξ
 ἀρπαγείσα καὶ δις ἀρπαγῆναι ἀξία δοκῶ; ἔγκλημα μὲν γὰρ
 ἂν ἐμὸν ἦν εἰ καὶ καταμαλακισθεῖσα παρέδωκα ἐμαυτήν·
 ὁπότε ἡρπάγην τί ποτ' ἦν ἐμὸν ὅτι μὴ τὸ μὴ θέλεις; οὐ 25
 μὴν οὐδ' ἐκ τῶν πεπραγμένων αὐτῷ τὸν ζητούμενον καρπὸν
 ἀπηνέγκατο, καὶ γὰρ ἐπανῆλθον ἐκτὸς φόβου παντὸς καὶ
 παθοῦσα μηδέν. φιλήματα μόνον βραχέα ἐμοῦ γε ἀπομαχο-
 μένης ὁ ἰταμὸς ἔλαβε· περαιτέρω δ' ἔσχε τῶν ἐμῶν ἐκείνος
 οὐδέν. ἦτις δ' ἄρ' ἐστὶν ἢ σὴ κακουργία, οὐκ ἂν τοῦτοις
 ἡρκέσθη· οἱ θεοὶ κρεῖττον βουλεύσαιντο· οὐχ ὅμοιος ἐκείνος 30
 σοὶ γέγονεν· ἀπέδωκε μὲν γὰρ ἀθιγῇ· ἢ δὲ οἱ ἐπιείκεια τὴν
 κατηγορίαν ἐμείωσε, καὶ δοκεῖ μεταμελῆσαι τῷ νεανίᾳ τῆς
 πράξεως. μετεμέλησεν οὐκοῦν τῷ Θησεῖ, ὥς ἂν αὐτὸν δια-
 δέξαιτο Πάρις καὶ μήποτε τοῦνομά μοι τούτων ἀνθρώπων
 ἀπείη στόματος; οὐ μέντοι καὶ ὀργίζομαι—τίς γὰρ ἂν ὀργί- 35
 ζοιτο τῷ ἐρῶντι;—εἰ μόνον ὃν ἔρωτα προφέρεις μὴ πέπλασται.

9. tanti.

μέχρι Δ. μέχρις P.

παρέδωκε Δ.

λεύσαντο Δ.

12. μέμψιν Δ. ὄψιν P.

18. καυχήσεσθαι Δ.

24. τὸ θέλεις (μὴ ὀμ.) P.

31. ἀθιγῇ ex ἀθήῃ corr. P.

13. οὕτως P.

21. ὑπῆνεγκεν Δ.

27. βραχέας Δ.

ἢ δὴ Δ.

14.

23.

30. βου-

34. ἀπείη ὀμ.

καὶ γὰρ καὶ τοῦτ' ἀμφιβάλλω. οὐχ ὅτι μὴ πέποιθα τῷ
ἐμαυτῆς κάλλει, ἢ τὴν ἐμαυτῆς ὄψιν οὐ καλῶς ἔγνων· ἀλλ'
ὅτι τὸ ἐτοιμόπιστον πρὸς ζημίας εἶναι ταῖς κόραις εἶωθεν,
40 καὶ τὰ σὰ ῥήματα γεγυμνῶσθαι πίστεως ὑποπτεύεται. ἀλλ'
ἀμαρτανέτωσαν ἄλλαι· γυνὴ γὰρ σώφρων σπανία· τίς δὲ
κωλύει τοῦμὸν ὄνομα ταῖς σπανίαις συνεῖναι; ἢ ἐπειδὴ σοι
ἀξιόχρεως ἢ ἐμὴ μήτηρ ἔδοξε, ταύτης τῷ ὑποδείγματι καμὲ
45 οἶαν τ' εἶναι κάμπτεσθαι οἶει. πλάνη μὲν γὰρ ἐν τῷ τῆς
μητρὸς ἀμαρτήματι πρόσσεστιν· ὑπὸ γὰρ πεπλασμένης μορφῆς
ἠπάτηται, καὶ πτεροῖς ὁ μοιχὸς ἐσκέπετο. ἐγὼ δ' οὐδαμῶς,
εἰ ἀμάρτοιμι, ἀγνοεῖν ἂν δυναίμην, οὐδέ τις ἔσται πλάνη
τὴν κατηγορίαν τῆς πράξεως συσκιάζουσα. ἐκείνη καλῶς
ἐπλανήθη καὶ τὸν ψόγον διὰ τοῦ ἀπατήσαντος ἀπελύσατο,
50 ἐγὼ δὲ τίνι Διὶ εὐδαίμων ἐπὶ τῷ πταίσματι τούτῳ λεχθή-
σομαι; καὶ μὴν καὶ γένος καὶ προπάππους καὶ βασιλικά
κομπάξεις ὀνόματα· ἥδε μὴν οἰκία ἀποχρώντως τῇ ἐαυτῆς
εὐγενείᾳ περιφανὴς ἐστιν. ἵνα γὰρ ὁ Ζεὺς πρόπαππος ὦν
τοῦ πενθεροῦ μοι σιωπηθείη, καὶ πᾶν τὸ τοῦ Τανταλίδου
55 Πέλοπος καὶ Τυνδάρεω γένος, πατέρα μοι τὸν Δία ἢ Αἰῶδα
δίδωσιν, ὑπὸ τοῦ κύκνου φειρακισθεῖσα ἥτις εὐχερῶς πιστεύ-
σασα τὸν πεπλασμένον ἔθαλψεν ὄρνιν ἐπὶ τοῦ κόλπου· νῦν
οὖν ἄπιθι καὶ τὴν τοῦ Φρυγῶν ἔθλους πλατείαν ρίζαν, καὶ
σὺν Πριάμῳ μεγαληγόρει τὸν Λαομέδοντα. οὐς ἔγωγε ὑποπ-
60 τεύω· ἀλλ' ὅς σοι πρὸς δόξης ὦν μείζονος πέμπτος ἐστὶ
Ζεὺς, οὗτος ἐκ τοῦ ἐμοῦ ὀνόματος πρῶτος ἔσται. εἰ δὲ καὶ
τὰ τῆς σῆς Τροίας σκῆπτρα ἰσχυρότατ' εἶναι πιστεύσαιμι,
ἀλλ' οὐ μέντοι καὶ ἥττονα ταῦτ' ἐκείνων νομίζω. εἰ δὲ καὶ
πλούτου καὶ ἀνδρῶν ἀριθμοῦ τὸ ἔλαττον οὗτος ὁ τόπος ἔχει,
65 ἀλλ' ὥς ἀληθῶς εἰπεῖν βάρβαρος ἢ σὴ γῆ. καὶ δῶρά γε
μὴν τοσαῦτα ἢ πλουσία σοι ἐπιστολὴ ἐπαγγέλλεται, ὥς οἰᾷ
τ' εἶναι ταῦτα καὶ τὰς θεὰς αὐτὰς παραπεῖσαι, καὶ εἰ τὸν

Α, spatio relicto. 37. ταῦτα P. 39. ζημίαν P. 40. καὶ τὰ] κατὰ Α.
46. ἐσκέπετο Α. 49. ἀπαιτησαντος Α. 52. ἀποχρώντος P. 54.
πῆλοπος Α. 59. δόξαν P. 67. τιν' Α. 72. τιμιώτερα απ τιμιώτατα

ὄρον ἤδη τῆς σωφροσύνης παρελθεῖν ἡβουλόμεν, σὺ μείζον
 αἴτιον τοῦ πταίσματος ἂν ἐγένου. ἢ γὰρ ἐγὼ διὰ βίου τὴν
 φήμην ἐκτὸς μώμου φυλάξω, ἢ σοὶ μᾶλλον ἢ τοῖς σοῖς ἔψομαι 70
 δώροισ· οὐ μέντοι καὶ παρὰ φαῦλον τίθεμαι ταῦτα· οὕτω καὶ
 γὰρ εὐπρόσδεκτα αἰεὶ τὰ δῶρα τυγχάνει ἅπερ ὁ διδοὺς ποιεῖ
 τιμιώτατα. καὶ πολλῶ πλέον ὅτιπερ ἐράς, ὅτι πόνων εἰμὶ
 αἰτία, ὅτι δι' οὕτω μακροῦ πελάγους ἐλπίδες ἤκουσιν αἱ σαί.
 κᾶκεῖνα δ' ἂ νῦν ποιεῖς, τολμηρότατε, τῆς τραπέζης δὴ προ- 75
 κειμένης εἰ καὶ τὰ μάλιστα μὴ εἰδέναι πειρῶμαι, σημειοῦμαι
 μέντοι. ἡνίκα νῦν μὲν ὀφθαλμοῖς εἰς ἐμὲ λοξοῖς σὺν χλιδῇ
 ἀτενίζεις, οὐδὲ μόλις ἐγκειμένους ὄμματα τὰ ἐμὰ φέρει. νῦν
 στενάζεις, νῦν δὲ τὴν ἐγγὺς ἐμοῦ κύλικα λαμβάνεις, καὶ τοῦ 80
 μέρους ἐξ οὐπερ ἐγὼ πέπωκα καὶ σὺ πίνεις. ἂ ποσάκις ἐγὼ
 τοῖς δακτύλοις, ποσάκις συνεσκιασμένα ἐστοχασάμην σύμβολα
 δίδοσθαι, τῆς ὀφρύος σοι μικροῦ δεῖν φθεγγομένης. καὶ πολ-
 λάκις μὲν ἔδεια μήπως ὁ ἀνὴρ μοι ταῦτα θεάσαιτο, καὶ
 ἡρυνθρίασα οὐχ ἄλλης λανθάνουσα εἴτις ἐσημειοῦτο. πολλάκις 85
 δ' ἢ βραχυτάτῳ ἢ μακρῶ τονθορύσματι εἶπον· Οὐδὲν οὗτος
 αἰσχύνεται· καὶ ἡ φωνή μοι αὕτη ψευδῆς ἦκιστα γέγονεν.
 ἀλλὰ κἂν τῷ τῆς τραπέζης κύκλῳ ὑπὸ τῷ ἐμῷ ἀνέγνω
 ὀνόματι ὃ περιεγεχθέντα δι' οἴνου γράμματα πεποιήκασιν·
 Ἐρῶ σου. πιστεύειν μέντοι τούτῳ ὀφθαλμοῖς ἀνανεοῦσιν
 ἡρνησάμην· οἵμοι ἤδη γὰρ ἔμαθον καὶ οὕτω φθέγγεσθαι 90
 δύνασθαι. τούτοις ἔγωγε τοῖς μειλίγμασιν, εἰ ἁμαρτήσεσθαι
 ἤμελλον, ἐπεκάμφθην ἄν· τούτοις ἡ ψυχὴ μοι ἀλῶναι
 ἠδύνατο. ἔστι δέ σοι καὶ ὄψις σπανία ὁμολογῶ. καὶ δύναται
 τις κόρη πρὸς τὰς σὰς περιπλοκὰς ἐλθεῖν ἐθελῆσαι. ἀλλ' 95
 ἑτέρα τις μᾶλλον εὐδαιμονεῖτω δίχα δὴ πταίσματος, ἢ τὴν
 ἐμὴν σωφροσύνην ἀλλοτρίῳ πεσεῖν ἔρωτι. μάνθανε τῷ ἐμῷ
 παραδείγματι τῶν ἀγαθῶν τὴν ὄψιν ἀφίστασθαι δύνασθαι,
 καὶ γὰρ ἔστιν ἀρετῆς τὸ τῶν ἀρεστῶν ἀγαθῶν ἀπέχεσθαι.

P, nequeo dicere. τιμιώτερα p. 73. πολλῶν A. laboris. 77. εἴτ' ἐμὲ
 A. συγχλιδῇ A. 85. longo murmure ut ω habent. τονθορίσματος P.
 τονθυρίσματος A. 93. ὄψει A. 97. scr. καλῶν. 98. τῶν ἀρετῶν

100 πόσους οἶε νέους ἐπιθυμεῖν, οὔπερ αὐτὸς ἐφίης; ἢ μόνος ὁ Πάρις
 ὀφθαλμοὺς ἔχει φρονούντας; οὐ γάρ τοι σὺ πλέον βλέπεις ἀλλὰ
 πλέον προπετέστερον τολμᾷς· οὐδέ σοι καρδία μείζων, ἀλλ' ἥττων
 πρόσεστι γλῶττα. τότε ἂν ἐγὼ σε ἤθελον νηὶ ταχυδραμούσῃ
 ἐλθλυθέναι ὅτε μοι τὴν παρθενίαν μυριοὶ μνηστῆρες ζητοῦντες
 105 ἐτύγχανον. εἰ γὰρ σὲ ἐωράκειν πρῶτος ἂν τῶν μυρίων
 ἐγένον· αὐτὸς ὁ ἀνὴρ συγγνώσεταιί μου πάντως τῇ κρίσει.
 νῦν δὲ πρὸς τὰς κτηθείσας καὶ ἤδη προαρπασθείσας ἡδονὰς
 βραδὺς ἦκεις, καὶ σοι ὄψιμος ἡ ἐλπὶς γέγονεν· ὃ γὰρ ζητεῖς
 ἄλλος ἔχει. ὥς ἂν μέντοι Τρωικὴ σοὶ σύνευνος εὐξαίμην
 110 γενέσθαι, ἀλλ' ἄκουσαν ὁ Μενέλαος εἴληφε οὐχ οὕτω δέ με
 ἔχει. παῦσαι, δέομαι, καρδίαν ἀπαλὴν ῥήμασιν ὑπορύττειν,
 μηδέ μοι ἐπιβούλευε ἧς λέγεις ἐρᾶν. ἀλλ' ἔασον ὃν ἡ τύχη
 παρέσχετο κλῆρον φυλάττειν μηδ' αἰσχρὸν λάφυρον τῆς ἐμῆς
 115 σωφροσύνης σχεῖν ἐθελήσης. ἀλλ' ἡ Ἀφροδίτῃ σοι τοῦθ'
 ὠμολόγησε, κὰν τοῖς τῆς ὑψηλῆς Ἰδῆς τέμπεσιν αἱ τρεῖς
 σοι θεαὶ γυμνὰς παρέστησαν ἑαυτάς. καὶ τῆς μὲν βασιλείαν,
 τῆς δὲ πολέμων γέρα διδούσης, ἡ τρίτῃ σοι Σύνευνος τῆς
 Τυνδαρίδος, εἶπε, γενήσῃ. μόλις μὲν πιστεύειν οἷα τ' εἰμὶ
 120 τὰ οὐράνια σώματα τῇ σῇ κρίσει τὴν ἑαυτῶν μορφήν ὑπο-
 θεῖναι. εἰ δὲ καὶ τοῦτ' ἀληθὲς εἴη, ἀλλὰ τῷ ὄντι θάτερον
 μέρος πέπλασται καθ' ὃ τῆς κρίσεως ἔπαθλον ἐμὲ λέγεις
 δοθῆναι. οὐ γάρ μοι τοσὴδε τις ἡ τοῦ κάλλους πεποίθησις,
 ὥς ἑμαυτὴν οἶεσθαι δῶρον μέγιστον ἐπὶ μάρτυρι τῇ θεᾷ
 125 γεγονέναι· ἀρκεῖται τοῦμὸν κάλλος τοῖς ἀνθρωπίνοις θαυμά-
 ζεσθαι ὀφθαλμοῖς. ἡ δ' Ἀφροδίτῃ μοι ἐπαινέτις ἐπίβουλος.
 ἀλλ' οὔτε τούτων οὐδὲν ἀκυρῶ· καὶ τοῖς δὲ τοῖς ἐπαῖνοις
 προστίθεμαι· τί δὴ ποτε γὰρ ἂν ἡ φωνή μοι ὃ σπεύδει
 130 εἶναι ἀρνήσαιο; βραδεία γὰρ ἡ πίστις τοῖς μεγάλοις εἴωθε
 προσγίνεσθαι πράγμασι. πρώτη μὲν γὰρ ἡδονὴ μοι τὸ ἀρέσαι
 τῇ Ἀφροδίτῃ· μετὰ δὲ ταύτην εὐθύς, τὸ δόξαι μέγιστον σοὶ

A. 100. habet *ut* s.

102. minus . . . oris.

109. Τρωικῶ

A. 114. μηδὲ με P.

126. οὐδ' Ἀφροδίτῃ μοι ἐπαινετῆς ἐπίβουλος

P. ἐπίβουλις A.

128. σπεύδεις A.

129. om. PpA.

137. σιδηρᾷ

γενέσθαι δῶρον, καὶ τὸ μήτε τὰς τῆς Ἀθηνᾶς μήτε τὰς
τῆς Ἥρας τιμᾶς σε τῶν τῆς Ἑλένης ἀγαθῶν εἰς ἀκοὴν
ἐλθόντων προτετιμηκέναι. ἄρ' οὖν ἐγὼ σοι ἀνδρεία, ἐγὼ 135
βασιλεία ἐπίσημος; σιδηρᾷ γ' ἂν εἶην εἰ μὴ τοῦτ' ἐγὼ τὸ
στέρνον φιλοῖην. σιδηρᾷ οὐκ εἰμί, πίστενέ μοι· ἀλλὰ μὴ
ἐρᾶν ἀπομάχομαι τούτου, ὃν μόλις οἶμαι ἐμὸν οἶδ' εἶναι
γενέσθαι. τί γὰρ ἐπιχειροῖην διψηρὰν ἄμμον ἀρότρῳ σχίζειν,
καὶ ἐλπίσιν ἔπεσθαι ἃς ὁ χῶρος αὐτὸς ἀπαναίνεται; εἰμὶ δὲ 140
καὶ ἀμαθὴς πρὸς τὰς ἀφροδισίους κλοπὰς καὶ οὐκ ἔστιν ἡ
τέχνη, μάρτυρες οἱ θεοί, τὸν πιστὸν ἐνεπαίξαμεν ἄνδρα. καὶ
νῦν δ' ὅτι λαθραίῳ σοι γράμματι τοὺς ἐμοὺς πέμπω λόγους,
νεωτέρῳ ἐγχειρήματι χρῆταί μου τὰ γράμματα. εὐδαίμονες 145
αἷς συνήθεια πρόσεστιν. ἐγὼ δ' ἀγνώσ τῶν πραγμάτων οὔσα,
δυσχερεστάτην ὑποπτεύω τὴν τοῦ τολμήματος ὁδὸν εἶναι.
αὐτὸς γὰρ ὁ φόβος τῷ κακῷ σύνεστι, καὶ νῦν ἤδη συγκέ-
χυμαι καὶ ὀφθαλμοὺς πάντας εἰς τοῦμὸν ἀφορᾶν οἶμαι
πρόσωπον. καὶ οὐκ οἶμαι τοῦτο ψευδῶς· ἡσθόμην γὰρ
κακῶν ψιθυρισμάτων τοῦ δήμου, καὶ τινὰς μοι φωνὰς ἡ 150
Αἶθρα ἀνήνεγκεν. ἀλλὰ σύ γε προσποιοῦ μὴ ἐρᾶν· εἴ γε
μὴ βούλει τοῦ πράγματος ἀποστῆναι. ἀλλὰ τοῦ χάριν ἂν
ἀποσταίης; προσποιεῖσθαι μὴ ἐρᾶν δύνῃ. καὶ παῖζε ἡκιστα
φανερῶς· μείζων γὰρ ἄλλ' οὐ μεγίστη δέδοται ἡμῖν ἐλευθερία
ὅτι περ ὁ Μενέλαος ἄπεστιν. ἐκεῖνος μὲν οὖν πορρωτέρω, 155
τοῦ πράγματος οὕτως ἐπαναγκάζοντος, ἀπεδήμησε· μεγάλη
γὰρ καὶ εὐλογος αἰτία τῆς ἐξαπιναίας ὁδοῦ γέγονεν. οὕτως
ἐμοί γε ἔδοξεν, ἐγὼ δὲ καὶ διστάζοντι πότερον ἀπελεύσεται
ἢ μή, Σπεῦσον, εἶπον, ἀπελθεῖν, πλὴν ὥς ὃ τι τάχιστα
ἐπανήξων. ἡσθεῖς τοιγαροῦν τῇ κληδόνι, φιλήματα δέδωκε
καὶ Τά τε προσόντα πάντα, φησί, καὶ οἶκος καὶ ξένος ὁ 160
Τρωϊκός σοι διὰ φροντίδος ἔστω. μόλις ἐπέσχον τὸν γέλωτα,
ὃν ἀπομαχομένη δὴ χαλινῶσαι, οὐδὲν ἔσχον ἐκείνῳ πλέον
εἰπεῖν πλὴν ὥς ἔσται. ἐκεῖνος μὲν οὖν εἰς Κρήτην τὰ λαίφη
πνεύμασιν εὐφόροις παρέδωκεν, ἀλλὰ σύγε μὴ διὰ ταῦτα πάντα

165 σοι νόμιζε ἐξεῖναι. οὕτω γὰρ οὐμὸς οὗτος ἀνὴρ ἄπεστιν ὡς
 φυλάττειν με καὶ ἀπάν· ἢ ἀγνοεῖς μακρὰς οὔσας τοῖς βασι-
 λεύσι τὰς χεῖρας; βαρὺ δ' ἔτι καὶ τὸ κάλλος ἐστί· καὶ γὰρ
 ὅσον ἐπιμονώτερον πρὸς τοῦ ὑμετέρου στόματος ἐπαινούμεθα,
 τοσοῦτον ἐκείνος δικαιοτέρον δέδοικε. καὶ τοῦμὸν δὲ κλέος
 ὃ τέρπει με, ὡς τὰ νῦν ὃν τυγχάνει, αὐτὸ τοῦτο πρὸς ζημίας
 170 μοι γένοιτ' ἄν· τὰ κρείττονα γοῦν ῥήματα τῇ φήμῃ δοτέον.
 ἀλλὰ μὴδ' ὅτιπερ ἀποδημῶν οὗτος σὺν σοί με κατέλιπε
 θαύμαζε· πεπίστευκε γὰρ τῇ ἐμῇ βιοτῇ καὶ τοῖς ἡθεσι.
 δέδοικε μὲν γὰρ περὶ τῷ κάλλει, θαρρεῖ δέ μου τῇ βιοτῇ·
 καὶ τὸ μὲν ἐμὸν εὐδόκιμον ἄφοβον ἐκείνον, τὸ δὲ κάλλος
 175 ποιεῖ φοβεῖσθαι. καὶ μὴν κελεύεις καὶ τὸν ἐκ ταῦτομάτου
 δοθέντα μὴ ἀπολέσθαι καιρὸν ἀλλὰ τῇ τοῦ ἀπράγμονος ἀνδρὸς
 ἀποχρήσασθαι ἀφελείᾳ. ἐμοὶ δὲ καὶ ἡδὺ τοῦτο καὶ δέδοικα.
 καὶ οὐπω μοι τὰ τῆς βουλῆς ἄλλισ διήνυσται, ἐν ἀμφιβόλοις
 δέ μοι τὸ λογιζόμενον ὀλισθαίνει. καὶ γὰρ ἐμοί τε ὁ ἀνὴρ
 180 ἀποδημεῖ, καὶ σὺ δίχα συζύγου καθεύδεις καὶ παραλλάξ
 ἐμέ τε τὸ σὸν καὶ σὲ τοῦμὸν κάλλος ἀλίσκει. καὶ δὴ καὶ
 μακραὶ πάρειςσι νύκτες. καὶ πρὸς τούτοις εἰς λόγους σύνιμεν,
 καὶ σὺ δέ, οἴμοι τῇ δυστήνῳ, μειλίχιος, καὶ οἶκος εἷς. καὶ
 ἀπολοίμην εἰ μὴ ταῦτα πάντα τὸ τόλμημα προκαλέσαιτο·
 185 ἀγνοῶ δὴ τοῦ χάριν διατρίβω, πλὴν ὑπὸ δέους. ὃ δὲ κακῶς
 παραινεῖς ὥφειλες καλῶς οἷός τ' εἶναι βιάζεσθαι ὡς ἂν τὴν
 ἀγροικίαν ἐμαυτῆς ἀπετιναξάμην. λυσιτελέστερον γὰρ ἐνίστε
 τοῖς πάσχουσιν αὐτοῖς ἢ βία καθίσταται, οὕτω δ' ἂν εὐδαίμων
 ἦν καὶ γὰρ βιασθεῖσα. ἀλλ' ἐν ὅσῳ νέος ἐστὶ καὶ ἐν προοιμίῳ
 190 ὁ ἔρως, πολεμήσωμεν τούτῳ· ἀρτιγενῆς γὰρ φλὸξ πολλάκις
 ὕδατι βραχεὶ ὑφίζει. ἀλλὰ καὶ βέβαιος ἐν τοῖς ξένοις οὐκ
 ἔστιν ἔρως, πλανᾶται γὰρ οἷά που καὶ αὐτοί, καὶ σου μὴδὲν
 σταθερώτερον ἐλπίζοντος ἔσεσθαι φεύγει. ἢ Ὑψιπύλη μάρτυς,

ἐφόροις Α. 167. ἡμετέρου Α. 169. τοῦτο om. P. 173. δέ-
 δοικα Α. μου om. P. 174. ἐμὸν om. P. 175. αὐτομάτου Α. 177.
 οὕτω Α. 180. καὶ σὲ] ἐσέ Α. 181. σύνιμεν Α. 184. δὴ om.
 P. 189. ἐν προοιμίῳ P. δ' ἔρως Α. πολεμήσωμεν τοῦτο Α.
 191. ἀλ[λὰ om.] P. αὐτὸς P. 194. iuncta s. 198. εἶναι Α. 200.

μάρτυς ἡ Μινώα παρθένος ἑκατέρα λέχει συναφθεῖσα οὐκ
 ἐγχωρίω. καὶ σὲ δὲ φασὶ τὴν ἐπὶ πολλοῖς ἔτεσι φιληθεῖσαν 195
 Οἰνώνην καταλιπεῖν, ἄπιστε. οὐ μέντοι τοῦτό γε αὐτὸς ἀρνή-
 καὶ ἡμῖν δὲ τὰ περὶ σοῦ πάντα ζητῆσαι, εἰ καὶ ἀγνοεῖς,
 μεγίστη φροντὶς γέγονε. πρόσθε ὥς εἰ καὶ σπουδάσεις τῷ
 ἡμετέρῳ στοιχῆσαι ἔρωτι, οὐ δυνήσῃ· ἥδη γὰρ οἱ Φρύγες 200
 ἀναπετάσουσι τὰ ἱστία. ἐν ὅσῳ δέ μοι λόγοις ὁμιλεῖς καὶ
 ἡ ἐλπιζομένη νύξ ἐτοιμάζεται, ὁ πρὸς τὴν ἐνεγκαμένην ἐπι-
 κομίζων εὐθὺς ἄνεμος ἔσται. καὶ ἐν μέσῳ τῷ τῶν προοιμίων
 δρόμῳ τὰς πλήρεις ἡδονὰς καταλείψεις καὶ σὺν τοῖς ἀνέμοις
 ὁ ἡμῶν ἔρως ἀποχωρήσει. ἢ ἄτε δὴ παραινεῖς ἔψομαί σοι καὶ 205
 τὰ θαυμαζόμενα θεάσομαι Πέργῃ, καὶ νύμφῃ τοῦ μεγάλου
 Λαῦμέδοντος ἔσομαι; οὐχ οὕτως ἐγὼ τῶν τῆς πτηνῆς φήμης
 κηρυγμάτων ἀφροντιστῶ ὥς τῶν ἐμῶν ὀνειδῶν τὴν γῆν πᾶσαν
 πληρῶσαι. τί ποτε γὰρ ἂν σχοίῃ περὶ ἐμοῦ Σπάρτη, τί δ'
 Ἀχαιᾶ πᾶσα, τί τᾶλλα ἔθνη, τί δ' ἡ σὴ Τροία λέγειν; τί 210
 δ' ἂν ὁ Πριάμος στοχάσαιτο περὶ ἐμοῦ, τί δ' ἡ τοῦ Πριάμου
 γυνὴ καὶ οἱ τοσοῦτοι σοὶ ἀδελφοὶ καὶ νύμφαι αἱ Δαρδανίδες;
 καὶ σὺ δ' αὐτὸς τί δήποτε δυνήσῃ πιστὴν ἐλπίσαι με
 γενήσεσθαι καὶ τοῖς σαυτοῦ παραδείγμασι πῶς οὐ πολυ-
 ὠδυνος ἔσῃ; πᾶς γάρ τις ἔπηλυσ τοὺς Ἰλιακοὺς λιμένας 215
 εἰσιὼν αἰτίός σοι φόβου πολυφρόντιδος ἔσται. καὶ αὐτὸς δ'
 ἂν μοι ποσάκις ὀργισθεῖς, ὦ μοιχαλὶς, εἴποις, ἐπιλαθόμενος ὥς
 τῷ ἐμῷ πταίσματι καὶ τὸ σὸν σύνεστιν. ἔσῃ δὲ τῆς
 αὐτῆς ἀμαρτίας καὶ αὐτουργὸς καὶ κατήγορος· ἡ γῆ, δέομαι, 220
 πρόσθεν τοῦμὸν συγκαλύψει πρόσωπον. ἀλλ' ἀπολαύσομαι τοῦ
 Τρωικοῦ πλούτου καὶ μακαρίου καλλωπισμοῦ, καὶ δῶρα
 τῶν ὑπεσχημένων ἀφθονώτερα λήψομαι. καὶ ἀλουργοὶ πρὸς
 τούτοις καὶ πολυτελεῖς μοι δοθήσονται πέπλοι καὶ σταθμῷ
 ἐπιστοιβασθέντος χρυσοῦ πλουσία γενήσομαι. σύγγνωθί μοι 225
 ὁμολογούσῃ· οὐ τοσούτου μοι τὰ σὰ δῶρα τιμᾶται· ἀγνοῶ δὲ
 τίνα τρόπον ἦδε με ἡ γῆ πρὸς ἑαυτὴν κατέχει. τίς γάρ

expedient.

203. τῷ om. A.

205. ὅτε A.

210. λέγει A.

224. σταθμῇ A.

225. verba τὰ σὰ ad μοι in 227 om. A.

225.

τιμᾶται ex τιμῶμαι corr. P.

227. συνδραμεῖσαι A.

228. alterum ἂν

μοι ἀδικουμένη παρὰ τοῖς Φρυγῶν ὁρίοις συνδραμεῖται;
 πόθεν ἂν ἀδελφοῦ, πόθεν ἂν πατὴρς συμμαχίαν ζητήσαιμι;
 230 πάντα τῇ Μηδείᾳ ψευδῶς Ἰάσων ὑπέσχετο, οὐδὲν δ' ἦττον
 ἐκείνη τῆς Αἰσονίας οἰκίας ἀπηλάθη. οὐδ' ἦν Αἰήτης ἐκεῖ,
 πρὸς ὃν ἂν ὑποστρέψειε περιφρονηθεῖσα, οὐχ ἡ μήτηρ αὐτῇ οὐδ'
 ἡ ἀδελφὴ Χαλκίοπη. ἀλλ' οὐδὲν ἂν δεῖσαιμι τοσοῦτον, ἀλλ'
 οὐδ' ἡ Μήδεια ἐδεδοίκει· ἡ γὰρ χρηστὴ πολλάκις ἐλπίς ὑπὸ
 235 τῶν οἰκείων οἰωνῶν φενακίζεται. πάσαις δὲ ναυσὶν εὐρήσεις
 αἱ νῦν ἐν τῷ πελάγει χειμάζονται λειοτάτην ἐκ τῶν λιμένων
 γεγονυῖαν τὴν θάλατταν. ἐμὲ δὲ καὶ ὁ θαλὸς καταπλήττει
 ὃν τετοκένοι λελυθρώμενον πρὸ τῆς ἡμέρας τοῦ τοκετοῦ ἡ
 σὴ μήτηρ ἔδοξε. δέδοικα δὲ καὶ τὰς τῶν μάντεων εἰσηγήσεις,
 240 οὓς φασι Πελασγικῷ πυρὶ τὴν Ἰλιον καυθήσεσθαι προδιδάξει.
 ὥς δέ σοι νῦν ἡ Κυθήρεια εὐμενῶς ἔχει, νικήσασά τε καὶ
 ἔχουσα τὰ τῇ σῇ ψήφῳ κτηθέντα ταύτῃ διττὰ τρόπαια,
 οὕτως ἐκείνας ἔγωγε τὰς θεὰς εὐλαβοῦμαι, αἵπερ εἴ γε ἡ σὴ
 καύχησις ἀληθής, τῆς δίκης, σοῦ κρίνοντος, οὐκ ἐκράτησαν.
 245 οὐδέ γε ταλαντεύομαι τὴν γνώμην, ὥς εἴπερ σοι ἀκολου-
 θήσαιμι οὐ παρασκευασθήσεται ὄπλα, καὶ ἐλεύσεται, οἴμοι,
 διὰ ξιφῶν ὁ ἡμέτερος ἔρως. ἢ ἡ μὲν Ἀτρακὶς Ἱπποδάμεια
 χαλεποὺς πολέμους ἐπενεγκεῖν τοῖς Κενταύροις ἠνάγκασε τοὺς
 Αἰμονίους ἄνδρας, σὺ δ' οὕτω νωθρὸν γενέσθαι πρὸς δικαίαν
 250 ὀργὴν τὸν Μενέλεων καὶ τοὺς διδύμους ἀδελφοὺς καὶ τὸν
 Τυνδάρεων οἶε; ὅτι δ' εὖ μάλα σαυτὸν σεμνύνεις καὶ γενναῖα
 ἔργα διέξει, πολὺ τῶν σῶν ῥημάτων ἡ σαυτοῦ ὄψις ἀπέχει.
 τὸ γὰρ σοι σῶμα μᾶλλον ἂν Ἀφροδίτῃ ἢ τῷ Ἀρεὶ ἀρμόζοι·
 οὐκοῦν πολέμους οἱ γενναῖοι μετίτωσαν, σὺ δέ, Πάρι, διὰ
 255 παντὸς ἔρα. ὃν δ' ἐπαινεῖς Ἑκτορα ὑπὲρ σοῦ κέλευε μάχεσθαι
 τῶν γὰρ σῶν ἔργων ἄλλη πέφυκεν ἡ στρατεία. οἷς ἔγωγε
 εἴπερ ἐφρόνουν καὶ μικρὸν ἦν τι τολμηροτέρα, ἐχρησάμην
 ἂν· χρήσεται δ' οὖν εἴτις φρονοίῃ κόρη. ἢ ἐγὼ τάχ' ἂν τὴν

om. A. 229. ψευδῶν A. 231. ἂν om. P. 232. ipsa. 237. ὁ
 om. P. 241. κυνήρεια A. κυθήρεια P, sed v erasum. 243. ἐκείνας
 om. P. εἰ om. P. αἱ A. 253. ἀρμόζει P. 254. πολέμου A. 255.
 ὅπερ A. 259. faciam. 260. convinctas s. 264. ἂν om. P.

αἰδῶ καταθεμένη τοῦτο ποιήσαιμι, καὶ νικηθεῖσα τῷ χρόνῳ, 260
 παράσχοιμι δεδεμένας τὰς χεῖρας. ὅτι δὲ καὶ ζητεῖς ὥς
 ἂν λάθρα παρόντες ταῦθ' ὁμιλήσαιμεν ἀλλήλοις, οἶδα τί
 θηρεύεις, καὶ τίνα ποτὲ ὀνομάξεις ἐντυχίαν. ἀλλὰ πάνυ
 σπεύδεις, ἔτι δέ σοι τὸ θέρος ἐν χλόῃ, τάχα δὲ καὶ φιλτέρα
 ταῖς σαῖς εὐχαῖς ἦδε γένοιτ' ἂν ἡ διατριβή. μέχρι μὲν οὖν 265
 τούτων τὰ συνειδότα μοι τὴν τῆς διανοίας κλοπὴν γράμματα
 προφαίνετω, ἥδη δὲ τῶν δακτύλων καμώντων, τὸ ἀπόρρητον
 ἔργον στησάτω. τᾶλλα δὲ διὰ τῶν προσπόλων Κλυμένης
 καὶ Αἰθρας κοινολογησόμεθα, αἶ μοι δύο καὶ πρόσπολοι τυγ-
 χάνουσι καὶ βουλή.

XVIII.

Λέανδρος Ἡροῖ.

Χαίρειν ὁ ἐξ Ἀβύδου σοι, Σηστιάς, πέμπει, ὅπερ κομίσαι
 σοι μᾶλλον αὐτὸς ἠΰχετο, εἰ τὸ τῆς θαλάττης κατεστόρεστο
 κύμα. εἰ δέ μοι οἱ θεοὶ ῥάδιοί εἰσι, κάπῃ τῷ ἔρωτι εὐμενεῖς,
 ἀναγκαστοῖς ὀφθαλμοῖς ταῦτα δὴ τὰμὰ ῥήματα ἀναγνώσῃ.
 ἀλλ' οὐκ εἰσὶ ῥάδιοι, τί γὰρ δήποτε τὰς ἐμὰς διατρίβειν εὐχὰς 5
 ποιοῦσιν, οὐδέ με θεῖν ἐπὶ τῶν γνωρίμων ὑδάτων ἀνέχονται;
 αὐτὴ βλέπεις τὸν οὐρανὸν πίσεως μελάντερον, καὶ τὴν θάλατταν
 τεθολωμένην ὑπὸ πνευμάτων, καὶ μόλις ἂν καὶ κοίλαις νανυσὶ
 διοδεύσιμον. εἷς μόνον ναύτης, τολμητίας καὶ οὗτος, παρ' οὗ
 σοι τὰ γράμματά μοι ἐπιδοθήσεται, τὴν πορείαν ἐκ τοῦ λιμένος 10
 ἐκίνησεν. ἀναβήσεσθαι δὲ καὶ αὐτὸς ἐπὶ τῆς νεὼς ἔμελλον,
 εἰ μὴ ὅτι τὰ πρυμνήσια λύνοντος, ἐν ἀπόψει πᾶσα ἴστατο
 Ἀβυδος. οὐκ εἶχον λαθεῖν τοὺς ἐμαυτοῦ γονεῖς, ὥς τὸ πρότερον,
 καὶ ὃν κρύπτειν βουλόμεθα οὐκ ἂν ἔλαθεν ἔρως. αὐτίκα δὲ 15
 ταῦτ' ἐγὼ γράφων Ὡς εὐδαίμων, ἔφην, ἐπιστολὴ τυγχάνεις, ἥδη

XVIII. -έανδρος Ἡροῖ P.

1. -αίρειν P.

ἀβείδου Pp. σηστιάς

P. i post ras. σοι post πέμπει add. A.

4. ἀναγκασθεῖς P pr.

sed e erasa et σ in aliam litteram mutata.

6. ἀνέρχονται P.

7. βλέπει A.

13. οὐδ' P.

16. γὰρ P, ut puto.

δὲ A.

23.

γὰρ ἐκτενεῖ σοι τὴν καλλίστην ἐκείνη χεῖρα. τάχα δ' ἂν καὶ
 ἄψαιτό σου τοῖς χεῖλεσι, ταῦτα συμμύσασα, ὅπηνίκα τὸν δεσμὸν
 τοῖς χιονώδεσιν ὁδοῦσιν ἐθέλοι ρῆξαι. τοιούτων μοι λεχθέν-
 20 των λόγων ἀμυδρῶ ψιθυρίσματι, τὰ λοιπὰ σὺν τῷ βιβλίῳ ἢ
 ἐμῇ δεξιᾷ διελάλησεν. ἃ πόσον ἡνρόμην νήχεσθαι ταύτην
 μᾶλλον ἢ γράφειν καὶ φιλοπονοῦσαν διὰ τῶν συνήθων φέρειν
 ὑδάτων. ἁρμοδιωτέρα μὲν γὰρ ἐκείνη γαλήνιον τύπτειν τὸ
 πέλαγος, ἔστι μέντοι καὶ τῆς ἐμῆς διανοίας ὑπηρέτις ἁρμόδιος.
 25 ἐβδόμη μὲν νύξ ἦδε πάρεστι διάστημα καὶ ἐνιαυτοῦ μοι
 μακρότερον, ἐξ οὗ τεθορυβημένον τὸ πέλαγος τοῖς πολυφλοίσβοις
 κύμασιν ἀναξεῖ. ἐν ταύταις ἔγωγε ταῖς νυξὶν εἴπερ εἶδον ὕπνον
 τὴν καρδίαν μοι τιθασεύοντα, εἰς μακρὸν ἢ μανία τῆς θαλάττης
 ἐκτείνοιτο. ἐπὶ δέ τινος πέτρας καθήμενος, πρὸς τὰς σὰς
 30 ἡιόνας ἀφορῶ σὺν ὁδύνῃ καὶ ὅπη μὴ τῷ σώματι δύναμαι, τῷ γε
 λογισμῷ φέρομαι. καὶ δὴ καὶ τὸν φρυκτὸν τὸν ἐπὶ τῆς κορυφῆς
 ἀγρυπνοῦντα τοῦ πύργου ἥτοι βλέπει μοι ὁ ὀφθαλμὸς ἢ
 οἴεται βλέπειν. καὶ τρεῖς μὲν ἀπεθέμην τὴν ἐσθῆτα κατὰ τῆς
 ξηρᾶς ἄμμου καὶ τρεῖς ἐπειρασάμην γυμνὸν τὸν βαρὺν δρόμον
 35 ἀρπάσαι. τῷ δὲ νεανικῷ ἐγχειρήματι τὸ πέλαγος οἰδαῖνον
 ἀντέστη, καὶ μου νηχομένου τὸ πρόσωπον ἀντιπροσώποις ἐβάπ-
 τισε κύμασιν. ἀλλὰ σύ γε, Βορρά, τῶν ὀξέων ἀνέμων ἀμειλικ-
 τότατε, τί δὴ ποτέ μοι ἀμεταμέλητα πολεμεῖς; εἰ γὰρ οὐκ
 40 ἀγνοῶν τοὺς ἔρωτας οὕτω κατ' ἐμοῦ τὴν θάλατταν ἀγριοῖς, τί
 ποτ' ἂν ἐποίεις εἰ μὴ τούτους ἐγίνωσκες; καὶ νῦν δ' οὕτω κρυ-
 μώδης ὢν ὁμῶς οὐκ ἂν, ἀλάστορ, ἀρνήσαιο μὴ οὐχὶ τῷ Ἀκταίῳ
 ἐκκαυθῆναι πάλαι πυρί. εἰ δέ τις σοι τὴν ἐρωμένην ἀρπάσειν
 μέλλοντι τὰς ἀερίους διόδους ἀποκλείσαι ἠθέλησεν, τίνα
 45 τρόπον ἂν ἤνεγκας; φεῖσαι δὴ μου, δέομαι, καὶ μετριώτερον
 τὴν εὐπετῇ διακίνησον αὔραν· οὕτω σοι ὁ Ἰπποτάδης μηδὲν
 ὑποτάξειε σκυθρωπὸν. ἀλλὰ γὰρ εἰς κενὸν δέομαι· ταῖς γάρ
 μοι δεήσεσιν ἐκείνος ἀντιβομβεῖ, καὶ ἃ θραύει κύματα οὐδα-

γαλήμιον P, om. A, spatio relicto.

27. ἐν ταῖταις δ' P.

τιθασεύονται

A. 32. βλέπει μοι ex βλέπομι corr. P. βλέπειν μοι A.

δέ γε A. ἀντίστη P.

36. adversis.

relicto.

41. ἀλάστορ P.

46. σκυθρωπὸν A.

50. καὶ P. δὲ A.

35.

μόθεν ἐπέχει. εἴθε μοι νῦν ὁ Δαίδαλος τολμηρὰς δοίη πτέρυ-
 γας, εἰ καὶ τὸ Ἰκάριον πέλαγος ἐγγὺς ἐντανθοῖ πάρεστιν. 50
 ὑπενέγκαιμι γὰρ ἂν ὃ τι ποτ' ἂν γένοιτο· ἐξέστω μόνον ἐπᾶραι
 πρὸς ἀέρα τὸ σῶμα ὅπερ ἐν τοῖς ἀστάτοις ἐμετεωρίσθη πολλάκις
 ὕδασιν. ἐν δὴ τούτοις πάντα μοι τῶν ἀνέμων ἀπαγορευόντων
 καὶ τῆς θαλάττης, ἐπὶ νοῦν ἀναφέρω τὸν τοῦ κλέμματος πρῶτον
 χρόνον. νῦξ ἦν ἀρχομένη καὶ γὰρ ἡδονὴ τὸ μεμνήσθαι ἡνίκα 55
 τῶν πατρικῶν θυρῶν ἐξῆειν ἐρῶν. καὶ μηδὲν διατρίψας,
 ἀπεθέμην ὁμοῦ καὶ τὸν φόβον σὺν τῇ ἐσθῇτι, κάπῃ τῆς ὑγρᾶς
 θαλάττης σχολαιοτέρας διερρίπτουν τὰς χεῖρας. ἡ δέ μοι
 σελήνη δοιούμενον παρεῖχε τὸ φῶς νηχομένῳ, οἷα περ ἐνεργὸς 60
 συνέμπορος πρὸς τὰς ἡμετέρας ὁδοὺς οὔσα. ταύτην δ' ὑφορώ-
 μενος ἔγωγε Ἰλαθι, ἔφην, θεὰ λαμπροτάτη, καί σοι ἐπὶ νοῦν αἰ
 τοῦ Λάτμου ἔλθοιεν ἀπορρῶγες. οὐκ ἀφίησιν Ἐνδυμίων σε
 ψυχῆς ἀποτόμου τυγχάνειν· στρέψον δὴ σοι τὸ πρόσωπον πρὸς
 τοῦμὸν κλέμμα, δέομαι. σὺ γάρ, θεά, τοῦ οὐρανοῦ διολισθή- 65
 σασα, θνητὸν ἄνδρα ἐξήτεις· ἐξείη τάληθῇ λέγειν, θεὸς ἐστι
 καὶ αὐτὴ πρὸς ἡν νῦν ἐπείγομαι. τὰ μὲν οὖν ἦθη τί ποτ' ἂν
 διηγοίμην τὰ ψυχῆς οὐρανίας ἐπάξια; τὸ δέ γε κάλλος
 ἐκείνης οὐδεμιᾷ συμβέβηκεν ὃ τι μὴ θεαῖς ταῖς ἀληθιναῖς. τοῦ
 γε μὴν τῆς Ἀφροδίτης, καὶ τοῦ σοῦ κάλλους, οὐδὲν προτιμώ-
 τερον· ὥς ἂν δὲ μὴ τοῖς λόγοις ἐμοῦ μόνου πιστεύοις, καὶ αὐτὴ 70
 σκόπει. ὁπόσον τοιγαροῦν, ἡνίκα ὥς ἄργυρος ταῖς καθααῖς
 λάμπεις ἀκτίσιν, ὑπέικουσι τῷ φωτὶ σου πάντες ἀστέρες, το-
 σοῦτον πασῶν τῶν εὐειδῶν εὐειδεστάτη ἐκείνη· εἰ δ' ἀμφι-
 βάλλεις, σὺν σοί, ὦ Κυνθία, τὸ φῶς ἔχεις. ταῦτ' ἐγὼ ἡ καὶ 75
 ἀληθῶς εἰπεῖν οὐχ ἑτεροῖα τούτων λαλήσας διὰ τῶν ὑδάτων
 εἰκόντων μοι νυκτὸς ἐφερόμην. τὸ δ' ὕδωρ ἡκτινοβόλει τῆς
 σελήνης κατ' ἔμφασιν ἀντανεκλωμένης καὶ διηνεκὲς σέλας ἦν
 ἐν τῇ σιωπῇ τῆς νυκτός. καὶ πρὸς τὴν ἡμετέραν ἀκοὴν οὐδ'
 ὀποθεινοῦν ἦι φωνὴ πλὴν τοῦ ψόφου τῆς ὑπὸ τοῦ σώματος 80
 διακινουμένης θαλάττης. αἱ δ' Ἀλκυόνες μόναι τοῦ ἐρωμένου

adest. 51. ἔξεστιν A. 59. mihi. ἐλένη pro σελήνη A. 61. ἔφη A.
 65. θεὰ om. P. 74. tecum! lumen. 75. εἰ P. λαλησα A. 81.

Κήκος μεμνημένοι, ἔδοξάν μοι ἀγνοῶ τί ποτ' ἦν ἡδὺ μιννυ-
ρίζειν. καὶ ἤδη ταῖς χερσὶν ἀπαγορευούσαις ὑπ' ἀμφοτέρους
τοὺς ὤμους ἐρρωμένως ἐπ' ἄκρου τοῦ ὕδατος ἐμετεωρίζομην.
85 ὡς δὲ πόρρωθεν εἶδον τὸν λύχον, Τοῦμὸν πῦρ, εἶπον, ἐστὶν ἐν
ἐκείνῳ· ἐκείνος αἰγιαλὸς τοῦμὸν κέκτεται φῶς. αὐτίκα δὲ ταῖς
χερσὶν ἐκκαμούσαις ἐπανῆλθεν ἡ ῥώμη καὶ μαλακώτερόν μοι
τὸ ὕδωρ ἢ πρόσθεν ἦν ἔδοξεν. ὡς ἂν δὲ μηδ' ἔχοιμι τοῦ
90 ψυχροῦ αἰσθάνεσθαι τοῦ παγετώδους πελάγους, ὁ θερμὸς ἔρωσ
τοῖς ἐρῶσι στέρνοις προσετείχεται. ὅσῳ δὲ μᾶλλον προσεπέ-
λαζον καὶ ἐγγυτέρω μοι αἱ ἡιόνες ἐγίνοντο, καὶ ὅσῳ περ ἔλαττον
τὸ ὑπόλοιπον ἦν, τοσούτῳ μοι τὸ νήχεσθαι ἡδιον ἦν. ἐπεὶ δὲ
καὶ πρὸς σοῦ βλέπεσθαι οἷός τ' ἦν, αὐτίκα θεωμένη προστίθης
95 μοι φρόνημα, καὶ ὡς ἂν ἰσχύοιμι πράττεις. τηνικαῦτα δ' ἐγὼ
καὶ νηχόμενος σπεύδω τῇ δεσποίνῃ ἀρέσαι, κὰν τοῖς ὑμετέροις
ὀφθαλμοῖς διαρρίπτω τὰς ἐμαυτοῦ χεῖρας. σὲ δὴ μόλις ἢ σὴ
τροφὸς ἐπέχει μὴ οὐ κατελθεῖν εἰς τὴν θάλατταν, καὶ ταῦτα
γὰρ εἶδον, οὐδ' αὐτὴ περὶ τούτων μοι διηγῆση. οὐδὲν μέντοι
100 καὶ ἤνυσεν, εἰ καὶ τὰ μάλιστά σε πορευομένην κατεῖχεν, ὡς
μὴ ἐπὶ τοῦ πρώτου κύματος τὸν πόδα σοι γενέσθαι διάβρο-
χον. ὑποδέχῃ δέ με περιπλοκαῖς, καὶ εὐδαίμονα συνάπτεις
φιλήματα τοῖς μεγάλοις θεοῖς καὶ πέραν θαλάττης ζητεῖσθαι
ἄξια. καί μοι περιβόλαιον δίδως τῶν σαυτῆς ὤμων ἀφελομένη,
καὶ τὴν κόμην διάβροχον οὔσαν τῷ τῆς θαλάττης ὑγρῷ τερ-
105 σαίνεις. τὰ λοιπὰ δὴ νῦξ καὶ ἡμεῖς καὶ ὁ συνίστωρ ἔγνωκε
πύργος καὶ λύχνος ὁ διὰ τῶν ὑδάτων μοι τὴν πορείαν ὑπο-
δεικνύς. οὐ γὰρ μᾶλλον αἱ τῆς νυκτὸς ἐκείνης ἡδοναὶ
δύνανται ἀριθμείσθαι, ἢ τὰ τῆς Ἑλλησποντιακῆς θαλάττης
κύματα. ὅσῳ γὰρ ἡμῖν βραχύτερον ἐδίδοδο διὰστημα καιροῦ
110 πρὸς τὰ κλέμματα, τοσούτῳ μᾶλλον ἐχρῆν φυλάττεσθαι, μὴ
ἀργὸν ἐκείνο παρέλθῃ. ἤδη δὲ τῆς Τιθωνοῦ συζύγου τὴν νύκτα

Κάνκος Α. Κήκος Ρ.

82. ita, μινν. ΡΑ.

84. ἐμετεωρίζομενον Α.

86. αἰγιαλὸς Α.

87. ἐπανῆλθον Α.

89. ἔχομαι Α.

95. ἐγὼ

om. Ρ. ἀρέσας Α.

96. ὑμετέροις Ρ.

97. τροφὸς om. Ρ.

ἀπέχει

Α. 98. dabis.

100. ὡς ἐμὴ Α.

σοι add. ma. 2 Α.

103.

ἀφελκομένη Ρ.

109. ἡμῶν Α.

110. ἐκείνος Α.

111. τιθώνης Ρ.

φυγαδεύειν μελλούσης, πρόδρομος τῆς Ἑοῦς ὁ ἑωσφόρος ἀνέ-
 τειλε. φιλήματα δ' ἐπιστοιβάζομεν σπουδῇ καὶ ἀτάκτως καὶ
 ἀρπάζοντες, καὶ μεμφόμεθα τὴν τῶν νυκτῶν διατριβὴν ὡς
 βραχείαν. καὶ οὕτως ἐγὼ ταλαντευθεὶς ταῖς τῆς πικρᾶς τροφῆς 115
 παραινέσεσι πρὸς τὸν ψυχρὸν αἰγιαλὸν ἄπειμι τὸν πύργον
 καταλιπών. χωριζόμεθα δὴ δακρύνοντες· ἐγὼ δὲ πρὸς τὴν
 θάλατταν ἐπάνειμι τῆς παρθένου, ἀφορῶν μέχρ' ἂν ἐξῇ πρὸς
 τὴν δέσποιναν ἑμαυτοῦ. εἴ τις πίστις ἐστὶ τῇ ἀληθείᾳ αὐτόσε
 μὲν ἐρχόμενος κολυμβητῆς εἶναι μοι δοκῶ, αὐτόθεν δ' ἐπανιών 120
 ναυαγός. καὶ τοῦτο δ' εἰ πιστεύεις· πρὸς σὲ μὲν κατάντης
 φαίνεται ἡ ὁδός· ἐκ σοῦ δ' ἐπανιόντος, ἀναντες ὕδατος ἀργοῦ.
 ἄκων τε πρὸς τὴν ἐνεγκαμένην ἐπάνειμι—τίς ἂν πιστεῦσαί
 μοι δύναιτο; καὶ ἄκων νῦν ὡς ἀληθῶς ἐπὶ τῆς ἑμαυτοῦ πόλεως
 διατρίβω. οἴμοι τί δήποτε ταῖς ψυχαῖς συνημμένοι τοῖς ὕδασι 125
 διωρίσμεθα, καὶ μία μὲν τοὺς δύο ψυχή, μία δὲ γῆ μὴ φέρει;
 ἦτοι γὰρ ἐμὲ Σηστὸς ἢ σὴ, ἢ σὲ Ἀβυδος ἢ ἐμὴ λαμβανέτω·
 τοσοῦτον γὰρ σοὶ ἢ ἐμὴ γῆ ὅσον ἐμοὶ ἢ σὴ πόλις ἀρέσκει. τί
 δήποτε γὰρ ἐγὼ θορυβοῦμαι ὁσάκις θορυβεῖται τὸ πέλαγος;
 τοῦ χάριν ἄνεμος, αἰτία κούφη, βλάπτειν με δύναται; ἤδη 130
 τοὺς ἡμετέρους ἔρωτας ἔγνωσαν καὶ οἱ καμπύλοι δελφῖνες, οὐ-
 δὲ ἀγνώτ᾽ αὖ με τοῖς ἰχθύσιν οἶομαι εἶναι. ἤδη φαίνεται τετριμ-
 μένη πορεία τῶν εἰθισμένων μοι ὑδάτων, οὐκ οὐν ἐτέρως, ἢ ὡς
 λεωφόρος ἀμάξαις πολλαῖς πιεσθεῖσα. ὃ δὲ μοι ἐδυσχέρανον 135
 μὴ προσεῖναι, τὸ μὴ δύνασθαι αὖθις ἐπανιέναι, καὶ νῦν ὑπὸ
 τῶν πνευμάτων μὴ προσὸν δυσχεραίνω. κύμασι γὰρ οὔ τι
 μετρίοις τὸ τῆς Ἀθαμαντίδος λευκαίνεται πέλαγος καὶ μόλις
 ἐπὶ τῶν οἰκείων ὄρμων ἀσφαλῆς ἢ ναῦς μένει. ταύτην τὴν
 θάλατταν τοιαύτην οἶομαι γεγενῆσθαι ἡνίκα πρῶτον ἐκ τῆς 140
 καταποντισθείσης παρθένου τοῦ ὀνόματος οὐπὲρ ἔχει ἐπέτυχε,
 καὶ ἀποχρώντως ὁ τόπος οὗτος ἐκ τῆς ἀπολωλυίας δεδυσφῆ-

113. τ' ἀτάκτως A. καὶ ὡς ἀρπάζοντες A. 115. τροφῆς om. A. παραινέσε A.
 116. πρὸς om. A. 118. ἐξῇ A. ἐξῇ P. ἑμαυτὴν A. 121. credis.
 122. ἀναντις A. 125. συνημμένοι A. 127. γὰρ add. ma. 2 A.
 ἐμὲ om. P. σὴ σεσθὴ A. 130. ἄνεμος om. A pr., add., ut puto, ma. 2.
 βλέπτειν A. 131. ἔρωτας om. P. 133. μοι πόρεα P. 135. iterare.
 137. οὔτοι A. 140. ἔχεις A. 141. δεδυσμεμήται A. 147. Parte egeo

μηται "Ελλης· ἵνα δ' ἐμοῦ φείσῃται κατηγορίαν τοῦτο τοῦ
 ὀνόματος οἶεται. νῦν φθονῶ τῷ Φρίξῳ ὃν ἄφοβον διὰ τῆς δεινῆς
 145 θαλάττης τὸ χρυσοῦν τοῖς ἐρίοις πρόβατον ἤνεγκεν. οὐ μέντοι
 γε συνεργίαν θρέμματος ἢ νεὼς ἐπιζητῶ εἰ μόνον ὕδωρ μοι
 δοθείη, ὅπερ ἂν τῷ σώματι τέμνοιμι. οὐδενὸς γὰρ ἔνδειαν ἔχω
 μέρους· γενέσθω μόνον νήξεως εὐπορία· ὁ αὐτὸς καὶ ναῦς καὶ
 ναύτης καὶ διακομιστῆς ἂν γενοίμην. οὐδ' ἔψομαι τῇ Ἑλίκῃ
 150 ἢ ἥπερ οἱ Τύριοι χρῶνται Κυνοσουρίδι· οὐδὲ γὰρ φροντίζει τῶν
 δημῶδων ἄστρον ἔρως. Ἀνδρομέδαν ἄλλος σκοπεῖτω καὶ τὸν
 περιφανῇ στέφανον καὶ Ἀρκτον τὴν Παρρασίδα τὴν ἐν τῷ
 ψυχρῷ λάμπουσιν πόλῳ. ἐμοὶ δ' ἐπεὶ Περσεὺς καὶ σὺν Διὶ
 Βάκχος τούτων ἡράσθησαν οὔκουν ἀρέσκει τῆς ἀδήλου πορείας
 155 ταῦτ' εἶναι μηνύματα. ἔστιν ἐμοὶ φῶς ἕτερον πολλῷ τούτων
 ἀπλανέστερον· οὐδ' ἂν ἐν σκότῳ γένοιτο τούτου γε ἡγουμένου
 ὁ ἡμέτερος ἔρως. πρὸς τοῦτ' ἔγωγε ἀτενίζων Κόλχους τε καὶ
 ἔσχατα τοῦ Πόντου καὶ ὅποι ποτὲ ὁδὸν ἢ Θετταλὴ ναῦς πεποί-
 ηκεν, ἀπελεύσομαι. καὶ δὴ τὸν μείρακα Παλαίμονα νηχό-
 160 μενον ὑπερβαλεῖν δύναμαι, ὃν ἐξαπιναίως θαυμαστή τις βοτάνη
 θεὸν ἀποδέδωκε. πολλάκις ἀτονοῦσιν ὑπὸ τῆς συνεχοῦς αἰ
 χεῖρές μοι κινήσεως καὶ μόλις ἅτε δὴ κεκμηκυῖαι διὰ τῶν ἀπείρων
 ὑδάτων ἔλκονται. ἐμοῦ δὲ ταύταις λέγοντος, ὥς Οὐκ εὐτελὲς
 ὑμῖν τῶν πόνων τὸ ἔπαθλον, ἥδη γὰρ δώσω κατέχειν τῆς δεσ-
 165 ποίνης τὸν τράχηλον, ἐκείναι ῥώννυνται παραχρήμα καὶ πρὸς
 τὸ γέρας συντείνουσιν, ὥσπερ ταχὺς ἵππος Ἥλειας βαλβίδος
 ἀφεθείς. αὐτὸς τὸν ἔρωτα τοιγαροῦν ᾧ πίμπραμαι φυλάττω
 παρ' ἐμαντῷ, καὶ σοὶ μᾶλλον ἀξία τοῦ οὐρανοῦ ἔπομαι, κόρη.
 170 ἀξία μὲν τοῦ οὐρανοῦ, ἀλλ' ἐπὶ γῆς ἔτι διατρίβεις· ἢ φράσον
 πόθεν ἂν κάμοι πρὸς τοὺς οὐρανίους θεοὺς ὁδὸς γένοιτο. ἐν-
 τεῦθεν γὰρ σπανίως ἀπολαύω σου ὁ ταλαίπωρος ἔραστῆς ἐγώ,
 καὶ σὺν τῇ ψυχῇ μου ταραττεται καὶ τὰ κύματα. τίς δ' ἂν
 εἴη μοι ὄνησις ὅτι σοῦ μὴ πλατεῖ πελάγει διώκισμαι· οὐδὲν
 γὰρ ἦττον ἡμῖν καὶ τὸ στενὸν οὕτως ὕδωρ ἀνθίσταται. νηχόμεν,

nulla. 149. αὐνοσοφίδι ex A notatur. 151. ἀνδρομέδης P. 156. ἐν
 om. A. τοῦτο γε ἡγουμένου A. 161. κικλήσεως A. 164. τὸν τῆς δεσποίνης
 τράχηλον A. 172. σὺν] ὦν A. 173. διώκεισμαι P. 177. est G.

οὐδὲ γὰρ τοῦτό γε διστάζω, πόρρω τῆς οἰκουμένης ἀπάσης ἀπω- 175
κίσθαι καὶ σὺν τῇ δεσποίνῃ πόρρω καὶ τὰς ἐλπίδας ἔχειν.
ὅσῳ δ' ἐγγύτερον νῦν ἐστὶν ἐγγυτέρῳ καὶ τῷ πυρὶ πίμπραμαι
καὶ πρᾶγμα μὲν οὐκ αἰεὶ, αἰεὶ δέ μοι πάρεστιν ἡ ἐλπίς. μικροῦ
δεῖν τῇ χειρὶ οὐπὲρ ἐρῶ τοσαύτη τίς ἐστὶν ἡ γειτνίασις, ἄπτομαι
πολλάκις δ' ἄλλ' οἴμοι κράξεις Τίς βλάπτει με τιμωρία; ἄρ' 180
οὖν ἕτερόν ἐστι τὸ τὰ φεύγοντα μῆλα βούλεσθαι δρέπεσθαι, καὶ
τὴν ἐλπίδα τοῦ δραπετεύοντος ὕδατος διώκειν τῷ στόματι;
ἄρ' οὖν ἐγὼ σε οὐκ ἔστιν ὅτε εἰ μὴ ὅτε τὸ ὕδωρ ἐθέλοι θεάσομαι,
καὶ με χειμῶν οὐδεὶς εὐδαίμονα ὄψεται; καὶ μηδενὸς ὄντος 185
ἀτακτοτέρου μᾶλλον τῶν ἀνέμων τε καὶ τοῦ ὕδατος, ἐν ἀνέμοις
καὶ ὕδασιν αἶε μοι κείσεται ἡ ἐλπίς; ἔτι μέντοι θέρος ἔστιν· τί
δὲ γένοιτ' ἂν ἡνίκα μοι κακώσει τὴν θάλατταν Πλειὰς καὶ
Ἀρκοφύλαξ καὶ αἰξὶ ἡ Ὠλενία; ἥτοι γὰρ οὐκ ἔγνω πόσον ἂν
ἀπερίσκεπτος εἶην, ἥ με πρὸς τὰ κύματα καὶ τότε ὁ ἀφύλακτος 190
ἔρως πέμψει. μηδέ με οἴου τὸν ἀπόντα σοι καιρὸν ἐπαγγέλ-
λεσθαι· δώσω γὰρ σοι τῶν ὑπεσχημένων ἐνέχυρα οὐκ οὖν σὺν
χρόνῳ. ἔστω γὰρ ὀλίγας καὶ ἔτι νύκτας ἐξοιδαῖνον τὸ πέλαγος,
ἐγὼ δὲ πειράσομαι καὶ τῶν κυμάτων ἀπαγορευόντων ἐλθεῖν.
ἡ γὰρ εὐτυχὴς ἡ τόλμα μοι ἀπαντήσκειν ἂν σωθέντι, ἡ θάνατος 195
πέρας ἔσται τοῦ πολυφρόντιδος ἔρωτος. εὖξομαι μέντοι πρὸς
τοῖς αὐτόθι μέρεσιν ἐκβρασθῆναι, καὶ μοι τὸ ναυαγῆσαν σῶμα
πρὸς τὸν σὸν ἐξοκεῖλαι λιμένα. κλαύσει καὶ γάρ, καὶ ψαῦσαι
μου τὸ σῶμα ἀξιώσεις καί, Τοῦ θανάτου, φήσεις, ἐγὼ τούτῳ 200
ἐγενόμην αἰτία. εἰ δὲ καὶ τὰ μάλιστα δυσχεραίνεις τῇ κληδόνι
τῆς ἐμῆς ἀπωλείας, καὶ τοῦτο τῆς ἐπιστολῆς κακίζεις τὸ μέρος,
παῦσαι τοῦτο κακίζειν· ὥς ἂν δὲ τὴν ὀργὴν στήσῃ τὸ πέλαγος,
αἰσαὶ ταῖς ἐμαῖς εὐχαῖς συνίτωσαν, δέομαι. βραχείας ἡμῖν δεῖ 205
τῆς γαλήνης μέχρις αὐτόσε περαιωθῶ· ἀψαμένου δέ μου τῆς
σῆς ἡιόνος, ὁ χειμῶν ἐπικείσθω. ἐκεῖ πρόσφορός ἐστιν ὄρμος
τῇ ἐμῇ νηὶ καὶ ἐπὶ οὐδενὸς ὕδατος ἂν ἡ ἐμὴ ναὺς βέλτιον

180. lacrimas pro verbo cepit et quae mihi poena nocet legit. poena s.

182. τῷ om. P.

183. ἐθέλη A.

189. ἦτι A.

190. με om. A.

191. ἀπαγγέλλασθαι P.

195. ὥς ἂν σωθέντι P.

203. Desine. τοῦτο

ἴσταιτο. ἐκεῖ με ὁ Βορρᾶς συγκλείσαι, ἔνθα τὸ χρονίζειν ἡδύ·
 210 τότε ὀκνηρὸς ἐγὼ πρὸς νῆξιν, τότε καὶ ἀσφαλῆς ἔσομαι. οὐδὲ
 λαιδορήσομαι κατ' οὐδὲν τοῖς κωφοῖς κύμασιν, οὐδὲ δυσχερανῶ
 τὸ ὕδωρ ὡς τῷ νηξομένῳ γενόμενον χαλεπόν. ἐπ' ἴσης δ'
 ἄνεμοί με καὶ τρυφερὰ κατεχέτωσαν πήχεις, καὶ δι' αἰτίας
 215 ταυτασὶ δύο κωλυοίμην ἐκεῖ. ἐγὼ μὲν οὖν ἐπειδὰν ὁ χειμῶν
 ἀνάσχοιτο, τῇ τοῦ σώματος χρήσομαι εἰρεσίᾳ· μόνον σὺ τὸν
 λύχνον ἔχει διὰ παντὸς ἐν ἀπόψει. ἡ δ' ἐπιστολὴ ἀντ' ἐμοῦ
 σὺν σοὶ διανυκτερεύσαιο, ἥπερ αὐτὸς εὐχομαι μετ' ὀλίγον ἀκο-
 λουθῆσαι.

XIX.

Ἑρὼ Λεάνδρῳ.

Ὅπερ μοι χαίρειν ἔπεμψας, Λεάνδρε, ρήμασιν, ὡς ἂν πράγ-
 μασι τοῦτο σχεῖν δυνηθείην ἔλθε. μακρὸς πᾶς τίς ἐστιν ἡμῖν
 ὁ χρόνος, ὃς τὰς ἡδονὰς ἡμῖν ὑπερτίθεται. σύγγνωθι γὰρ ὁμο-
 5 λογούσῃ ὡς ἀκαρτερήτως ἐρῶ. πιμπράμεθα γοῦν ἴσῳ πυρί·
 ἀλλ' εἰμὶ σοὶ τὴν δύναμιν ἄνιστος, ὑποπτεύω γὰρ ἰσχυρότερον
 εἶναι τοῖς ἀνδράσι τὸ φρόνημα. ὡς δὲ τὸ σῶμα, οὕτω καὶ ἡ
 διάνοια ταῖς ἀπαλαῖς κόραις ἀσθενεστάτη· πρόσθες γὰρ ὀλίγον
 χρόνου τριβὴν ἔτι, καὶ παντάπασιν ἂν ἐκλίποιμι. ὑμεῖς μὲν
 10 γὰρ ἢ κυνηγετοῦντες ἢ ἀγρῶν ἡδέων ἐπιμελούμενοι ἐν ποικίλῃ
 τριβῇ τὸν μακρὸν διατίθεσθε χρόνον. καὶ ἥτοι ἀγορά γε ὑμᾶς
 κατέχει, ἢ χάρις παλαιστρας ἢ χαλινῷ κάμπτετε ταχινοῦ τρά-
 χηλον ἵππου. καὶ νῦν μὲν ὄρνις παγίδι νῦν δ' ἰχθὺς ἀγκίσ-
 τροις ἀλίσκετε, καὶ οἴνῳ προστεθέντι κατακλύζετε τὴν βραδυ-
 15 τῆτα τοῦ χρόνου. ἐμοὶ δὲ τούτων ἀφεστηκότων, ἢ εἴπερ ὀλίγῳ
 δριμύτερον πίμπραμαι, τί ποτε ποιεῖν λείπεται; οὐδὲν πλὴν

γε Α. 208. ἴστατο P. 209. συγκλείσατο Α. 214. δύο om. P.
 216. ἔχει Α.

XIX. Ἑρῳ -εανδρῳ P. 1. -περ P. 4. γάρ μοι P. 5. μὲν οὖν Α.
 10. μικρὸν Α. 12. ταχείνου P. 13. ἀγκίστρον Α. 14. βραδυθῆτα
 Α. 15. summotis. 16. Quid faciam G ω. 18. credi; et quid

ἐρᾶν. ποιῶ τοίνυν ὃ λείπεται καὶ σοῦ, ὃ μόνῃ ἡμετέρα ἡδονή,
καὶ πλέον ἢ πιστεύεσθαι δύναται, ὅπερ ἐμοὶ πιστόν, μάλα ἐρῶ.
ἢ τοίνυν πρὸς τὴν φίλην τροφὸν ψιθυρίζω καὶ θαυμάζω, τίς ἂν 20
αἰτία ποτὲ τὴν σὴν ἄφιξιν βραδύνειν ποιοίη. ἢ πρὸς τὴν
θάλατταν ἀφορῶσα τὰ πρὸς τῶν στυγουμένων ἀνέμων ἐγειρο-
μένα κύματα μικροῦ τοῖς σοῖς ῥήμασιν ὀνειδίζω. ἢ ἐπειδὴν
μικρόν τι τῆς ἀγριότητος ὑποχαλάσῃ τὸ βαρὺ πέλαγος, ἀγαν-
ακτῶ ὥς ἐλθεῖν σου δυναμένου μέν, βουλομένου δὲ μηδαμῶς.
καὶ μου μεμφομένης διὰ τῶν ἐρώντων ὀφθαλμῶν δάκρυα καταρ- 25
ρεῖ, ἃ τῷ τρομερῷ δακτύλῳ ἢ συνίστωρ ἀπομόργνυσι γραῦς.
πολλάκις ἀποσκοπῶ εἴ που ἐπὶ τῆς ἡϊόνος εἴη βήματα σά,
ὥσπερ ἂν τῆς ἄμμου τὰ τῶν σημείων ἐντιθέμενα φυλαττούσης.
ᾧ ἂν δ' ἐροίμην περὶ σοῦ καὶ ἐπιστεῖλαιμί σοι, πολυπραγμονῶ,
εἴτε τις κατῆρεν ἐξ' Ἀβύδου, εἴτε τις πρὸς Ἀβυδὸν ἀποπλεύσειε, 30
τί δ' ἂν εἴποιμι ποσάκις δίδωμι φιλήματα ταῖς ἐσθῆσιν ἅς
αὐτὸς ἀποτίθῃ τῶν Ἑλλησποντιακῶν ἐπιβαίνων ὑδάτων; οὕτως
ἐπειδὴν ἡ νύξ παραγένηται καὶ ὁ τῆς νυκτὸς φίλτατος χρόνος
διωσάμενος τὴν ἡμέραν τοὺς λαμπροὺς παραστήσῃ ἀστέρας,
εὐθὺς ἐπ' ἄκρου τοῦ πύργου τὸν ἄγρυπνον λύχνον τίθεμεν, 35
τῆς συνήθους ὁδοῦ σοι σημεῖον καὶ γνώρισμα. καὶ νήματα τοῖς
κλωστήρησι στρεφομένοις κατάγουσα, τέχνη γυναικεία τὴν βρα-
δεῖαν διατριβὴν σοφίζόμεθα. τί μέντοι φθέγγομαι κατὰ τὸν
οὕτω μακρὸν χρόνον, πυνθάνη· οὐδὲν ὅτι μὴ τὸ Λεάνδρου διὰ 40
στόματός ἐστὶ μοι ὄνομα. Πότερον ἤδη νομίζεις ἐξεληλυθέναι
τῆς οἰκίας τὴν ἐμήν, τροφέ, τέρψιν, ἢ γρηγοροῦσι πάντες καὶ
δέδοικε τοὺς οἰκείους ἐκείνος; ἅρ' οὐ δοκεῖς ἐκεῖ τῶν ———
ἤδη τῶν ὤμων ἀποτίθεσθαι τὴν ἐσθῆτα καὶ τῷ τῆς Ἀθηνᾶς
λίπῃ περιαλείφειν τὸ σῶμα; ἢ δὲ κατένευσεν οὕτως ἔχειν, οὐχ 45
ὅτι τῶν ἡμετέρων φιλημάτων φροντίζει ἀλλ' ὁ ὕπνος ὑφέρπων
τὸ γηραιὸν κᾶρα κινεῖ. καὶ μετὰ βραχὺ τι τῆς ὥρας, Ὀντως
ἤδη, φημί, νήχεται καὶ διωθούμενος τὸ ὕδωρ ἡσυχῇ τὰς χεῖρας

amplius?

22. σοῖς om. P. 27. περισκοπῶ A. σοι A. 33. scr.
φίλτερος. χρόνος om. P. 37. ὑήματα A? κλαυστήρησι A? κατάγουσα P.
40. ὅτι μοι P. 41. ὄψιν P. 42. ἢ γρήσουσι A. 43. spatium
vacuum in P p inter τῶν et ἤδη: puto οἰκείων legere scribam non potuisse.
lacuna non notatur de A. 44. σῶμα om. P: confer xvi. 224. 48.

διαρρίπτει. καὶ ὀλίγον αὖθις εἰς γῆν νῆμα κατήγαγον, καὶ
 50 ζητῶ εἴπερ οἶόν τ' ἐστὶν κατὰ μέσον σε τυγχάνειν τὸν πόρον.
 καὶ νῦν μὲν ἀφορῶμεν νῦν δὲ ψοφοδέεσι φωναῖς ἱκετεύομεν ὥς
 ἂν εὐπετῇ σοι τὴν ὁδὸν λυσιτελῆς αὔρα παράσχοι. κὰν ταῖς
 ἀκοαῖς ἐνίοτε φωνὰς εἰσδεχόμεθα καὶ πάντα κτύπον τῆς σῆς
 55 ἐπελεύσεως εἶναι πειθόμεθα. οὕτως οὖν ἐπειδὰν τὸ πλεῖστον
 μοι μέρος τῆς νυκτὸς παραλογιζομένης διανυσθῇ ἀψόφως μοι
 τοὺς ὀφθαλμοὺς ὃ ὕπνος ὑποκαμόντας ὑπέρχεται. τάχα μέντοι,
 ῥάθυμε, καὶ ἄκων σὺν ἐμοὶ καθεύδεις ἐν ὕπνοις κὰν μὴ θέλῃς
 αὐτὸς ἀφικνεῖσθαι, ἀφικνῇ. καὶ γὰρ νῦν μὲν ἔγγιστά σε
 60 βλέπειν δοκῶ, νῦν δὲ νήχεσθαι νῦν δὲ διαβρόχους ἐπιφέρειν
 τοῖς ἐμοῖς ὤμοις τὰς χεῖρας. καὶ νῦν μὲν αὐτῇ διδόναι τοῖς
 διαβρόχοις μέλεσιν ὅπερ εἶωθα σκέπασμα, νῦν δέ σοι τὰ
 στέρνα τῷ ἐμαυτῆς κόλπῳ θάλπειν. καὶ πολλὰ μετὰ τοῦτο
 σῶφρονι σιωπᾶσθαι ἄξια γλώττῃ· ἃ γὰρ ποιεῖν ἡδὺ ταῦτα
 65 λέγειν αἰσχύνη. οἴμοι τῇ δειλαίᾳ· βραχεῖα γὰρ ἦδε καὶ οὐκ
 ἀληθινὴ ἐστὶν ἡ τέρψις· αἰεὶ γὰρ αὐτὸς εἶωθας ἅμα τοῖς ὕπνοις
 ἀπίεσαι. βεβαιότερον οὐκοῦν ὦ ἀπλήστως ἐρῶντες συνιώμεν,
 μὴδ' ἀληθοῦς πίστεως αἱ ἡμέτεραι στερείσθωσαν ἡδοναί. τί
 70 γὰρ ἐγὼ τοσαύτας χήρας νύκτας ψυχρὰ διήνυσσα ; τί τοσάκισ
 ἀπ' ἐμοῦ, νωθρέ, τυγχάνεις, κολυμβητά ; ἔστι μὲν ὁμολογῶ τὸ
 πέλαγος οὐπω τῷ νηχομένῳ προσψαύεσθαι δυνατὸν ἀλλὰ τῆς
 γε παρελθούσης νυκτὸς λειότερον ἦν τὸ πνεῦμα. εἰς τί γοῦν
 ἐκείνη παρέδραμε ; τί μὴ τὰ μέλλοντα ἐδεδοίκες ; οὕτως ὁδὸς
 75 ἀγαθὴ τοῦ χάριν ἀπώλετο, καὶ οὐχ ἥρπασας ταύτην ; εἰ δ'
 αὐτίκα σοι τοῦ πρὸς ἡμᾶς δρόμου δοθείη εὐπορία, κρείττων ἢ
 νῦξ ἦδε τῷ ὄντι τῆς προτέρας ἐκείνης ἂν γένοιτο. καὶ τάχιστα
 μεταβέβληται τὸ τῆς θαλάττης εἶδος χειμαζομένης· σὺ δ' ἡνίκα
 σπεύδεις, πολλάκις εἰς ἐλάττονα χρόνον ἤκεις. ἐνταῦθα δὴ
 80 συγκλεισθεῖς οὐδὲν ἂν ὅπερ δυσχερανεῖς σχοίης, καὶ οὐδεὶς σε
 συνόντα μοι λυπήσῃ χειμῶν. ἀληθῶς γὰρ εἰπεῖν χαίρουσα ἂν

ἡσυχίῃ P.

49. εἰς om. P.

52. τὸν ὁδὸν A.

54. ἐπιλεύσεως

P.

56. ἀψόφως A. ἀψόβως P : scripsi ἀψόφως.

ὑποκαμόντος A.

58. θέλοις P.

69. ψυχρὰς P.

70. κολυμβητέ A.

71. οὕτω A.

76. πρωτέρας P.

80. SCR. λυπήσει.

82. ἱκετεύοιμι P.

85. γὰρ καὶ

ἔγωγε τοὺς ἀνέμους τηνικαῦτα ἠχοῦντας ἀκούοιμι, καὶ οὐδέ
 ποτ' ἂν ἰκετεύσαιμι γαληνὸν γενέσθαι τὸ ὕδωρ. τί μέντοι
 συμβέβηκεν ὅτου χάριν νῦν μᾶλλον τὸ ὕδωρ δέδοικας καὶ τὸ
 πρόσθεν ὀλιγωρούμενον νῦν εὐλαβῇ πέλαγος; μέμνημαι καὶ 85
 γὰρ ἡνίκα σου ἐρχομένου χαλεπὴ ἦν καὶ ἀπειλοῦσα ἡ θάλαττα,
 ἥτοι ἔλαττον ἢ οὐ πολλῶ ἔλαττον, ἡνίκα σοι ἐβόων Οὐτῶ δὴ
 τολμηρὸς ἔσῃ, ὥς ἂν μέντοι μὴ θρηνηθῆναί μοι τῇ τάλαιπώρῳ
 τὴν σὴν ἀρετὴν. πόθεν οὖν ὁ καινὸς φόβος οὗτος; πῇποτε ἡ
 τόλμα ἐκείνη πέφευγε; ποῦ δ' ἐστὶν ὁ μέγας ἐκείνος τῶν περι- 90
 φρονουμένων ὑδάτων κολυμβητής; εἵης μέντοι τοῦτο μᾶλλον ἢ
 ὁ πρότερον εἶναι εἰώθεις, καὶ δι' ἡρεμοῦντος τοῦ πελάγους
 ἀσφαλῇ ποιοῦ τὴν πορείαν, εἰ μόνον ὁ αὐτὸς εἵης, εἰ μόνον ὥς
 γράφεις φιλοίμεθα, καὶ τὸ πῦρ ἐκεῖνο μὴ ψυχρὰ σποδὸς γίνοιτο.
 οὐδὲ γὰρ τοσοῦτον ἐγὼ δέδοικα τοὺς ἀνέμους ὥς τὰς εὐχάς μοι 95
 παρέλκοντας, ὅσον μὴ ὁ σὸς ἔρως παραπλήσια τοῖς ἀνέμοις
 πλανῶτο. καὶ μήποτε οὐ τοσοῦτον με ἀξίαν ἡγῇ, μὴ οἱ
 κίνδυνοι τῆς τούτων αἰτίας μείζονες εἶεν, καὶ δοκοῖν μισθὸς
 τῶν πόνων ἐλάττων εἶναι. ἔστι δ' ὅτε καὶ δέδοικα, μήποτε με
 βλάβειεν ἡ πατρίς καὶ τῷ Ἀβυδηνῶ νυμφίῳ ἀκατάλληλος ἡ 100
 Σηστιὰς κόρη λεχθεῖν. ἔχω μέντοι φέρειν πάντα καρτερικώ-
 τερον ἢ εἰ ῥαστώνην οὐκ οἶδ' ἥντινα ὑπ' ἀντιζήλου ἀλοῦς ἄγεις,
 εἰ πρὸς τὸν σὸν τράχηλον χεῖρες ἀλλότριάι ἐρχοιντο καὶ νέος
 ἔρως τοῦ ἡμῶν ἔρωτος πέρας εἴη. ἀπολοίμην μᾶλλον ἢ τούτῳ 105
 πληγείην τῷ πάθει, καὶ μοι τὸ πεπρωμένον πρότερον εἴη τοῦ
 σοῦ πταίσματος. οὐχ ὅτι δέ μοι μελλούσης ὀδύνῃς τεκμήρια
 δέδωκας ταῦτά φημι ἢ καὶ ὑπὸ καινῆς φήμης θορυβηθεῖσα.
 ἀλλ' εὐλαβοῦμαι πάντα· τίς γὰρ ἀμερίμνως ἡράσθη; ὁ δὲ χῶρος 110
 τοὺς ἀπόντας πλείω δεδοικέναι βιάζεται. ὥς εὐτυχεῖς ἐκείνας
 ἡγοῦμαι ἃς ἡ σφῶν αὐτῶν παρουσία τὰ μὲν ἀληθῇ τῶν ἀμαρ-
 τημάτων εἰδέναι δίδωσι, τὰ δὲ ψευδῇ κωλύει φοβεῖσθαι. ἡμᾶς
 δ' ἢ τε ἀνύπαρκτος ἀδικία θροεῖ, καὶ ἡ γενομένη λανθάνει,
 ἑκατέρα δὲ πλάνη τὰ ἴσα δῆγματα διεγείρει. εἴθε μὲν οὖν 115

ἔλθοις, εἰ δ' οὖν, ἣ τοιοῦτος ὁ ἄνεμος ἢ ὁ πατὴρ αἴτιος τῆς σῆς
 βραδυτήτος, μηδέ τις εἴη γυνή. ὅπερ εἰ γνοίην, θνήξομαι,
 πίστευέ μοι, ὑπὸ τοῦ ἄλγους· ἤδη δὲ πάλαι ἁμαρτάνεις εἰ τὸν
 ἐμὸν ζητεῖς θάνατον. ἀλλ' οὐθ' ἁμαρτήσεις καὶ μάτην ἐγὼ
 120 τούτοις θροοῦμαι, ἀλλ' ὥς μηδὲν μᾶλλον ἔλθοις ὁ φθονερός
 χειμῶν ἀπομάχεται. οἷμοι τῇ δειλαίᾳ ἡνίκα καὶ αἱ ἡιόνες τοῖς
 κύμασι πλήττονται καὶ κέκρυπται ἡ ἡμέρα σκοτειναῖς καλυπτο-
 μένῃ νεφέλαις. τάχα πρὸς τὸν πόντον ὁ τῆς Ἑλλης συμπαθῆς
 παραγέγονε μήτηρ, ὥς ἂν τὴν καταποντισθεῖσαν παῖδα τετα-
 125 ραγμένοις θρηνήσειε κύμασιν· ἢ τὴν ὀνομασθεῖσαν θάλατταν
 ἐκ τοῦ τῆς προγόνης φθονουμένου ὀνόματος ἢ πρὸς θαλαττίαν
 θεὰν μεταμειφθεῖσα μητρὶα συνταράττει. οὐδὲ γὰρ εὐνοεῖ
 ταῖς ἀπαλαῖς κόραις, ὥς νῦν ἐστίν, οὗτος ὁ τόπος· ἐν τούτοις
 γὰρ τοῖς ὕδασι ἡ Ἑλλη ἀπώλετο, τούτοις κἀγὼ βλάπτομαι.
 ἀλλὰ σύγ', ὦ Πόσειδον, καὶ γάρ σου μέμνησαι τῶν ἐρώτων,
 130 οὐδεὶς ἔρωσ ὑπὸ γε τῶν ἀνέμων διεκωλύθη. εἰ μήθ' ἡ Ἀμυ-
 μώνη μήτε μὴν ἢ τὴν μορφὴν ἀξιέπαινος Τυρὼ μῦθος κενὸς
 εἴη τοῦ σοῦ πλημμελήματος, ἢ τε διαφανῆς Ἀλκυόνη τῷ
 Κήκυ καὶ τῇ Ἀλκυόνῃ γεγεννημένη, καὶ ἡ μήπω περιειλιγμένη
 135 τὰς κόμας ὄφεισι Μέδουσα, καὶ ἡ ξανθὴ Λαοδίκη καὶ ἡ πρὸς
 οὐρανὸν ἀναληφθεῖσα Κελαινῶ, καὶ ὧν ἀνεγνωκυῖα μέμνημαι
 τὰ ὀνόματα. ἀληθῶς γὰρ εἰπεῖν πλείους ταύτας οἱ ποιηταί,
 Πόσειδον, ἄδουσι τὴν ἀπαλὴν πλευρὰν πλευρᾷ συνάψαι τῇ σῇ.
 ὅτου δὴ χάριν τοσαυτάκις τῆς ἔρωτος πεπειραμένος δυνάμεως
 140 καταιγίδι τὴν εἰωθυῖαν ἡμῖν ὁδὸν ἀποκλείεις; φείδου τῆς ἀγρι-
 ότητος καὶ τῷ πλατεῖ πελάγει τὰς σὰς σύναπτε μάχας· τουτὶ δὲ
 τὸ βραχύτατον ὕδωρ δύο χώρας διίστησι. σοὶ δὲ πρέπει ἥτοι
 μεγάλας μεγάλῳ γε ὄντι χειμάζειν ὀλκάδας ἢ στόλοις ὅλοις
 145 γίνεσθαι χαλεπὸν. αἰσχρὸν γὰρ τῷ τοῦ πελάγους θεῷ νεανίαν
 καταπλήττειν νηχόμενον, καὶ λίμνης ἡστινοσοῦν ἐλάττων ἐστίν

115. ἐλθεῖν Δ. hic ventus. ὁ πῆρ pro ὁ πῆρ Δ.

116. βραδυτήτος Δ.

118. peccas. 121. οἱ Δ.

124. θρηνήσει Δ.

125. ἰνὼ καὶ λευκοθέα

P marg. Δ. marg.

126. θεὰ P.

131. ἀμυμόνη P.

133. κύκη

P. 135. ἡ om. P.

137. scr. ταύτας καὶ πλείους.

139. scr. τοῦ

δῆ.

141. τῆς ἀγριότητος P. τῇ ἀγρίῳ Δ.

147. verba καὶ ad ἐκείνος in

ἦδε ἡ δόξα. εὐγενὴς μὲν γὰρ ἐκείνος καὶ ρίζης περιφανοῦς,
 ἀλλ' οὐχὶ καὶ ἐκ τοῦ ὑπόπτου σοι Ὀδυσσέως τὸ γένος κατήγαγε.
 σύγγνωθι δὴ καὶ συντήρει τοὺς δύο· νήχεται γὰρ ἐκείνος, ἀλλ'
 ἐν τοῖς αὐτοῖς ὕδασι τό τε σῶμα τοῦ Λεάνδρου ἡ ἡμετέρα ἐλπὶς 150
 αἰωρεῖται. ἤνεγκε δὴ καὶ φῶς ἡ γηραιά μοι τροφός, καὶ γὰρ
 ἐκείνου προτεθέντος γράφομεν, καὶ σύμβολα τὸ φῶς ἡμῖν
 δέδωκεν. αὐτίκα δ' ἡ τροφὸς οἶνον τῷ αἰσίῳ πυρὶ ἐπιρραίνει,
 καί, Πλήρεις ἐσόμεθα, φησὶν, αὔριον· καὶ αὐτὴ πίνει. τέλεσον 155
 δὴ πλήρεις ἡμᾶς, νικήσας τὴν θάλατταν, καὶ δι' αὐτῆς ὡς ἡμᾶς
 ὀλισθήσας, ᾧ παντάπασιν ὅλη μοι τῇ καρδίᾳ εἰσδεδεγμένη.
 καὶ πρὸς τὸ σὸν στρατόπεδον ἐπανακομίζου, ᾧ τὸν συστρατιώτην
 καταλιπὼν ἔρωτα· τί γὰρ ἐν μέσῳ τῷ λέχει τὸ σῶμά μοι μόνον
 κεῖται; οὐδὲν γὰρ ἔστιν ὅπερ ἂν δείσαις· ἐπεὶ σοι τολμήσαντι
 αὐτὴ ἡ Ἀφροδίτῃ εὐμενὴς ἔσται, καὶ τῆς θαλάττης γεννηθεῖσα 160
 καταστορέσει τὴν τῆς θαλάττης πορείαν. ἐμοὶ δὲ καὶ πολλάκις
 ἀσμένως δοκεῖ διὰ μέσων ἐλθεῖν τῶν κυμάτων· ἀλλ' ἦδε ἡ
 θάλαττα τοῖς ἄρρεσιν ἀσφαλεστέρα εἶναι φιλεῖ. τί δήποτε
 γὰρ ἐνταῦθά μοι τοῦ Φρίξου καὶ τῆς Φρίξου ἀδελφῆς ὀχουμένων,
 ἡ γυνὴ μόνη τοῖς βαθυτάτοις ὕδασι τοῦνομα δέδωκεν; εἰ δ' ἴσως 165
 δέδοικας μήποτε καιρὸς οὐκ εἴη σοι πρὸς ἐπάνοδον καὶ δυνατῶς
 οὐκ ἔχεις τοῦ διττοῦ πόνου τὸ βάρος ἐνεγκεῖν, ἀλλ' ἡμεῖς
 ἐκατέρωθεν ἐν μέσῃ τῇ θαλάττῃ συνέλθωμεν καὶ φιλήματα ἐπ'
 ἄκρων τῶν κυμάτων συναντήσαντες δώμεν. καὶ οὕτως αὖθις
 ἐκάτερος πρὸς τὴν οἰκίαν ἐπανέλθωμεν πόλιν· μικρὸν μὲν γὰρ 170
 τοῦτο ἀλλὰ πλέον ἢ τοῦδὲν ἔσται. ὥφειλεν ἥτοιγε ἡ αἰδὼς
 αὐτῇ ἢ με οὕτως ἐρᾶν ἀναγκάζει, ἢ ὁ δειλὸς ἔρως ἐθελῆσαι
 ὑπεῖξαι τῇ φήμῃ. νῦν δὲ πράγματα κακῶς συνημμένα, ἔρως
 καὶ εὐλάβεια, μάχονται. τίνι δ' ἂν ἐποίμην ἐν ἀμφιβόλοις κεῖται
 αὐτῇ μὲν γὰρ πρέπει, ἐκείνος δὲ τέρπει. ὥς μὲν οὖν ὁ Παγα- 175
 σαῖος Ἰάσων ἅπαξ εἰς τοὺς Κόλχους εἰσῆλθεν, ἐπὶ τῆς ταχυνῆς

149 om. A: causa patet. 150. ἡδ' A. 151. ineptit Plan. ut nunc est.
 In archetypo ἔρεγκε scriptum est; hoc in ἤνεγκε mutatum et ἡ γηραιά cet.
 a librario post addita. 151. ὑποτεθέντος A. 158. μοι om. A. 165.
 καιρὸν A. δυνατὸς P. 166. διστοῦ A. 167. ἡμᾶς A. ἐκατέρωθεν A.
 συνέλθωμεν A. 168. καυμάτων A. συναστήσαντες A. 169. οἰκίαν A.
 170. τὸ οὐδὲν P. 171. ὥφειλον A. ἥτοι με P. ἦ με P. ἔμε A. 172.

ἀναβιβασάμενος τὴν Κολχίδα νεὼς ἀπήγαγεν. ὥς δ' ἅπαξ ὁ
 Ἰδαῖος μοιχὸς ἐλήλυθε πρὸς τὴν Λακεδαίμονα, εὐθύς σὺν τῇ
 οἰκείᾳ ἐπανέβευξε λείᾳ. σὺ δ' ὅσῳ τοῦτο πολλάκις ζητεῖς
 180 οὐπερ ἔρᾳς, τοσούτῳ πολλάκις καταλιμπάνεις· καὶ ὁσάκις βαρὺ
 ταῖς ναυσὶν ἀνάγεσθαι νήχη. οὕτω γε μὴν, ὦ νεανία τῶν
 ἐξοιδαινόντων ὑδάτων περιγεγόμενε, οὕτω σπεῦδε περιφρονεῖν
 τὴν θάλατταν, ὥς δὴ καὶ φοβεῖσθαι. αἱ μὲν γὰρ νῆες ὑπὸ τῆς
 θαλάττης καὶ τῇ τέχνῃ πονοῦσαι βυθίζονται· σὺ δὲ τὰς σαυτοῦ
 185 χεῖρας τῆς εἰρεσίας οἶε δύνασθαι πλεόν· ὃ γὰρ σὺ φιλεῖς, τὸ
 δὴ νήχεσθαι λέγω, τοῦθ' οἱ ναῦται δεδοίκασι, Λέανδρε· ἦδε γὰρ
 ταῖς ναυγούσαις ὀλκάσιν ἔκβασις εἶναι φιλεῖ. οἴμοι τῇ
 δυστήνῳ ἐπιθυμῶ μὴ πείσαι ὅπερ παραινῶ καὶ εἴης αὐτὸς
 δέομαι τῶν ἐμῶν εἰσηγήσεων ἰσχυρότερος. εἰ μόνον δὴ φθάσαις
 190 καὶ τὰς πολλάκις διὰ τῶν κυμάτων ἐκτιναχθείσας ἐπιβάλοις
 τοῖς ὤμοις χεῖρας κεκμηκνίας ἤδη. ἀλλὰ μοι ὁσάκις πρὸς τὸ
 γλαυκὸν ἐπιστρέφομαι ὕδωρ, ἀγνοῶ τί ποτε ψῦχος τὸ στέρνον
 ἔχει τοῦμόν. οὐδὲν δ' ἤττον τεθορύβημαι καὶ τῇ τῆς παρελ-
 θούσης νυκτὸς ὄψει, εἰ καὶ τὰ μάλιστα τοῖς ἐαυτῆς ἐξιλασάμην
 195 ἐκείνην θύμασιν. καὶ γὰρ ὑπὸ τὴν ἡῶ ἤδη σβεννυμένου τοῦ
 λύχνου καθ' ὃν χρόνον φιλοῦσιν ἀληθεῖς ὄνειροι φαίνεσθαι,
 πέπτωκε μέντοι τῶν δακτύλων ὁ ἄτρακτος ἐκλυθέντων ὑπὸ τοῦ
 ὕπνου, καὶ μοι τὸν τράχηλον τῷ προσκεφαλαίῳ φέρουσα δέδωκα.
 200 ἐνταῦθα δ' ἐγὼ βλέπειν ἐδόκουν δελφίνα διὰ τῶν κυμάτων
 πεφυσημένων νηχόμενον οὐκουν ἀμφιβόλῳ τῇ πίστει, ὃν
 ἐπειδὴ παρὰ τῇ ψάμμῳ διέπαιξε τὸ κλυδώνιον, ὁμοῦ τότε κῦμα
 καὶ ἡ ζωὴ τὸν ταλαίπωρον ἐγκατέλιπεν. ὅ τι ποτὲ δ' ἂν εἴη
 τοῦτό γε δέδοικα· μηδὲ σύ μου γέλα τὸν ὄνειρον, μηδὲ πίστευε
 205 τῇ θαλάττῃ τὰς χεῖρας, ὅτι μὴ νηνεμίας. εἰ δέ γε σαυτοῦ μὴ
 φείδῃ, φείδου μέντοι τῆς ἐρωμένης κόρης, ἥτις οὐδέποτ' ἂν
 ὅτι μὴ σοῦ σωζομένου σῶς ἔσται. ἐλπίς δ' ὁμῶς γείτονός ἐστι
 γαλήνης τῶν κυμάτων δὴ λωφησάντων, σὺ δ' εἰρηναίας ὁδοὺς

ὑπῆξαι P.

180. φῶσάκις P.

181. περιγεγόμενος P. περιγενομένης A.

183. βυθίζονται A. 184. οὐδὲ A. 189. ἐκτιναχθείσας P. 191. τί A.

194. ἐξελασάμην A. 195. ἔω P. σφεννυμένου A. 197. ὁ ἄτρωκτος A.

ἡ ἄτρακτος P. 201. illusit Vs. 204. νηνεμίαν A. 210. ἀλειυνέτω A.

ἐν ἀφόβῳ τῷ στέρνῳ τέμνε. ἐν τῷ μεταξύ γε μὴν, ἐπεὶ μὴ
 διοδοῦσιμός ἐστιν ὁ πορθμὸς νηχομένῳ, τὴν μισουμένην βρα- 210
 δυτῆτα πεμφθέντα γράμματα λεαινέτω.

XX.

Ἀκόντιος Κυδίππη.

Ἀπόθου δέος ἅπαν· οὐδὲν γὰρ αὖθις τῇδε τῷ ἔραστῇ ὁμό-
 σεις· ἀπόχρη καὶ γὰρ ὁπότε σαυτὴν ἅπαξ μοι ἐπηγγείλω. καὶ
 ἀνάγνωθι δὴ· οὕτως ἡ νόσος ἀποχωρήσαι τοῦδε τοῦ σώματος·
 τὸ γὰρ ἔν τινι μέρει τοῦ σοῦ σώματος ἄλγος ἄλγος ἐμὸν
 ἡγοῦμαι. τί δὲ δὴ σοι καταρχὰς εὐθὺς αἰδῶς ἐπιγίνεται; καὶ 5
 γὰρ ὡς ἐν τῷ τῆς Ἀρτέμιδος ἄλσει, καὶ νῦν ὑποπτεύω τὰς σὰς
 εὐγενεῖς γένυς ἐρυθριᾶσαι. συζυγίαν ἐγὼ καὶ τὴν ὁμολογη-
 θεῖσαν ἡμῖν πίστιν οὐχ ἁμαρτίαν ἀπαιτῶ· ἐρῶ δέ σου οὐχ ὡς
 μοιχὸς ἀλλ' ὡς ὀφειλόμενος σύνευνος. εἰ γάρ τοι τὰ ρήματά γε
 ἀναλογίσῃ, ἅπερ ὁ ληφθεὶς ἐκ τοῦ δένδρου καρπὸς πρὸς τὰς 10
 σῶφρονάς σοι χεῖρας, ἐμοῦ βεβληκότος, ἤνεγκεν· εὐρήσεις ἐκεῖ
 τοῦτο σαυτὴν ὑπισχνουμένην ὅπερ αὐτὸς εὐχομαι, σαυτήν, φημί,
 κόρη, μᾶλλον ἢ ὥστε τὴν θεὰν μνημονεῦσαι. καὶ νῦν δέ γε
 ταῦτ' ὀδοῖκα ἀλλὰ τοῦτ' αὐτὸ δριμύτερον γέγονε καὶ τὸ πῦρ
 τῷ χρόνῳ δύναμιν προσέλαβε καὶ ἐπέδωκεν. ὁ δ' ἔρως, ὃς οὐκ 15
 ἔστιν ὅτε ὀλίγος ἦν, οὐδὲ τῷ μακρῷ τούτῳ γέγονε χρόνῳ, καὶ ἡ
 ἐλπίς ἦν μοι δέδωκας, ἐπιτείνεται. ἐλπίδα μὲν μοι σὺ δέδωκας·
 ὁ δ' ἐμὸς οὗτος ἔρως ἐπίστευσέ σοι· οὐδὲ γὰρ ἂν ἐπὶ μάρτυρι
 τοῦτο γεγονὸς τῇ θεᾷ ἀρνήσασθαι δύναιο. παρὴν γάρ, καὶ ὡς
 παροῦσα ἐτύγγανε, τοὺς σοὺς λόγους ἐσημειώσατο, καὶ ἔδοξε 20
 τὴν κόμην κινήσασα προσδεδέχθαι τὰ εἰρημένα. εἰ καὶ τὰ
 μάλιστα φήσεις ὑπὸ τῆς ἐμῆς ἡπατῆσθαι πανουργίας ὁπότε

XX. -κόντιος -υδιππη P. 1. -πόθου P. 2. ἐπαγγείλω A. μὴ ἐπηγγείλω
 P. μὴ om. Diltthey, et A. 4. σοῦ om. P : add. Diltthey et sic A. 9.
 γάρ τι A. ἀναλογίσῃ A et Pp : ἀναλογίσῃ Diltthey, tacite. 10. ἤνεικεν
 P. ἤνεγκεν Diltthey et sic A. 12. τῆς θεᾶς AP. : τὴν θεὸν Diltthey.
 13. Nunc quoque idem timeo. 17. ita PA. 18. γεγυνοὺς P. 22.

μοι τοῦ δόλου ἔρως αἰτία λέγοιτο. τί γὰρ οὐμὸς δόλος ἤτησεν
 ὅτι μή σοι συναχθῆναί με μόνη; καίτοι τοῦτο, ὅπερ μοι μέμφη,
 25 συμβουλευεῖν ἂν οἷα τ' ἦσθα. ἡκιστα μὲν γὰρ ἐγὼ πανοῦργος
 οὗτ' ἐκ φύσεως ἦν οὗτ' ἐξ ἐθῶν, σὺ δέ με νῦν εὐμήχανον, πίσ-
 τευέ μοι, ποιεῖς, ὧ παρθένε. ἐμοὶ μέντοι σε, εἴ τι καὶ πεπλασ-
 μένοις ῥήμασιν ἐντέχνως εἰργάσμεθα, ὁ πολύτροπος συνήρμωσεν
 ἔρως. καὶ τοῖς ὑπ' ἐκείνου λογογραφηθείσι ῥήμασι πεποίηκα
 31 τὸν ἐπιθαλάμιον. . . . καὶ δὴ δόλος ὄνομα τῷδε τῷ ἔργῳ μοι
 κείσθω, καὶ καλοῖμην δόλιος εἶγε δόλος τοῦτο βούλεσθαι κατ-
 ἔχειν οὗ τις ἐρᾷ. ἰδοὺ δὲ καὶ πάλιν γράφω καὶ ἰκέσια ῥήματα
 πέμπω· ἕτερος δόλος οὗτος καὶ πάντως, ὅπερ ἂν δυσχεραίνεις,
 35 ἔχεις. εἰ γὰρ λυπῶ ὅ τι περ ἐρῶ, ὁμολογῶ ὡς ἀπαύστως
 λυπήσω, εἰ δὲ καὶ αὐτὴ με φυλάττη, ἀλλ' αὐτὸς μάλα λυπήσω.
 ἄλλοι μὲν γὰρ διὰ ξιφῶν τὰς εὐδοκουμένας αὐτοῖς ἤρπασαν
 κόρας· ἐμοὶ δ' ἔσται πλημμέλημα τὰ λάθρα γραφόμενα ῥή-
 ματα; οἱ θεοὶ ποιήσαιεν ὡς ἂν πλείους σοι δυναίμην δεσμοὺς
 40 περιθεῖναι, ὡς ἂν ἡ σὴ πίστις μηδαμόθεν ἐλεύθερος ᾗ. μύριοι
 μὲν γὰρ ὑπολελείφαται τρόποι. ἡμεῖς δ' εἰς ἓν ἐνιδροῦμεν
 ἄναντες ἔτι, ἀλλὰ τούμῳ πῦρ οὐδ' ὅτιοῦν ἀπείρατον μεῖναι
 ἐάσει. ἔστω δὲ καὶ ἀμφίβολον, εἰ δυνηθείης ἀλῶναι, ἀλλ'
 ἀλώσῃ τῷ ὄντι· ἔστι δὲ καὶ ἡ ἐκβασίς παρὰ τοῖς θεοῖς, σὺ μέντοι
 45 γ' ἀλώσῃ. εἰ δὲ καὶ μέρος ἐκφύγοις, ἀλλ' οὐ πάνθ' ὑπερβήσῃ
 τὰ δίκτυα, ἅπερ πλείω ἢ νομίζεις ὁ Ἔρως ἐξέτεινεν. εἰ δὲ μηδὲν
 μηδ' αἰ τέχναι λυσιτελήσουσι, πρὸς ὅπλα γε μὴν ἐλευσόμεθα,
 καὶ ἀρπαγείσα ἐπὶ τοῦ ἐρῶντός μου κόλπου ἀπενεχθήσῃ. οὐ
 γάρ εἰμι νῦν, ὅς εἰώθειν τῆς τοῦ Πάριδος καθάπτεσθαι πράξεως,
 50 οὐδέ γε τινὸς ἄλλου ὃς τοιοῦτος γέγονεν, ὡς ἀνὴρ δυνηθῆναι
 γενέσθαι. καὶ ἡμεῖς δ', ἀλλὰ σιωπῶ. εἰ καὶ θάνατος εἴη

μου P. 23. scr. συναφθῆναι. uni. 24. consiliare potes finxit. 25.
 ita A. οὕτως ἐκ φύσεως ἦν οὐδ' Dilthey. ἐξ ἐθῶν C. Dziatzko, ἔξωθεν PA.
 26. δὲ μὴ A. 27. εἰργάσμεθα (sic) P. εἰργασάμεθα A. 29. ἐπὶ τὸν
 θάλαμον A. 30. om. PA, et ipse Planudes propter difficultatem. 31.
 ita PA. 34. πάντα A. δυσχερανης A. 35. λυπήσω A, et ita Dilthey
 ex coniectura. ζητήσω P. καὶ σε ζητήσω post λυπήσω addit A. 36.
 φυλάττει A. 37. μὲν γε P. 41. ἡμᾶς εἰς A. ἐνιδροῦμεν PA. in uno.
 43. ἔστι P. 47. λυσιτελοῦσι A. 48. μοι PA. 49. εἴωθεν A. τοῦ

μοι ταύτης τιμωρία τῆς ἀρπαγῆς, ἔσται μέντοι ἐλάττων τοῦ
σε μὴ ἐσχηκέναι. ἀλλ' εἵπερ εὐειδῆς ἦττον ἦσθα, μετριώτερον
ἂν ἐζητήθης, τολμηταί γὰρ ἀναγκαζόμεθα σὺ γίνεσθαι κάλλει.
σὺ τοῦτο ποιεῖς καὶ ὀφθαλμοὶ γε οἱ σοί, οἷς εἴκουσι πάντες 55
ἀστέρες, καὶ οἱ τῆς ἐμῆς φλογὸς αἰτία γεγόνασι· τοῦθ' ἡ ξανθὴ
κόμη ποιεῖ καὶ ὁ ἐλεφάντινος τράχηλος καὶ χεῖρες ἃς εὐχομαι
πρὸς τὸν ἐμὸν ἐλθεῖν τράχηλον, καὶ σεμνότης καὶ ὄψις ἐκτὸς
ἀγροικίας αἰδήμων καὶ πόδες ὁποίους εἶναι μόλις οἶμαι τῆς 60
Θέτιδος. τὰ λοιπὰ δ' εἵπερ ἐπαινεῖν ἡδυνάμην, ἣν ἂν εὐτυ-
χέστερος· οὐδὲ γὰρ ἀμφίβαλλω, μὴ οὐχὶ καὶ μέρος τι τῶν σῶν
ὅλως ἔργον ἐπαίνων εἶναι. οὐκ ἂν οὖν εἴη θαυμαστὸν εἰ ὑπὸ
ταύτης τῆς μορφῆς συνελαθεὶς ἔχειν τῆς σῆς φωνῆς ἡβουλήθην
ἐνέχυρον. καὶ καθάπαξ, ὅποτε σὺ σαυτὴν ὁμολογεῖν ἀναγκασ- 65
θήσῃ δόλοισ ἀλῶναι, ἔσῃ τοῖς ἐμοῖς δόλοισ ἀλούσα κόρη. καὶ
μέμψιν ὑποσταῖν, καὶ μοι τὸ προσῆκον δοθεῖν γέρας. τί δὴ
ποτε γὰρ ἂν τοῦ τοσοῦδε πλημμελήματος τὸ κατάλληλον ἀπείη
ἐνέχυρον; τὴν μὲν γὰρ Ἑλισίονην ὁ Τελάμων τὴν Βρισηίδα δ'
εἶλεν ὁ Ἀχιλλεύς, ἑκατέρα δὲ τῷ νικήσαντι πάντως ἡκολού- 70
θησεν ἀνδρί. κατηγόρει μου δὴ ὁπόσον βούλῃ, καὶ ἐξέστω
σοι ὀργίζεσθαι, εἰ μόνον ἐξείη μοι δοθῆναι καὶ ὀργιζομένης
ἀπολαῦσαι. αὐτοὶ γὰρ οἱ τὴν ὀργὴν ποιήσαντες αὐτοὶ ταύτην
καὶ λεπτυνοῦμεν, μόνον εὐπορία τις ἐξευμένισασθαί σε μικρὰ
δοθήτω· μόνον ἐξείη μοι πρὸ τοῦ σοῦ προσώπου στῆναι δακρύ- 75
οντα, καὶ τοῖς δάκρυσιν ἐξείη ῥήματα προστιθέναι, καὶ ὥς
εἰώθασιν οἱ δοῦλοι χαλεπὰς μᾶστιγας εὐλαβούμενοι τὰς χεῖρας
ὑφειμένους πρὸς τὰ σὰ γόνατα τείνουν. ἀγνοεῖς τὸ σαυτῆς
δίκαιον. κάλει με δὴ, τοῦ γὰρ χάριν ἀπὼν ἐλέγχομαι; καὶ με 80
ἤδη ποτὲ δεσποίνης δίκην ἐλθεῖν κέλευσον. εἰ γὰρ καὶ αὕτη
μοι τοὺς πλοκάμους διασπαράξαις, καὶ μοι τὸ πρόσωπον πελιδνὸν

om. P. 52. ἔσται A, et ita Blass; ἔστι P. 54. τῷ σὺ P. 55.
οἱ ὀφθαλμοὶ P. 59. ἐκτὸς A, Dilthey ex coniectura: ἐκ τῆς P. 60.
πόδας A. οἶμαι μόλις εἶναι P. 61. δ' om. P. 62. με οὐχὶ A. ἐπαίνων
PA. ἐπαινετὸν Dilthey, quasi ex P, sed falsus est. 64. ἐβουλήθην A.
65. σαυτὴν Dilthey. ταύτην PA. δόλως A pr. δόλοισ delet Dilthey.
68. ita PA: Dilthey omisit nescio quomodo verba πλημμελήματος τὸ
κατάλληλον. 71. βούλει A. 72. ita PA: δυννηθῆναι Blass. ὀργιζο-
μένου P. corr. Dilthey, cum A. σοῦ ἀπολαῦσαι P. 75. flentem. 82.

τοῖς δακτύλοις σοι γένοιτο. πάντ' ἂν ὑπομείναιμι, τοῦτο μόνον
 ἴσως ἂν δείσαιμι, μή ποτέ σοι ἡ χεὶρ ἐπὶ τῷ ἐμῷ σώματι κακω-
 85 θείη. ἀλλὰ μήτε με δεσμοῖς μήθ' ἀλύσεισι σφίγγε· φυλαχ-
 θήσομαι γὰρ τῷ στερρῷ σου συνδεδεμένος ἔρωτι. ἡνίκα δ' ἂν
 καλῶς καὶ ὁπόσον ἂν βούληται κορέση ἑαυτὸν ὁ θυμός, αὐτὴ
 σαυτῇ τότε φήσεις, ὦ πόσον καρτερικῶς οὗτος ἐρᾷ. αὐτὴ
 90 σαυτῇ φήσεις ἰδοῦσα πάντα ὑπενεγκόντα με· Ὁ καλῶς οὕτω δου-
 λεύων οὗτος δουλευέτω μοι δῆ. νυνὶ δ' ὁ κακοδαίμων ἀπὼν
 ἄγομαι ὑπ' εὐθύνην, καὶ μου ἡ δίκη ἀρίστη οὔσα μηδενὸς προ-
 ασπίζοντος ἐξαπόλλυται. ἀλλὰ τοῦθ' ὅπερ τὰ γεγραμμένα
 ἐκέλευεν ἡμετέρα ἐστὶ παροιμία· ὁ κατ' ἐμοῦ μόνον πάντως
 95 μέμψασθαι ἔχεις. ἀλλ' οὐκ ἀξία σὺν ἐμοὶ καὶ ἡ Δηλία παρὰ
 σοῦ φενακίζεσθαι. εἰ δὲ καὶ μὴ θέλεις ἐμοὶ τὴν ὑπόσχεσιν ἀπο-
 δοῦναι τῇ θεῷ γε ἀπόδος. παρῇν γὰρ καὶ εἶδεν, ἡνίκα σὺ
 κατασοφισθεῖσά γε ἡρυθρίας, καὶ μνήμοσιν ἔκρυψε τὴν σὴν
 φωνὴν ἀκοαῖς. εἰ γὰρ καὶ τᾶλλα πάντα ἀπείη, οὐδὲν ἐκείνης
 100 ἐστὶ βιαιότερον ἐπειδὰν τὴν αὐτῆς θεϊότητα, ὅπερ οὐκ ἂν ἠθέ-
 λησα, ἀμελουμένην ὀρᾷ. καὶ σοι μάρτυς ὁ Καλιδώνιος ἔσται
 κάπρος· καὶ γὰρ ἔγνωμεν ὡς μᾶλλον ἐκείνου μήτηρ ἐπὶ παιδί
 χαλεπωτέρα εὐρέθη. μάρτυς καὶ Ἀκταίων θηρίον ποτὲ νομισ-
 θεὶς ἐκείνοισ μεθ' ὧν πρόσθεν αὐτὸς τὰ θηρία παρεδίδου
 105 θανάτῳ. καὶ μήτηρ ἡ ὑπερήφανος, ἡ λίθου διὰ τοῦ σώματος
 ἀνασχόντος καὶ τὰ νῦν δακρύουσα ἐπὶ τῆς Μυγδονίας ἴσταται
 γῆς. οἶμοι Κυδίπη· δέδοικά σοι φάναι τάληθές, μή ποτε
 δόξαιμι τῆς ἡμετέρας αἰτίας χάριν τὰ ψευδῇ παραινεῖν σοι.
 λεκτέον δ' ἐστὶν ὅμως· τοῦτ' ἔστι, πίστευέ μοι, ὅτι δὴ πολλάκις
 110 νοσοῦσα κατάκεισαι κατ' αὐτὸν τὸν τοῦ γάμου καιρόν· αὐτὴ
 σοι συμβουλεύει καλῶς ἡ θεός, καὶ προσταλαιπωρεῖ μη-
 δαμῶς σε γενέσθαι ψεύδορκον καὶ σπεύδει σε σώζεσθαι

σοι PA. 86. στερρῷ P, A non liquet. 88. σαυτὴν P. 89.
 ὑπενεγκόντα Dilthey: ὑπενεγκότα A. ὑπερεγύεικοντα P, unde coniecerim
 ὑπέρην ἐνεγκόντα. ὑπερενεγκόντα P. 91. νυνὶ δὴ P. 92. ἐξαπόλυται A.
 93. quod iussit. scr. ἔστω. 94. sic, ἔχεις PA. 96. γε om. A. 97.
 σὺ ex σοι corr. P. 99. τῆς P. 100. ἠθέλησαν A. ἠθέλησεν P. 101.
 nam scimus. 102. Μελεάγρῳ παιδί P. Μελεάγρῳ super παιδί A: glossam
 omisi. 107. σοι Dilthey: σε PA. τάληθῃ A. 108. τῆς om. P.
 109. πίστεως A. 111. προσταλαιπορεῖ A. 114. σοι PA. 116.

σωζομένης τῆς πίστεως. ἐντεῦθεν γὰρ γίνεται, ὥς, ὡς ἂν παρασπονδεῖν ἀποπειρᾶ, τοσαυτάκις ἐκείνη σοι διορθοῦται τὴν ἁμαρτίαν. φείδου κινεῖν τὸ δεινὸν τῆς μεγαθύμου παρθένου 115
 τὸ ξόν. ἔτι γὰρ πραῦνθῆναι δύναται εἰ μόνον αὐτὴ ἐθελήσεις. φείδου, δέομαι, τὰ τρυφερά σαυτῆς μέλη τοῖς πυρετοῖς διαφθεῖρειν. συντηρεῖσθω δέ μοι τὸ αἰδῆμον πρόσ-
 ωπον τοῦτο. φυλαττέσθω μοι ὄψις ἢ πρὸς τὴν ἐμὴν γεννη-
 θείσα πυρπόλησιν καὶ τὸ τοῖς χιονώδεσι χεῖλεσι λεπτὸν 120
 ἐρύθημα ὑποπεφυκός. ἐχθρός ἐστὶν εἴ τις μάχεται μὴ γενέσθαι σε ἡμετέραν· σοῦ γὰρ ἀσθενούσης καὶ γὰρ ταῦτα εἶωθα πάσχειν. κατατείνομαι δ' ἐπίσης σοῦ γε ἥτοι νυμ-
 φενομένης ἢ νοσηλευομένης· καὶ λέγειν οὐ δύναμαι τί ποτ' ἂν ἔλαττον θέλοιμι. κατατείνομαι πολλάκις ὅτι σοι τοῦ 125
 ἀλγεῖν αἰτίος εἰμι, καὶ σε τῇ ἐμῇ μηχανῇ βλάπτεσθαι οἶομαι. εἰς τὴν ἐμὴν δ', ἰκετεύω, κεφαλὴν αἰ τῆς δεσποίνης ἔλθοιεν ψευδορκίαι, τῆς δ' ἐμῆς τιμωρίας ἐλεύθερος ἐκείνη γε ἦτω.
 ὡς ἂν μέντοι μὴδ' ἀγνοοίην τί ποτε πράττεις, πυκνότερον ἐπὶ τῶν προθύρων ὀδυνώμενος δεῦρο κάκεισε ὡς μὴδὲν ἐπι- 130
 στάμενος εἶμι. ἔπομαί τε λάθρα τῇ παιδίσκῃ καὶ τὸν οἰκέτην ἀνερευνῶ, εἰς τί σοι προϋχώρησεν ὁ ὕπνος, εἰς τί δ' ἡ τροφή. οἷμοι τῷ δυστήνῳ, ὅτι μὴ ταῖς ἐντολαῖς ὑπηρετοῦμαι τῶν ἱατρῶν, καὶ πιέζω τὴν χεῖρα καὶ ἐπιπιπτω τῷ λέχει. οἷμοι καὶ αὐθις τῷ δυστήνῳ, ὅτι πόρρω ἐκείθεν ἀπέστησα 135
 ἑμαυτόν, ὃν δ' ἤκιστ' ἂν ἐθέλοιμι πάρεστιν ἴσως ἄλλος ἐκεῖ. ἐκεῖνος τῶν χειρῶν τούτων ἄπτεται καὶ παρεδρεύει τῇ ἀσθε-
 νούσῃ, μισητὸς τοῖς θεοῖς καὶ σὺν τοῖς θεοῖς ἐμοί. καὶ τοῖς οἰκείοις δακτύλοις τὴν σφύζουσαν ψηλαφῶν ἀρτηρίαν, πολλάκις τοὺς λευκοὺς πῆχεις δι' αἰτίαν τήνδε κατέχει. καὶ πολυ- 140
 πραγμονεῖ τὸν κόλπον, καὶ φιλήματα δ' ἴσως συνάπτει, καὶ οἱ πληρέστερος ὁ μισθὸς τῆς οἰκείας ὑπηρεσίας. τίς σοι

πραυθῆναι P. corr. Dilthey. πραυνθῆναι Δ. 117. αὐτῆς P. πυρπότης Δ.
 118. συντηρεῖσθω μοι δέ P. δέ om. Δ. 121. Hostibus e τιλ ex s. μάχεται
 μοι Δ, μὴ om. 127. αἰ τῆς P. αὐτῆς Δ. 128. ἐκείνη ἐλεύθερος (γε om.)
 P. ἦτω P.A. ἔστω Dilthey. 129. μέντοι Δ. δέ P. 130. δεῦρα Δ.
 131. τὴν οἰκέτην Δ. 134. ἐπιπίπτω P. ἐνιπίπτω Δ. 135. ita P.A.
 139. ἀρτηρίαν P. 140. καὶ ἐμοί Δ. 142. πληρέστατος P. 143.

συνεχώρησε τὸ ἡμετέρον λήιον ἀμᾶν; πρὸς τὰς ἐτέρου δ'
 145 ἐλπίδας τίς σοι πεποίηκεν τὴν ὁδόν; οὗτος ὁ κόλπος ἐμός
 ἐστιν, αἰσχροῦς τὰμὰ λαμβάνεις φιλήματα· ἐκ τοῦ ὑπешχη-
 μένου μοι σώματος αἶρε σαυτοῦ τὰς χεῖρας. αἶρε σαυτοῦ
 τὰς χεῖρας, ἀδόκιμε· ἥς γὰρ θιγγάνεις, ἡμετέρα μέλλει γενή-
 σεσθαι. εἰ τὸ ἐντεῦθεν ποιήσεις τοῦτο, μοιχὸς ὄντως ἔση.
 ἐπίλεξαι σαυτοῦ παρὰ τῶν ἀγάμων, ὑπὲρ ἥς οὐκ ἂν ἕτερος
 150 ἀμύναιτό σε. εἰ γὰρ ἀγνοεῖς, τοῦτο τὸ πρᾶγμα δεσπότην
 οἰκεῖον ἔχει. εἰ δ' ἐμοὶ οὐ πιστεύεις, τὸ τῶν συμπεφωνημένων
 εἶδος ἐξέτασον· ὥς ἂν δὲ μὴ ψευδὲς τοῦτο φῆς εἶναι, αὐτὴ γε
 ἀναγνώτω. σὺ δ' ἐκ τοῦ ἀλλοτρίου θαλάμου—σοι προλέγομεν
 ἡμεῖς—ἔξιθι· ἔξιθι ἐνθένδε· τί δρᾷς; οὐ σχολάζει τὸ λέχος
 155 τοῦτο. ὃ γὰρ ἔχεις καὶ σὺ τῆς ἀνθρωπίνης ὁμολογίας ἄλλα
 τὰ ῥήματα, οὐκ ἔσται γοῦν διὰ ταῦτα ἴση ἢ σὴ δίκη τῇ ἐμῇ.
 ἐμοὶ μὲν γὰρ αὕτη ἑαυτὴν ὠμολόγησε, σοὶ δ' αὐτὴν ὁ πατήρ
 πρῶτος ὦν ἀπ' ἐκείνης· ἀλλ' ὥς ἀληθῶς εἰπεῖν, αὐτὴ ἑαυτῇ
 ἐγγυτέρα μᾶλλον ἢ ὁ πατήρ ἐστι. κατηγγυήσατό σοι ταύτην
 160 ὁ πατήρ, αὐτὴ δὲ καὶ ὥμοσε τῷ ἐρῶντι· κἀκεῖνος μὲν ἀνθρώ-
 πους αὕτη δὲ θεὰν παρήγαγε μάρτυρα. κἀκεῖνος μὲν δέδοικε
 μὴ ψεύσσης, αὕτη δὲ μὴ καὶ ἐπίορκος ὀνομάζοιτο. μὴ τι
 γοῦν ἀμφιβάλλεις πότερον οὗτος ὁ φόβος μείζων ἐστὶν ἢ
 ἐκεῖνος; καὶ καθόλου εἶπερ ἀμφοῖν τοὺς κινδύνους συνάγειν
 δύνη, ἄθρει πρὸς τὴν ἔξοδον τῶν πραγμάτων· ἡ μὲν νόσφ
 165 κάμνει ὁ δ' ἔρρωται. καὶ ἡμεῖς δ' ἀνομοίους ἀγῶνας κατὰ νοῦν
 ὑπερχόμεθα οὔτε δ' ἡ ἐλπὶς ἡμῖν ἢ αὐτὴ οὔτε φόβος πρόσσεστιν
 ἴσος· σὺ μὲν γὰρ ζητεῖς ἐκ τοῦ ἀσφαλούς, ἐμοὶ δὲ τὸ
 ἀπωσθῆναι καὶ θανάτου βαρύτερον· καὶ τούτου ἤδη ἔγωγε,
 οὔπερ αὐτὸς ἴσως ἐρασθήσῃ, ἐρῶ. εἴ σοι γοῦν τοῦ δικαίου,

τί σοι Α. 144. ἐτέρας P. spes. 147. ἐμοὶ Α. ἥς] εἰ Α. μέλλει
 P. de Α non liquet. 148. εἴτ' ἐντεῦθεν ποιήσας Α. 149. ἀγάνων
 Α. ἀμύνοντο Α. 153. σοὶ δ' ἐκ Α. προλέγομενον ἡμᾶς Α. 154.
 hinc. 155. humani. 156. ita Dilthey corr. cum Α. σὴ om. P.
 157. ἐμός Α. σὺ δ' P. 158. ἑαυτὴν P. 159. κἀκεῖνους Α. ἀνθρώπους
 P. 161. ψεύσσης Α. μὴ καὶ Α ut voluit Dilthey. μὴ δὲ P. 162.
 ἀμφιβαλλῆς P. πρότερον P. ἐκεῖνους Α. 163. κατ' Α. 164.
 ἔξοδον Dilthey: ἔφοδον PΑ. 165. ἀνόμοιον Dilthey, fort. ἀνομοίως.
 167. δὲ καὶ τὸ P: καὶ iam deleverat Dilthey. 169. ἐέγονε Α. 172.

εἴ σοι τοῦ ὀρθοῦ φροντὶς ἐγεγόνει, ὑποχωρεῖν αὐτὸς τῷ ἐμῷ 170
 πυρὶ ὤφειλες. νυνὶ δ' ἐπεὶ ὁ ἀμείλικτος οὗτος ὑπὲρ ἀδίκου
 μάχεται δίκης, πρὸς τί ποτε, Κυδίππη, γράμματα τὰ ἐμὰ
 καταντᾷ; οὗτος γὰρ ὡς ἂν κακῶς ἔχοις ποιεῖ καὶ τῇ Ἀρτέμιδι
 ὑποπτος εἴης· τοῦτον, εἰ φρονεῖς, κωλύσαις ἂν σοι τοῦ οὐδοῦ
 ἐπιβῆναι. τούτου γὰρ ἐνεργοῦντος, τοὺς οὕτω δεινοὺς ὑπέρχη 175
 τῆς ζωῆς σοι κινδύνους· ἀλλὰ πέσοι ἀντὶ σοῦ ὁ τὰ τοιαῦτα
 κινῶν. ὃν εἶπερ ἀπώσαιο καὶ ἐρασθείης οὐπερ ἡ θεὸς οὐ
 καταψηφίζεται, καὶ σὺ παραχρῆμα τῆς σωτηρίας σαυτῆς
 ἐπιλήψῃ. στήσον οὖν, παρθένε, τὸν φόβον· σταθηρᾶς γὰρ
 ἀπολαύσεις τῆς σωτηρίας, ποίει μόνον τὸν συνίστορα τῶν 180
 ὑπεσχημένων νεὼν τιμῆσαι. οὐ γὰρ βουσί σφαττομένοις οἱ
 οὐράνιοι θεοὶ χαίρουσιν, ἀλλὰ τῇ τηρουμένη πίστει καὶ
 μαρτύρων χωρίς. ἄλλαι μὲν οὖν ὡς ἂν ῥάονες γένοιντο καὶ
 σίδηρον καὶ πῦρ ὑπομένουσι· χυλὸς δ' ἐτέραις πικρὸς ἐπώδυνον
 ἄκος φέρει. σοὶ δ' οὐδενὸς τούτων δεῖ· τὴν ἐπιορκίαν φύλαξαι 185
 μόνον καὶ σαυτὴν ὁμοῦ φύλαττε καὶ ἐμὲ καὶ τὴν δοθείσαν
 πίστιν ἡμῖν. ἡ δ' ἄγνοιά σοι καὶ ὑπὲρ τοῦ παρελθόντος
 πταίσματος δώσει συγγνώμην, ὅτι σοι τῆς διανοίας αἱ ἀνα-
 γνωσθεῖσαι συνθήκαι ἐξέπεσον· νῦν δέ σε τούτων ἀνέμνησαν
 οἳ τε ἐμοὶ λόγοι καὶ νόσημα τὸ παρὸν ὅπερ φέρειν εἴωθας 190
 ὁσάκις ἂν πειρᾷ ψεύδεσθαι. καὶ μὴν καὶ τοῦτο φυλαξαμένη
 πάντως ἐν τοκετῷ δεηθήσῃ τὰς φωσφόρους σοι τὴν θεὸν
 χεῖρας προσενεγκεῖν. ἡ δὲ ἀκούσεται καὶ πολυπραγμονήσει
 τὰ ἀκουσθέντα, καὶ ἐξετάσει ἐκ τίνος ἀνδρὸς ἂν ὁ τοκετὸς
 εἴῃ οὗτος. ἀλλ' ὑποσχεθήσῃ τινὰ εὐχὴν· ἀλλ' ἐπίσταται σε 195
 ψευδῇ ὑπισχνουμένην· ἀλλ' ὁμόσεις· ἀλλ' οἷδέ σε δυναμένην
 ψεύδεσθαι τοὺς θεούς. οὐκ οὐν ἐνεργεῖται τὰ περὶ ἐμοῦ· ὑπὲρ
 μείζονος ταλαιπωροῦμαι φροντίδος· ἀλγεί μοι γὰρ ἡ καρδία

Ad quid. ita, τὰ ἐμὰ PA.

κανῶν A.

178. ita PA: confer notam ad Ovidium.

179. καὶ delet Dilthey.

180. τοὺς A.

181. τῷ τοκετῷ A.

182. προσενάγειν P.

183. ῥάονες A.

184. ἐπώδυνον P.

185. ἐπίσταται σε P.

186. δυναμένην om. A pr.

187. καὶ delet Dilthey.

188. ἀναγκασθεῖσαι A.

189. σοι A.

190. om. A.

191. ὡσάκις P.

192. προσενάγειν P.

193. ῥάονες A.

194. ἐπώδυνον P.

195. ἐπίσταται σε P.

196. δυναμένην om. A pr.

197. ταυτὰ περὶ A.

175. οὕτω om. P.

176. ὑπέρχη A.

177. καὶ delet Dilthey.

178. ita PA: confer notam ad Ovidium.

179. καὶ delet Dilthey.

180. τοὺς A.

181. τῷ τοκετῷ A.

182. προσενάγειν P.

183. ῥάονες A.

184. ἐπώδυνον P.

185. ἐπίσταται σε P.

186. δυναμένην om. A pr.

187. καὶ delet Dilthey.

188. ἀναγκασθεῖσαι A.

189. σοι A.

190. om. A.

191. ὡσάκις P.

192. προσενάγειν P.

193. ῥάονες A.

194. ἐπώδυνον P.

195. ἐπίσταται σε P.

196. δυναμένην om. A pr.

197. ταυτὰ περὶ A.

τῆς σῆς ζωῆς ἔνεκεν. τί δὲ νῦν σε ἐν ἀδῆλοις περιδεεῖς οἱ
 200 γονεῖς ἐκλαυσαν, οὓς ἀγνώτας τοῦ σου πταίσματος εἶναι ποιεῖς;
 καὶ ἵνα τί ἀγνοοῦσιν; ἔξεστι πάντα διηγῆσασθαι τῇ μητρί
 οὐδ' ὅτιοῦν γὰρ αἰσχύνῃς, Κυδίππη, τὸ σὸν ἔργον ἔχει.
 σπεῦσον καθ' εἰρμὸν ἀναγγεῖλαι ὅπως μοι τὸ πρῶτον ἐγνώσθης,
 205 ἡνίκα τὰ τῆς τοξοφόρου θεᾶς ἐτέλεις ἱερά, ὅπως ἐξαπίνης
 αὐτὸς ἰδὼν σε, εἰ τοῦτ' ἴσως ἐστοχάσω, ἔστην ἀχανὴς ἐπὶ
 τῷ σῷ κάλλει γενόμενος, καί μου σφόδρα σε θαυμάζοντας,
 σαφεῖς τοῦτο μανίας σύμβολον, πέπτωκε διολισθῆσαν τῶν
 ὤμων μοι τὸ ἱμάτιον. τὸ δ' ἐντεῦθεν οὐκ οἶδ' ὁπόθεν ὑπό-
 210 σφαιρον μῆλον ἐλληλυθέναι, σοφοῖς γράμμασι ῥήματα φέρον
 ἐπίβουλα. ὅπερ ἐπειδὴ τῆς ἱερᾶς Ἀρτέμιδος παρουσίας
 ἀνέγνως, ἡττηθῆναί σου τὴν πίστιν ὑπὸ μάρτυρι τῇ θεῷ.
 ὥς ἂν δὲ μὴδ' ἀγνοοίῃ τίς ποτ' ἂν ὁ νοῦς εἴῃ τῶν γε-
 γραμμένων, τὰ ἀναγνωσθέντα σοι πάλαι ῥήματα καὶ νῦν
 215 αὐθις ἀνένεγκαι. ἡ δ' αὐτίκα φήσει, Νυμφεύθητι ᾧπερ ἡ
 χρηστή σε συνάπτει θεός· ὃν ἐμὸν γενήσεσθαι γαμβρὸν
 ὤμοσας ἐκείνος γινέσθω· ὅστις ποθ' οὗτός ἐστιν ἀρεσκέτω,
 ἐπειδὴ πρόσθεν ἤρεσε τῇ Ἀρτεμίδι· τοιαύτη ἡ μήτηρ ἔσται
 εἰ μόνον μήτηρ ἔσται. ἀλλ' ὅμως καὶ ζητήσῃ τίς ποτ' ἂν
 220 εἶην καὶ ὁποῖος· καὶ δὴ σκοπεῖτω· εὐρήσῃ γὰρ ὑμῖν τὴν θεὸν
 συμβουλευσασαν. νῆσός τις ταῖς Κωρυκίαις οἰκουμένη τὸ
 πάλαι νύμφαις τῷ Αἰγαίῳ πελάγει περιζώννυται τοῦνομα Κέως.
 ἐκείνη δὴ μοι πατρίς ἐστιν· οὐ μὲν οὐδ' εἰ εὐγενῇ δοκιμάσεις
 225 ὀνόματα ἐξ ὀλιγορουμένων ὑδάτων ἐλέγχομαι γεννηθεῖς. ἔστιν
 ἡμῖν καὶ χρήματα· ἔστι καὶ ἡθὴ μώμων ἀπηλλαγμένα, καὶ
 ὥς ἂν σοί με συνάψαιεν ἔρως, πλεον οὐδ' ὅτιοῦν. ἡὔξω ἂν

198. ζηνῆς Δ.

199. περιδεεῖς Δ.

203. καθ' εἰρμὸν P, et recte
 licet εἰρμὸς alibi non aspietur: καθ' ἔρμον Δ. καθ' . . . ὃν P. Unde

καθηρωσμένως Dilthey reportaverit, nescio.

205. ὅπως Dilthey.

ὅπη Δ. ὅπερ P. ἐστοχάξω Δ.

206. ἔστη Δ.

212. victam GVs. ἐπὶ

Dilthey.

213. ἀγνοοῖν P.

214. ἀνένεγκαι Dilthey et Δ.

ἀνένεικαι

P. 215. ἡ] οὐ Δ pr. σε add. Dilthey, om. PA.

217. ὅστις ποθ' οὗτός

ἐστιν Δ et P pr.: ὅστις ποτ' ἐστιν οὗτός ἐστιν P_o. ἤρρεσε P.

218. τοσαύτη

Δ. verba εἰ μόνον μήτηρ ἔσται om. P.

220. ἡμῖν P.

222. τοῦνομα

τις Δ. Κέως Blass. Κῶς PA.

223. probabis.

224. aquis.

225. μώμων Dilthey et Δ. κώμων P.

228. ἐθελήσας P. ἐθελήσεις Δ.

σαντῇ τοιοῦτον ἄνδρα καὶ μὴ ὁμόσασα, ὁμόσασα δ' οὐκ ἂν τοιοῦτον σχεῖν ἐθελήσαιο; ταῦτά σοι ἡ ἑκατηβόλος ἐν ὕπνοιο γράφειν ἐκέλευσε Φοῖβη, ταῦτά σοι καθ' ὕπαρ ἔρως γράφειν 230 ἐκέλευσεν, ὧν θατέρου μὲν τὰ βέλη ἐμὲ ἤδη ἐκάκωσε, τὰ δὲ θατέρας φυλάττου μή σε κακώσῃ. συνῆπται δ' ἡμῶν καὶ ἡ σωτηρία· φείσαι γοῦν καὶ ἐμοῦ καὶ σαντῆς. τί διστάζεις ἐν βοήθημα τοῖς δυσὶ προσαγαγεῖν; ὅπερ εἰ ἀπαντήσκειν, 235 ἐπειδὴν ἤδη τὰ δοθέντα ἠχήσῃ συνθήματα καὶ ἡ Δῆλος αἵματι βαφείῃ τῷ κατ' εὐχὴν, χρυσῇ ἀνατεθήσεται τοῦ εὐδαίμονος εἰκὼν μήλου καὶ δυσὶν ἔπεσιν ἐπιγραφήσεται ἡ ὑπόθεσις·

Τοῦ μηλοῦ μαρτύρετ' Ἀκόντιος εἰκόνι τοῦδε·

ὅσσοι ἐγράφη τούτω, πάντα βέβαια πέλειν.

240

ἀλλ' ἵνα μὴ τὰ γράμματα μηκυνόμενα τὴν κάμνουσαν κεφαλὴν ἐνοχλῇ, ἐχέτω καὶ ἡ κλείς τὸ σύννηθες πέρας, Ὑγίαινε.

XXI.

Κυδίππη Ἀκοντίω.

Ὑπερέδεις, καὶ δὴ τὰ γραφέντα σοι καὶ ψιθυρίσματος ἐπῆλθον χωρὶς, μήποτ' ἀγνοοῦσά μοι ἡ γλῶττα τοὺς θεοὺς αὐθις ὁμόσῃ. ὥς δ' οἶμαι καὶ αὐθις ἐθήρευσας ἄν· εἰ μή, ὥς αὐτὸς ὠμολόγησας, ἡγγυημένην με εἰδὼς ἅπαξ, ἀποχρῶν οἶε. ἀλλ' οὐδ' ἀναγνώσεσθαι ἔμελλον· ἀλλ' εἶπερ σοι ἀμείλικτος 5 ἐγενόμην ἐπέδωκεν ἂν ἴσως ἡ δεινὴ τῆς θεᾶς ὀργή. πάντα δ' ἐμοῦ ποιούσης καὶ εὐσεβῇ θυμιάματα τῇ Ἀρτέμιδι προσφερούσης, ἐκείνη μέντοι τῷ δικαίῳ μέρει σοι μᾶλλον εὖνοε.

ἐθελήσεις Dilthey.

229. ταύτη P.

230. ὑπὲρ A.

233. ἡμῶν

Dilthey et A. ἡμᾶς P. καὶ ἐμαντοῦ A.

240. ἐγράφην A.

241.

ὀχλῇ P. 242. ὑγίαιε A.

XXI. -υδίππη -κοντίω P. 1. -περέδεις P. ἀπῆλθον A. 3. εἰ μὲν P. 4. με om. P. ἀποχρώντως οἶε vel οἶη vel εἶη A. (ἀποχρῶν A pr. ut vid.) ἀποχρῶν οἶη vel οἶε ex εἶη correctum P. ἀποχρῶν εἶη P. 7. προσφέρουσας P. corr. Dilthey cum A.

καὶ ὥσπερ δῆτα σπεύδεις πιστεῦεσθαι, μνήμονί σοι ὀργῇ
 10 ἀμύνει· μόλις τοιαύτη περὶ τὸν ἑαυτῆς Ἰππόλυτον γέγονεν.
 ἀλλὰ βέλτιον ἢ παρθένος ἵλεως εἶη τοῖς τῆς παρθένου ἐνιαυ-
 τοῖς, οὓς εὐλαβοῦμαι μήποτέ μοι ὀλίγους ἐθελήσειεν εἶναι.

ΤΕΛΟΣ.

10. sic, περὶ, PA.

PART III
COMMENTARY

COMMENTARY

I. PENELOPE TO ULYSSES.

WHATEVER materials Ovid wanted for this Epistle he drew directly from the Odyssey and Iliad. His perusal of those works either had not been very recent, or was cursory and careless, as the discrepancies between him and Homer noticed on ver. 15, 37 and 91 show. The style of the Epistle is the most severe and classical of the series and well agrees with the staid character of *περίφρων Πηνελόπεια*. The fidelity of Ovid to the conceptions of the authors he followed is very marked, and is easily recognized in his delineations of Phaedra, Dido, and Medea. The constancy of Penelope, the pattern 'Of perfect wifehood and pure womanhood,' to Ulysses during his twenty years of absence is often referred to by Roman writers. Before Ovid we find references to the subject in Plaut. Stich. 1; Catull. 61. 220; Cic. Acad. Pr. 2. 29. 95; Prop. 2. 9. 3; 3. 12. 28; 3. 13. 24; 4. 5. 7; Hor. Carm. 3. 10. 11; Sat. 2. 5. 76-81; Ep. 1. 2. 28.

1. *Haec*, 'these lines': cf. *quae legis* 10. 3. I cannot believe Ovid wrote *hanc*. What is the ellipse? *epistulam*, it is usually said. If so, it is an ellipse unknown to Ovid. Burmann cites Vavassor 'de vi et usu quorundam verborum' p. 168, who cites from Cicero several ellipses of *litteras*, none of *epistulam*. Att. 13. 15 *triduo abs te nullas acceperam*; Ibid. *Quo die has Valerio dabam*; Ib. 8. 15 *Post tuum discessum binas a Balbo*; Ib. 9. 101; 11. 23. 2. Mr. Purser however quotes several ellipses of *epistulam*, also from Cicero's Letters. Att. 2. 10 *Ab Appii foro, hora quarta; dederam aliam paullo ante Tribus Tabernis*; Ib. 15. 20 *Hanc putavi mea manu scribendam itaque feci*. Strong ellipse is however a feature of the Letters of Cicero, and does not occur in Ovid. Planudes did not understand *epistulam* to be the ellipse, but *salutem*: cf.

16. 1; which is still more improbable. Sedlmayer, in Wiener Studien 2, p. 150, agrees with Planudes in taking *salutem* to be the ellipse, but does not illustrate its omission. *tua*: with tenderness, 'your own': ver. 83. Prop. 2. 8. 6 *Nec mea dicetur, quae modo dicta mea est?* So often: also of a woman, with regard to a man's affection for her, 10. 74, 75. *lento* conveys reproach of deliberate tardiness. *Ulixē*: a vocative in imitation of the Greek vocative of the first declension, though the name is latinized: *Achille* 3. 25, 41; *Oreste* 8. 15. 3. *iacet*, of a fallen town: cf. 3. 106; Met. 13. 505 *iacet Ilion ingens*: opposite *stare* Virg. Aen. 2. 56 *Troiaque nunc staret*. *puellis*, not necessarily 'girls' or 'maids,' rather 'wives.' *puella* for a young wife is a tenderness peculiar to Latin poetry, very frequent in Ovid; cf. Prop. 4. 3. 72 *Subscribam salvo grata puella viro*; Hor. Carm. 3. 14. 10; 3. 22. 2. 4. *tanti*, 'worth the price they cost': the price is often defined by a clause introduced by *ut*, as 7. 45: but *tanti* is often absolutely used, as here. The expression is a favourite with Ovid, nearly always with negatives, as here; but sometimes in affirmations, as Met. 2. 424 *Hoc certe furtum coniunx mea nesciet, inquit: Aut si rescierit sunt o, sunt iurgia tanti*; Prop. 4. 11. 92 *Et tanti cineres duxerit esse meos*. The phrase *nihil est tanti*, 'nothing is worth the trouble it costs,' seems to have been a commonplace. Here the long absence of Ulysses is chiefly referred to. 8. *ire... dies*: *ire* of the passage of time. Hor. Carm. 4. 5. 7 *populo gratior it dies*; Am. 1. 6. 24 *Tempora noctis eunt: excute poste scram*; Plaut. Pseud. 1. 3. 12 *It dies: ego mihi cesso*. 9. *spatiosam*: an epithet which Ovid's use seems to have popularized for poetry. It does not occur in Lucretius or Horace: only once in Propertius, and once in Virgil: of the big foot of Scybale in the Moretum 35 *spatiosa prodiga planta*. Ovid uses it mostly of parts of the body: as of a lady's hair, of animals, trees, but also of time: *vetustas* Met. 15. 623; *aevum* 8. 529; *bellum* 13. 206; *tempus* Am. 1. 8. 81. This application to time seems a decided abuse. 10. *viduas*, 'widowed': this epithet is often transferred from the person to a thing: *domo vidua* 9. 35: *viduo toro* 5. 106. *pendula tela*, the web hanging from the top-bar or *iugum*: see Marindin and Yates's elaborate article 'Tela' in the new edition of the Dict. Ant. It is strange that Ovid did not make more use of the story of Penelope's web, *Icaritide tela* Pont. 3. 1. 113; Cic. Acad. Pr. 2. 29. 95; Prop. 2. 9. 5; Homer Od. 2. 97. 12. *Non ignoro quam sit amor omnis sollicitus atque anxius* Cic. Att. 1. 2. 24. *Res est*, a common idiom: cf. 6. 21. Pont. 4. 15. 31 *res immoderata cupido est*; Ib. 2. 7. 37 *res timida est omnis miser*; Am. 1. 8. 62 *res est ingeniosa dare*;

A. A. 3. 315 *Res est blanda canor*; Pont. 2. 9. 11 *Regia, crede mihi, res est succurrere lapsis*; Pont. 3. 9. 23 *Corrigere at res est tanto magis ardua*. Cf. 19. 173. Mart. 11. 58. 8 *res est imperiosa timor*; 12. 39. 2 *Res est putida bellus et Sabellus*; Fast. 6. 595. 13. In te . . . ituros: Fast. 5. 713 *Ibat in hunc Idas*; Virg. Aen. 9. 424 *simul ense recluso Ibat in Euryalum*; Met. 8. 403 *Ibat in adversum proles Ixionis hostem*; Liv. 2. 6 *sensit in se iri Brutus*. Cf. 11. 92. The idea is that of a determined onset. 14. **Nomine in Hectoreo**: 'at the mention of Hector's name.' Prop. 3. 8. 28 *Semper in irata pallidus esse velim* is only something like. 15. Antilochus, son of Nestor, was slain by Memnon, not by Hector. Odys. 4. 187 seqq. τὸν ῥ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός: cf. Pind. Pyth. 6. 28-39, perhaps the noblest passage in Pindar, where Antilochus is said to have saved Nestor's life at the price of his own: πρίατο θανάτοιο κομιδὰν πατρός: hence called φιλοπᾶτωρ Xen. Cyn. 1. 14. See Mayor's full note on Juv. 10. 253. It is strange that Ovid should have been ignorant of such a well-known history. Hyginus indeed, strange to say, has (p. 100 Schmidt) *Hector (occidit) Protesilaum idem Antilochum*: but this is of no weight and must be either spurious or corrupt, as five lines before Hyginus states that Antilochus was slain in single combat by Memnon. None of the emendations proposed are likely, as Antilochus is repeated in ver. 16; they are *Amphimachum* (Politian), who was slain by Hector, Il. 13. 185: *Anchialum* (Muncker), also slain by Hector. Il. 5. 609; *Archilochum* (Schoppa), stated by Dares Phrygius, c. 20, to have been slain by Hector (Homer makes Ἀρχέλοχος a Trojan, son of Antenor, slain by Ajax, 14. 464). One of these names should perhaps be substituted for Antilochum in Hyg. 100. 11. It has been suggested, to save Ovid's credit, by Parrhasius, that Ovid intentionally makes Penelope make mistakes. This however could not apply to *Medonta* in ver. 91. We must either suppose with Van Lennep that Ovid had not read Homer very lately, or that he is making Penelope refer to some combat between Antilochus and Hector which has not come down to us, in which Antilochus was *worsted* (victus) by Hector. For it is noticeable that Ovid does not say he was *slain* by Hector. 17. **Menoetiaden**: Patroclus. falsis . . . sub armis: ψευδομένοις τὸν Ἀχιλλέα, Plan.; *sub armis* = ἐν ὅπλοις. 18. **successu**: *carcat successibus* 2. 85: the word is a favourite with both Ovid and Virgil, both in singular and plural. **dolos**: because stratagem was her husband's forte. 19. **Tlepolemus**, son of Hercules and Astyoche, leader of the Rhodians, slain by Sarpedon, king of Lycia, son of Zeus, Hom. Il. 5. 628. 24. Heinsius, and Bentley Hor. Carm. 4. 13. 28, prefer *cinerem* with inferior MSS. to *cineres*: but the latter

is defended by Trist. 5. 12. 68 *in cineres ars mea versa foret*. **26.**
Ponitur: 'proprium dedicationis verbum est, ut Graecum ἀνατίθεσθαι, unde ἀνάθημα,' Ruhnken. Fast. 3. 268 *Et posita est meritae multa tabella deae*; Virg. Aen. 6. 19 *posuitque immania templa*; Liv. 4. 20 *coronam Iovi posuit*. **27.** 'The Nymphs win gifts offered in gratitude for safety of husbands.' That the Nymphs were prayed to take care of lovers or husbands absent in war, we may infer from Prop. 4. 4. 25 *Sacpe tulit blandis argentea lilia nymphis Romula ne faciem laederet hasta Tati*. **ferunt:** 'win,' 'receive,' properly 'carry off.' This use of *ferre* with *donum*, *munus* is very common. Hor. Carm. 4. 8. 4 *neque tu pessima munerum ferres*; Am. 3. 6. 66 *Munera promissis uberiora feres*; Fast. 3. 506 *Ei mihi pro caelo qualia dona fero*; Mart. 8. 6. 6 *Ferret ut haec, muros struxit Apollo lyra*; Ter. Eun. 1057 *Quodvis donum praemium a me optato, id optatum feres*; especially Fast. 2. 278 *Munus ob incolumes ille (Pan) ferebat oves*. See note on *Munus*... *tuli* 12. 110, infra. Shuckburgh in support of my view refers to Od. 14. 435, where the swine-herd offers to the Nymphs and Hermes for the safe return of Ulysses. Yet simple as this view seems, the fact that *dona ferre* is the regular phrase for offering gifts of thanksgiving is a very strong objection to it: and many passages may be quoted where *ferre dona* means 'to offer gifts' for one where it means 'to receive gifts.' Cf. 6. 77. The strongest passage against me is Met. 7. 159 *Haemoniac matres pro natis dona receptis Grandaeque ferunt patres*. This almost proves the old interpretation to be right: 'the nymphs bring grateful offerings for their saved husbands': 'the nymphs' being supposed to mean 'the wives,' an exalted mode of speaking. 'Nymphae aliquoties apud Nostrum dicuntur heroici temporis puellae, eaeque nobiliores, cum nuptae tum innuptae. Sic Ep. 9. 50 *Nec referam partus, Ormeni nympha, tuas*. Ibid. 103 *Se quoque nympha tuis ornavit Iardanis armis*. Ep. 16. 126 *Applicor in terras, Oebali nympha, tuas*' (van Lennep). No instance however is quoted of a use of the plural *Nymphae* for 'wives.' Heinsius says it is 'paullo insolentius,' and conjectures *nuptae*. **28.**
suis: ablative. The verse only means that the destinies of the Greeks were superior to those of the Trojans, cf. Aen. 7. 293. **30.** Cf. Aen. 4. 79. **32.** **Pingit:** Tibull. 1. 10. 32 *in mensa pingere castra mero*: see 17. 88; Am. 1. 4. 20. **33.** *haec est*, not *hac est*: *hac* 'this way' requires a verb of motion. Cf. A. A. 2. 133. **34.** **steterat:** poetic for *stetit* or *stabat*. **35.** **tendebat:** pitched his tent. Virg. Aen. 2. 29 *hic sacvus tendebat Achilles*; 8. 605; Caes. B. G. 6. 37 *qui sub vallo tenderent mercatores*. **36.** **lacer:** Il. 22. 371 οὐδ' ἄρα οἱ τις ἀνοστήσει γὰρ παρέστη. **admissos:** 'galloping,' properly 'given the rein.'

Consol. ad Liv. 319 *Hoc fuit Andromache cum vir religatus ad axem Terruit admissos sanguinolentus equos*. It is often applied to horses by Ovid: Am. 3. 2. 78; A. A. 2. 732: its opposite in this application is *adductus* 'tight-held'; also to rivers: see 2. 114. In Prop. 3. 11. 64 *Admisso Decius proelia rupit equo* is Scaliger's emendation for *At Decius misso*, a corruption singularly like that of the MSS. here. Cf. Caes. B. G. 1. 22; Virg. Aen. 11. 262. **37.**

senior, metri gratia, for *senex* as often: *senior*... *Philemon* Met. 8. 715. **quaerere misso**: the infinitive of purpose with *mitto* occurs several times in poetry. Prop. 2. 16. 17 *Semper in oceanum mittit me quaerere gemmas*. **misso**: here and in ver. 63 Ovid forgets the Homeric story. Telemachus went to Pylus without his mother's knowledge, by the advice of Athene in the disguise of Mentor, Od. 2. 411.

39. Rhesumque Dolonaque: Dolon, the Trojan spy, slain by Ulysses and Diomedes at night. Before being killed he told his captors of the position of the Trojan forces and their allies, including Rhesus, king of Thrace, the ally of the Trojans, who had just arrived. Rhesus was surprised sleeping and killed: Il. 10, Euripides, Rhesus. Virg. Aen. 1. 469 *Rhesi niveis tentoria velis Agnoscit lacrimans primo quae prodita somno Tydides multa vastabat caede cruentus*.

40. dolo: it is very unlikely that *dolo* is sound both here and in ver.

42. It is possible that *vigil*, the conjecture of the author of the Eton Selections, is right, and that *dolo* is, as he says, the relics of a gloss *Dolon* written over *ille*. An explanatory gloss was likely to be written here, as according to the ordinary, though not invariable rule, *ille* should refer to *Rhesum*. If this theory be correct the expelled reading may be a word quite unlike *Dolon*, and therefore difficult to restore with certainty. *Vigil* would mean 'while acting the spy,' giving an antithesis, rather an awkward one, to *somno*. But there is a similar awkwardness in A. A. 2. 135, 6 where Ulysses, narrating his adventures to Calypso, says '*Campus erat*' *campumque facit* 'quem caede Dolonis Sparsimus Haemonios dum vigil optat equos.' There was not much *dolus* in the capture of Dolon: Ulysses and Diomedes hid themselves until Dolon had passed them by, Il. 10. 349—a very elementary *dolus* indeed. Tyrrell suggests *lucro*: inasmuch as Ovid Met. 13. 253 and A. A. 2. 136 brings prominently forward the fact that Dolon was induced to undertake his nocturnal espial by the promise of the possession of the horses of Achilles. On *vigil* see Burmann's Addenda, where he weakly conjectures *sono*. **41.** Imitated by Statius, Theb.

7. 547 *Heu nimium mitis nimiumque oblite tuorum*: cf. Achill. 1. 496.

42. Thracia... castra: Il. 10. 470 seqq. **tangere**, 'penetrate to,' like *Gorgoneas tetigisse domos* Met. 4. 778; *Quicumque mundi terminus*

obstitit Hunc tangat armis Hor. Carm. 3. 3. 53. The Plautine sense of *tangere* in such phrases as *tangere bolo, dolo*, &c. preferred by Heinsius, seems out of place in Ovid. 43. **Totque**: thirteen, according to Homer, Il. 10. 496, Rhesus himself being the thirteenth, were all killed sleeping by Diomedes, while Ulysses drew the corpses aside. **mactare**, well chosen to describe the slaughter of helpless sleeping men, like so many sheep. **adiutus ab uno**: Ovid gives Ulysses the larger share in the nightly exploit. Ulysses, Met. 13. 241, proudly refers to the fact that he was always selected by Diomedes as the companion of his adventures: *Est aliquid de tot Graiorum milibus unum a Diomede legi*. 44. **bene cautus**, 'properly careful' is probably the meaning: not 'very careful,' a meaning *bene* often has: see on 6. 24. 45. **micuere sinus**, 'my bosom throbbed': *micare*, of any quick repeated motion, is often applied to the pulse, like *salire*: A. A. 3. 722 *Pulsantur trepidi corde micante sinus*; Tibull. 1. 10. 12 *nec audissem corde micante tubam*; Cic. N. D. 2. 9. 24 *venae et arteriae micare non desinunt quasi igneo quodam motu*. Cf. 5. 37; Fast. 3. 36; 6. 338. **sinus**, 'my bosom': *sinus* is κόλπος in all its senses. 46. **Ismariis**: Thracian, i. e. the horses of Rhesus, which it was the main object of Ulysses and Diomede to capture. Ismaros (or Ismara, Prop. 3. 12. 25), a city of the Thracian Cicones, Od. 9. 40 seqq.: hence *Ismarius*, poet. for Thracian. **isse . . . equis**, i. e. ridden on a car drawn by horses. *ire equo* is regular for riding a horse. Hor. Sat. 1. 6. 104 *curto licet ire mulo*. In the plural *equi, leones, tigres* signify the car to which these animals are yoked; 2. 80 *Inque capistratis tigribus alta sedet*; Pont. 3. 4. 100 *iunctis, ut prius, ibit equis*. So *ex equis pugnare*, and so ἀφ' ἵππων. 47. **disiecta**, 'demolished': of the total destruction of towns where 'one stone is not left on another.' Met. 12. 108 *vel cum Lyrnesia primus Moenia disieci*; Val. Max. 1. 5. 1 *urbe a Gallis disiecta*. 48. **Ilios**: see on 17. 240. **solum**: cf. the phrase *solo aquare*, Liv. 24. 47 and elsewhere. 49. **qualis**, i. e. *vidua*. 50. **dempto fine**: Trist. 3. 11. 2 *Meque reum, dempto fine, cruentus agas*. More usual is *sine fine*. 51. **aliis**, dat., for other women whose husbands have returned to them. 52. **Incola**, 'settled on the spot': Ovid was thinking of the Roman system of colonization of conquered towns. 53. **Iam seges est**: cf. Prop. 4. 10. 29, 30 *Nunc intra muros pastoris bucina lenti Cantat et in vestris ossibus arva metunt*. 54. **luxuriare**, often of rank vegetation. **sanguine pinguis humus**: cf. Hor. Carm. 2. 1. 29 *Quis non Latino sanguine pinguior Campus*. With 55 compare Lucan 7. 859 *Pluraque ruralis feriuntur dentibus ossa*; Virg. Georg. 1. 496 *Aut gravibus rastris galeas pulsabit inanes*. **aratris**: 'often when I go to plough The

ploughshare turns them out.'

58. *orbe*: of a distant part of the world: 13. 151; cf. *Assyrio orbe* Juv. 2. 108; *Eoo dives ab orbe* Fast. 3. 466; Trist. 3. 1. 26.

59. Prop. 1. 8. 24 *Nec me deficiet nautas rogitare citatos*: 'Dicile quo portu clausa puella mea est?'

60. *mihi... rogatus*=*a me rogatus*. The dative of pronouns with passive perfect participles is common in poetry. Cf. 14. 20 *Scribere de facta non sibi caede timet*; Catull. 37. 13 *Pro qua mihi sunt magna bella pugnata*; Prop. 2. 9. 25 *Haec mihi vota tuam propter suscepta salutem*.

62. *notata*, 'charactered,' often of writing. See on *notae*, 4. 6.

63. *Pylon*: Telemachus, according to Homer, went to Pylos without his mother's knowledge: Od. 2. 373, where he makes his nurse Euryclea swear she will not tell Penelope of his departure for eleven or twelve days. But here again Ovid's credit may be saved by supposing him to speak of a mission distinct from and prior to that of Telemachus.

Neleia: Od. 3. 4 *οἱ δὲ Πύλον Νηληῖος εὐκτίμενον πολίεθρον ἴζον*. Pylos several times has the epithet *Nehēios* in Homer, from Neleus, Nestor's father.

64. *Misimus*, absolutely, of sending messengers, is not uncommon: cf. Juv. 8. 171 *Mitte Ostia, Caesar, Mitte*.

65. *Sparten*: Ovid always uses the form in *-e*: Fast. 3. 83; Met. 10. 170. Cf. 16. 189, 191. So always in the nominative in Latin poetry.

nescia veri: Met. 1. 614 *Quove sit armento veri quasi nescia quacrit*.

67. *starent*: cf. Virg. Aen. 2. 56 *Troiaque nunc stares*.

etiamnunc, 'still,' as often. *moenia*

Phoebi, the walls of Troy, the stones of which were moved into their places by the music of Apollo's lyre: 16. 182 *Moenia Phoebeae structa canore lyrae*; Prop. 3. 9. 39 *Pergama, Apollinis arces*: though there I think *arcus* should be read.

68. *votis*, my former prayers for Troy's downfall.

levis, 'fickle.'

69. *tantum bella*: neither shipwreck for you, nor your infidelity towards me.

70. *multis* may be either *multis mulieribus* or *multis querellis*, but it is probably the former.

72. *area lata*: Am. 3. 1. 26 '*Haec animo, dices, area facta meo est*;' Trist. 4. 3. 84 *Et patet in laudes area lata tuas*.

75. *quae vestra libido est*, 'you men are so light of love.' Cf. 17. 40

verbaque dicuntur vestra carere fide. *Vester* often classes the person addressed in a group, especially when a woman is addressed by a man, or a man by a woman.

So Prop. 3. 15. 44 *Nescit vestra ruens ira referre pedem*: 'a woman's anger knows no abating.'

Prop. 2. 29. 31 *Me similem vestris moribus esse putas?* So vos 18. 9. 'Men were deceivers ever' is the thought.

For the phrase *quae est* cf. Pont. 1. 7. 59; 2. 2. 21.

76. *captus* often of falling in love, but the sense of snaring is not present. *captus amore* occurs several times in Virgil.

77. *rustica*, 'homely.' 'You set too high

a rate upon A Shepherdess so homely' (Herrick). See Index.

78. lanas . . . rudes. To spin wool into thread was considered one great virtue of a pattern Roman wife. To draw the threads fine was considered skilful. Inscr. Lat. 4639 (Orelli) *Amymone Marci optima et pulcherrima. Lanifica pia pudica frugi casta domiscda*; C. I. L. i. 1007 *Domum servavit, lanam fecit*; 4860 (Orelli) *Eo maiorem laudem omnium carissima mihi mater meruit quod modestia probitate pudicitia obsequio lanificio fide par similisque ceteris probis feminis fuit*; C. I. L. ii. 1699 *Lanifici praeclara fides pietatis alumna*; Ov. A. A. 2. 686 *Siccaque de lana cogitat ipsa sua*. So Lucretia is represented in the legend as spinning in the absence of her lord; so Cynthia *medionebat et ipsa loco* Prop. 3. 6. 16; so Hero in Leander's absence, 19. 37. **rudes**, 'coarse,' 'unwrought,' such wool was called *solan* according to Festus. **79. tenues vanescat in auras**: a long list of similar proverbial expressions is given by Zingerle 1. 39 from Ovid, Propertius, and Tibullus, to which Otto, Sprichwörter p. 364 has added many. **80. revertendi liber**, 'free to return': a rare construction. Cf. Plaut. Amph. Prol. 105 *quam liber harum rerum multarum siet*; Lucan 6. 301 *felix ac libera legum, Roma, fores, iurisque tui*; Sil. Ital. 2. 441 *Il liber campi pastor*; Stat. Silv. 4. 2. 24 *liberior campi* (according to one likely reading: *campo* Baehrens with other MSS.). The idiom is not to be confounded with such Graecisms as *liber laborum*, *operum solutus*. It may perhaps be an instance of the rule whereby 'many adjectives were used with the genitive to express a certain reference to a thing which is otherwise expressed by the ablative or by a preposition': Madvig, § 200. 9. So *certus cundi, felices operum, fessi rerum* in Virgil. Thus *revertendi liber* would be 'free in the matter of returning.' The genitive however may perhaps in this particular case be explained as depending on the idea of power or possession implied in *liber* as though it were *compos*, *potitus*, *potens*. The vulgarism 'free of' in such expressions as 'free of the cellar' is not unlike *revertendi liber*. See note on *anxia vitae* 20. 198.

81. Icarus, father of Penelope, called *Icaris* Ibis 391; *Icariotis* Prop. 3. 13. 10; Culex 265. Cf. Od. 15. 16. Athene says: "Ἡδὴ γὰρ ῥα πατήρ τε κασίγνητοί τε κέλονται Εὐρύμαχῳ γήμασθαι. Cf. Od. 2. 113, which Ovid may have misunderstood. **82. Cogit**, 'urges,' 'bids.' Prop. 1. 4. 1 *Quid mihi tam multas laudando, Basse, puellas Mutatum domina cogis abire mea?* **83. tua**: ver. 1.

85. pietate mea, 'my dutiful love' for my husband. Prop. 3. 13. 23 *hic nulla puella Nec fida Euadne, nec pia Penelope*. **86. Frangitur**: so we talk of a person 'breaking down': it is like κατακλῶ. Plat. Phaed. 117 D οὐδένα οὐ κατέκλασε τῶν παρόντων: Callim.

Hymn. Del. 107 οὐδὲ κατεκλάσθησ τε καὶ οἴκτισας; Met. 8. 508 *Nunc animum pietas maternaque nomina frangunt*; Prop. 2. 28. 34 *Frangitur et Iuno si qua puella perit.* vires temperat: Pont. 3. 6. 24:

refrains from using all his strength. The sentiment is like Ter. Ad. 51 *non necesse habeo omnia pro meo iure agere.* As Burmann noticed, the form is like Prop. 3. 22. 22 *victrices temperat ira manus.* Ovid is fond of such collocations as *ipse suas*, 68 supra, 2. 20, &c. 87. Od. 1. 246 seqq. and 16. 122 seqq., Telemachus says: "Οἶσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ, ἥδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν, τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον. Cf. Il. 2. 625-637; Od. 19. 130 seqq.; Virg. Aen. 3. 270, 271. Dulichium (Δουλιχίον), an island somewhat difficult of identification: according to Strabo 10. 458 the same as Δολίχα, the largest of the Echinades, now, it seems, united to the mainland; according to modern Greeks the submerged island Kalaba (Pape-Benseler). These views are refuted by Mr. Gladstone l. c. infra, p. 422. It was by some, according to Strabo 10. 456, wrongly identified with Cephallenia; and this is Mr. Gladstone's opinion: 'both the names Doulichion and Samè had for him (Homer) their counterpart in the modern Cefalonia. He believed it not to be one island but two.' The Dominions of Odysseus: Macmillan's Magazine, vol. 36, p. 420.

Dulichii: Homer does not use this form, but Δουλιχεύς, and that only in the singular.

Samii: Same or Samos was the Homeric name for Cephallenia; according to some authorities Same is the proper name for its chief town, Samos being the island.

alta: on account of its lofty hills of which Pliny, 4. 54, mentions *Elatus*; like *Neritos ardua saxis* Virg. Aen. 3. 271. *Zacynthus* is properly feminine: the ancient grammarians noticed that it was made masc. in Od. 11. c. Geographical names vary. Virgil, Aen. 3. 270 *nemorosa Zacynthos*, agrees with Ovid as to the gender, but Silius 1. 275 has *Conditus . . . Zacynthos* (of Saguntum). **Zacynthos**, Zante.

89. aula, 'palace': hence the propriety of regnant.

90. Viscera nostra, tuae dilacerantur opes: 'our son (Telemachus) is tortured, your wealth is pillaged.' So I now interpret, with zeugma. Ovid often uses *viscera* for a son or daughter. Cf. 11. 90, 118; Met. 8. 478 '*rogus iste cremet mea viscera*' dixit (of Althea about to burn the brand); 10. 465 *Accipit obsceno genitor sua viscera lecto*; 6. 651 *Vescitur inque suam sua viscera congerit alvum* (of Tereus and Itys); Rem. 59 *Nec dolor armasset contra sua viscera matrem* (of Medea). So Ovid calls his poems his *viscera*, his children: Trist. 1. 7. 20 *Imposui rapidis viscera nostra rogis*. The application of the strong metaphor *viscera* to a son

justifies the use of *dilacerantur* being metaphorically used of the torturing of that son; *lacerare* in its literal sense is applied to *viscera* in this derived sense, Met. 4. 424. I formerly preferred the explanation 'my heart is rent, your wealth is pillaged,' but *viscera* is not used of the feelings as *σπλάγχνα* is: Cicero's expression, Phil. 1. 15. 36, fails to defend it, *in medullis populi Romani ac visceribus haerebant*. The view of Gronovius, Obs. 4. 24, that *viscera*=*patrimonium* cannot be accepted, though *viscera* is used metaphorically of the money in the treasury, Cic. Dom. 47. 124 *visceribus aerarii*. Cf. Q. Fr. 1. 3. 7. **dilacerantur**: Od. 16. 314 τοῖ δ' ἐν μεγάροις ἐκῆλοι Χρήματα δαρδάπτουσιν: 22. 36 ὅτι μοι κατεκείρετε οἶκον. **91. Pisandrum**: Od. 18. 299; 22. 243: slain by the cow-herd, 22. 268. **Polybum**: 22. 243: slain by Eumaeus, 22. 284. **Medontaque dirum**: Medon in the Odyssey is the herald of Penelope, faithful to her, and tells her the plots of the suitors, Od. 4. 677 seqq.; 16. 412; in the slaying of the suitors he is spared by Ulysses on the intercession of Telemachus: 22. 357 καὶ κήρυκα Μέδοντα σάωσομεν, ὅστε μιν αἰεὶ Οἶκῳ ἐν ἡμετέρῳ κηδέσκετο παῖδός ἐόντος. He is however ranked with the suitors by Telemachus, 16. 252 καὶ σφιν ἄμ' ἐστὶ Μέδων κήρυξ. This is sufficient to justify Ovid in deliberately writing *Medonta dirum*. Otherwise there would be great probability in *Polybum Amphimedontaque dirum*, the conjecture of Mariangelus Accursius. Amphimedon is mentioned along with Pisander and Polybus (after the slaying of Antinous and Eurymachus), Od. 22. 242; he is slain by Telemachus, 22. 284. In the twenty-fourth book it is his shade that converses with Agamemnon. It is possible that Ovid in 22. 242 read ἀμφὶ Μέδων for Ἀμφιμέδων. **92.** Antinous and Eurymachus are often mentioned in the Odyssey as chief among the suitors: they are both shot down by Ulysses, 22. 8, 82. Prop. 4. 5. 7 *Penelopen quoque neglecto rumore mariti Nubere lascivo cogeret Antinoo*. **95. Irus**, the beggar, πτωχὸς πανδήμιος Od. 18. 1, nearly killed by Ulysses in the boxing match. **Melanthius**, the goat-herd, who always sided with the suitors: shamefully mutilated by Ulysses and Telemachus, 22. 474-477. **actor, νομεύς**: Virg. Ecl. 1. 12 *ipse capellas Protenus aeger ago*. **edendi**, 'destined to be eaten.' **96. Ultimus**: as in *ultimus autem aerumnae cumulus* Juv. 3. 210, 'the crowning shame.' **in**: cf. Cic. Att. 1. 13. 5 *in orationem Metellinam addidi quaedam*. **97. numero**, 'all told.' *numero*, like 'in number' in English, is often added. Ruhnken here, and Burmann on A. A. 3. 355, give several instances: there is somewhat more preciseness with it. **99. insidias**: the naval λόχος set by the suitors for Telemachus on his return from Pylos, as Homer says, οἴκαδε νισσόμενον Od. 4. 701. Ovid again wanders from the Homeric account.

100. invitis omnibus: this again does not quite agree with Homer, for the suitors did not know of the actual departure of Telemachus until it was accidentally learned by Antinous, Od. 4. 632 seqq.: nor did they oppose the project when he told them of it, 2. 319; 2. 214.

101. ordine, 'in their natural order.' In the ordinary course of fate children bury their parents. Burmann quotes Tac. Ann. 16. 11 *servavitque ordinem Fortuna, ac senior prius, tum cui prima actas, extinguuntur*; Stat. Silv. 5. 1. 181 *Liquo equidem thalamos salvo tamen ordine, maestos Quod prior*. From inscription on Urn of Papinianus *Aemilio Paulo Papiniano . . . turbato ordine in senio heu parentes fecerunt filio optimo*.

102. conprimat: Consol. ad Liv. 160 *atque utinam Drusi manus altera et altera fratris Formarent oculos conprimerentque meos*: see on ver. 113.

103. Hac faciunt: 'on our side are the cowherd (Philoetius), the aged nurse (Euryclea), and the faithful guard of the filthy sty' (the *δῖος ὑφορβός* Eumaeus). The old reading was *hoc faciunt*, which N. Heinsius interpreted *hoc mecum precantur* 'offer up the same prayer.' Van Lennep was the first to see the true meaning. He defended his reading *huc . . . faciunt* from Cicero, Att. 7. 3. 5 *video . . . omnes damnatione invidiaeque affectos illuc facere*. But the true reading there is *illuc* not *illuc*, and from that very passage Tyrrell suggested *hac*. Merkel reads *hinc* in the same sense. Cf. Am. 1. 3. 12 *At Phoebus comitesque novem vitisque repertor* *Hac faciunt* (MSS. *Haec*).

104. cura, here *curator*, 'ward.' *tutela* is either a guard or the thing guarded. So *ward* is either an active or passive.

105. inutilis, absolutely, 'helpless,' as in Virg. Aen. 2. 647 *Iampridem invisus divis, et inutilis annos Demoror*; Trist. 4. 8. 21 *Miles ut emeritis non est satis utilis annis*. Cf. 2. 129; 4. 7. *Inutilis annis* has better authority than *inutilis armis*, which is the vulgate, and is itself a better reading. For it is necessary to say *why* Laertes was *inutilis*. Without *annis*, *inutilis* would imply that he was by nature or constitution unfit for war. The only objection to *annis* is its recurring in ver. 111. But that distich is suspicious: after mentioning Telemachus in ver. 107, and several times before, to remind Ulysses that he had a son seems ridiculous. *utilis armis* is a common phrase, occurring often in Ovid.

108. erat: for this imperfect of neglected duty cf. ver. 112; 19. 130. It expresses that what ought to have been done has not been done. Hor. Carm. 1. 37. 4; Mart. 4. 33. 4 *tempus erat*. See on Hor. Sat. 2. 1. 6.

109. vires . . . pellere: in prose *ut pellam* or *ad pellendum* would be expected. It is justified by the preceding idea of power, as though Ovid had said *nec possum pellere tectis*. Cf. 17. 230 *Pulsa est Aesoniam minus illa domo*.

110. citius, 'quicker' than you are doing. **portus et ara**, 'a harbour

and altar of refuge.' Pont. 2. 8. 68 *Vos eritis nostrae portus et ara fugae*; Trist. 4. 5. 2 *Unica fortunis ara reperta meis*; Cic. Verr. 2. 5. 48 *hic locus est unus quo perfugiant, hic portus, haec arx, haec ara sociorum*. The altar of refuge of criminals and runaway slaves is often referred to in Greek and Latin authors.

111. *Est tibi sitque, precor*, 'you have, and long may you have.' The same formula occurs Fast. 6. 219; Consol. ad Liv. 471. Cf. Liv. 40. 11 *unus ante me pater est, et, ut diu sit, Deos rogo*; Mart. 1. 108. 1 *Est tibi, sitque precor, multos crescatque per annos (domus)*.

mollibus annis, the idea is from soft clay, easily worked. A. A. 1. 10 *Sed puer est, actas mollis et apta regi*; Pers. 3. 23 *Udum et molle lutum es*; Prop. 3. 9. 57 *Mollis tu coeptae fictor (factor N, fautor vulgo) cape lora iuventae*.

112. *erudiendus erat*: see on ver. 108. Cf. Stat. Theb. 10. 501 *te in leges praeceptaque fortia belli Erudit genetrix*.

113. *Respice*, 'have a thought for': cf. 3. 137; 12. 187. Virg. Aen. 4. 275 *Ascanium surgentem et spesurgentis Iuli respice*: a very common use. Virg. Ecl. 1. 28 *Libertas quae sera tamen respexit inertem*.

ut iam sua lumina condas, 'that you may be here to close his eyes.' *iam* seems to mean 'when you shall have arrived,' 'on the moment of your arrival'; but the usual meaning of *ut iam* is 'even granting that,' as A. A. 1. 346; Juv. 15. 117, and there is much likelihood in Bentley's conjecture *ut tu* here.

condas: Prop. 4. 11. 64 *Condita sunt vestro lumina nostra sinu*.

114. *sustinet*: either (1) bears up against, endures, extreme old age with all its miseries; or (2) supports, prolongs his latest hours; or (3) puts off his last hour. For (2) Burmann quotes Met. 10. 188; Sen. Contr. 1. 12. Quintil. Decl. 12. 2 fully quoted on 3. 142. For the sense of 'defers,' 'puts off,' Ruhnkens quotes Consol. ad Liv. 372 *Illa rapit iuvenes, sustinet illa senes*; Liv. 3. 65 *plebem, sustinendo rem, ab seditionibus continuere*. The first interpretation seems simplest.

115. *fuera*m: the pluperfect of *sum* is in poetry used for *cram* or *fui*. *Non sum ego qui fuera*m Prop. 1. 12. 11: this use is not uncommon in Plautus and Propertius (Roby 1493).

116. *Protinus ut venias*, 'even supposing you come at once.' This use of the concessive *ut* is a special favourite with Ovid. See Index. *facta videbor anus*: perhaps a reminiscence of Prop. 3. 25 16 *facta queraris anus*; 2. 9. 8 *Illum expectando facta remansit anus*.

II. PHYLLIS TO DEMOPHOON.

IT is uncertain from what source Ovid learned the legend of Phyllis and Demophoon. It is not referred to in Homer, nor was there any Greek tragedy on the subject. The mythologer Hyginus gives the story as follows, Fab. 59 'Demophoon Thesei filius in Thracia ad Phyllidem in hospitium dicitur venisse et ab ea esse amatus. Qui cum in patriam vellet redire, fidem ei dedit se ad eam rediturum. Qui die constituta cum non venisset, illa eo die dicitur novies ad litus cucurrisse, quod ex ea Enneados Graece appellatur. Phyllis autem ob desiderium Demophoontis spiritum emisit. Cui parentes cum sepulchrum constituissent, arbores ibi natae sunt, quae certo tempore Phyllidis mortem lugent, quo folia arescunt et diffluunt: cuius ex nomine folia Graece Phylla sunt appellata.' See Servius on Ecl. 5. 10, who says that she ended her life by hanging herself; that she was changed 'in arborem sui nominis, id est amygdalum sine foliis. Postea reversus Demophoon, cognita re, eius amplexus est truncum, qui, velut sponsi sentiret adventum, folia emisit. Unde etiam phylla sunt dicta a Phyllide, quae ante petala dicebantur.' Tzetzes on Lycophron 495 makes Acamas the lover of Phyllis. Cf. Schol. Aeschin. 2. 31; Culex 131; Prop. 2. 24. 28. Ovid often recurs to the story, but does not treat it in his Metamorphoses, though Servius l.c. says he did.

1. Hospita: 7. 167.

Rhodopeia,

'Thracian,' from Mount Rhodope.

3. pleno orbe: so as to fill

out her orb; ablative of the manner. Cf. Lucr. 2. 98 *intervallis magnis resultant*, 'rebound, leaving large spaces between.' Cf. Met.

7. 530 *Dumque quater iunctis implevit cornibus orbem Luna, quater plenum tenuata relexuit orbem*. If the better MSS. permitted I would gladly read *quater* with Burmann: 'Convenit enim melius puellae impatientius amanti ut ad ipsum tempus pactum promissa exigeret, non ut tres menses ultra constitutum cessaret.'

4. pacta est,

'was due.' The participle of *paciscor* is often used passively: hence *pactum*. In fact it is rather a passive of *pango*, *pepigi*. Cf.

16. 35 *Te pecto quam pepigit lecto Venus aurea nostro*. 6. Actaeas,

'Attic,' 'Athenian.' Cf. 18. 42 *Actaei ignes*; Virg. Georg. 4. 463

Actias Orithyia: from 'Ακτῆ, properly 'coastland,' the old name of Attica. Sithonis, 'Thracian'; Sithonia was the central of the three

peninsulas of Chalcidice, said to be so called from Sithon, father of Phyllis. 9. 'My hopes were long enduring: we are slow to believe what pains us when it is believed: now you wrong me even in spite of my love' (which is slow to believe you could wrong me). Otto quotes the following instances of the reverse sentiment: Demosth. Ol. 3. 19 ὁ γὰρ βούλεται τοῦθ' ἕκαστος καὶ οἶεται: Caes. B. G. 3. 18. 2 *fere libenter homines quod volunt credunt*; Id. B. C. 2. 27. 2; Sen. H. F. 313: Plaut. Truc. 192. 11. *putavi* is much preferable to *notavi* of G.: *notavi* was evidently caused by the eye of the scribe catching *notos* in ver. 12. 13. *devovi*: not merely 'execrated' but consigned to perdition by magical arts. Cf. 6. 91; Am. 3. 7. 80. *nollet*: subjunctive of a reason believed by the speaker to be true, but which may be false. 14. *ille*: emphatic. 'It was not *he* perchance who delayed your voyage.' *Cursus* and *curro* regularly used of sailing. Catull. 64. 11 *Illa rudem cursu prova imbuunt Amphitriten*: so often in Virgil, both in singular and plural. Hor. Ep. 1. 11. 27 *Caelum non animum mutant qui trans mare currunt*. Hence 'course' in English, of sailing. So θέω in Greek, as in the proverb νῦν μὲν γὰρ οὕτε θέομεν οὕτ' ἐλαίνομεν Ar. Eccl. 109. See Hor. Sat. 1. 1. 30. 16. *cana*: of the dangerous breakers near a river's bar. 17. *valeres*. The force of the words is immeasurably weakened by the two lines foisted in here. *Valeres* and *valet* must be brought close together. The whole point is: 'I asked God only that you might be well: for I knew that, if well, you would return. It was unnecessary to ask that you would return.' This is all lost in the vulgate. 22. *ad causas*: cf. Fast. 4. 684; Met. 11. 313. *in* is also found, Trist. 2. 342; Ibis 186. 23. *iurata* . . . *Numina*, 'the deities by whom you swore,' i. e. the fact that you swore by the deities. Phyllis says neither fear of perjury, nor love for her had power to bring Demophoon back. *iurata*: this pas-sive sense of *iuratus* is rare and late: though *iurare*, to swear by, without *per*, is common in poetry. Sen. Agam. 792 *iurata superis unda*; Met. 2. 46 *Dis iuranda palus*. 25. *ventis*: cf. 1. 79; 7. 8; Prop. 4. 7. 21 *Foederis heu taciti, cuius fallacia verba Non audituri diripuerunt Noti*. 27. *feci*: 14. 63 *quid fecimus ipsae?* Cf. Juv. 6. 173 *Nil pueri faciunt, ipsam configite matrem*. *non sapienter*, 'not wisely but too well.' 28. *demeruisse*: this verb is, in Ovid and later writers, often joined with an accusative of winning the affection or esteem of a person. Its early use was 'to earn': as Plaut. Pseud. 1186 *quid mercedis petasus hodie domino demeret?* For the later use, 'to win the regard of,' cf. Consol. ad Liv. 131 *Numina cultu demeruisse*; A. A. 2. 252 *Nec tibi sit servos demeruisse pudor*. Suetonius uses both *demereo* and

demercor, generally *demercor*. Cf. 6. 138. 30. *instar*, 'measure': Cic. de Off. 3. 3. 11 *omnia ex altera parte collata vix minimi momenti instar habeant*; Virg. Aen. 6. 865 *quantum instar in ipso?* where read Henry's and Nettleship's notes. Cf. 10. 368. 31. *Iura* is nearly equivalent to oaths: the solemn laws of right and wrong you appealed to when making your promise to me. *fides*, 'your troth.' *ubi nunc*, 'what has become of?' See note on 4. 150. *commissaque dextera dextrae*, 'hand knit to hand,' as a pledge of fidelity. Cf. Eur. Med. 21 *ἀνακαλεῖ τε δεξιᾶς πίστιν μεγίστην*; Virg. Aen. 4. 597 *en dextra fidesque!* Burns: 'O lay thy loof in mine, lass . . . and swear on thy white hand, lass, That thou wilt be mine ain.' Shaksp., Two Gent. 2. 2 'Here is my hand for my true constancy.' *commissa*, 'close joined': cf. 11. 21: a common use of *committere*. Cf. Juv. 14. 310 *plumbo commissa*, 'soldered': *commissura* (lapidum, &c.). 32. 'Where is now that god whose name was then always on your false tongue?' *plurimus*: it is idiomatic in Greek and Latin to use *πολύς*, *multus* and *plurimus* thus adverbially. Cf. Fast. 2. 272 *Arcadiis plurimus ille iugis* (of Pan). Cf. 4. 167 *Venerem quae plurima mecum est*; Virg. Ecl. 7. 60 *Iupiter et laeto descendet plurimus imbri*; Aen. 6. 659 *Plurimus Eridani per silvam volvitur amnis*; Ov. Am. 1. 15. 38 *Atque ita sollicito multus amante legar*; Met. 11. 564 *sed plurima nantis in ore Alcyone coniunx*: Trist. 4. 10. 128 *in toto plurimus orbe legor*. 33. *Promissus socios . . . in annos*, 'promised for wedded years': *socius* and *socialis* in Ovid often have this meaning. 5. 126; 12. 139: see Heins. on Am. 1. 9. 6. *in annos*: the preposition seems to mean 'for the bringing about of': Hymenaeus was necessary that their future years should be *socii*, 'years of wedlock': *in*, with the accusative, often denotes the object aimed at or the result attained. See Index (*in*). 34. *sponsor et obses*, 'surety and hostage.' See on 'Sponsalia' in Marindin's article on 'Matrimonium,' Dict. Ant. ed. 3, vol. 2, p. 139. Hymenaeus may be easily understood to have himself been surety for the carrying out of the nuptial contract: it is not clear how he can be understood to have been 'a hostage,' *obses*. 35. *Per mare*, 'by the sea, as changeable as yourself.' 'O swear not by the moon, the inconstant moon,' Rom. and Jul. *et undis*: the waves, though part of the sea, are said to toss it. Some late scribes, offended by this, give *iniquis*, which is quite out of place: some *et auris* (I see Heinsius anticipated me in suggesting *et auris*): but the vulgate is no doubt sound. 37. By your grandsire Neptune too, who, however, I doubt, may be only falsely assumed. 38. *Concita . . . mulcet*: cf. Virg. Aen. 1. 66 *Et mulcere dedit fluctus et tollere vento*. Ovid undoubtedly takes *ventis* only with *concita*, not

with *mulcet* also—for Neptune is not the ruler of the winds. In the Virgilian passage Henry has shown that *vento* is Aeolus's instrument both of calming and raising the sea. See his interesting note, and compare Conington on Ecl. 2. 26.

39. *nimiumque mihi facientia tela*, 'those arrows which tell too well on me': *facientia*: 'nimis mihi convenientia ut ostendat se proclivem esse ad amorem'; Ruhnken. This use of *facio* is common in Ovid. It is used also by Propertius once: 3. 1. 20 *Non faciet capiti dura corona meo*, 'will not do for, will not suit.' It is not thus used, I think, before Propertius, though this use is not unlike such phrases as *facere cum, ab, aliquo*. In Ovid, with this sense, it is constructed (1) with accusative with *ad* or *in*, (2) with dative, and (3) absolutely. Examples: (1) 6. 128; 14. 56; 15. 8; 16. 192; A. A. 3. 540 *Et facit ad mores ars quoque nostra suos*; Am. 3. 11. 42 *Non facit ad mores tam bona forma malos*; Trist. 1. 10. 44 *Non facit ad nostras hostia maior opes*; Am. 1. 2. 16 *Frena minus sentit, quisquis ad arma facit*. Of (2) I can only quote the instance already given as in Trist. 3. 14. 2 *Quid facis, ingenio semper amice meo* seems to be the true reading (see Owen's note), not *Qui facis ingenio* as given by Heinsius. (3) The absolute use is found in Trist. 3. 8. 23 *Nec caelum nec aquae faciunt nec terra nec aurae*. This construction, as well as that with *ad*, is very common in medicine. Colum. 8. 17 *Facit etiam ex pomis viridibus adaperita ficus*.

40. See on 4. 15, 16.

41. *Iunonem*: *Iuno Pronuba* 6. 43, Ἥρα τελέα, ζῦγία. Festus, s. v. *Iugarius*, states that the Vicus Iugarius was named from an altar of Iuno Iuga, 'quam putabant matrimonia iungere.' **maritis**, adjective, as 12. 87; Prop. 3. 20. 26 *Pollucitque novo sacra maria toro*.

42. Demophoon, as an Athenian, would swear by the Eleusinian mysteries, a most solemn oath. Oaths by Demeter and by Cora (Proserpine) are frequent in Greek. **taediferae**: Demeter, in her quest for Cora, lighted two torches of pine at Aetna: Fast. 4. 493 *Illic accendit geminas pro lampade pinus: Hinc Cereris sacris nunc quoque taeda datur*. Hence the torch-light search after Cora at the mysteries: see Purser's article on the Eleusinian mysteries, Dict. Ant. i. 719. An important officer at the mysteries was the δαδούχος. Bacchylides 40 calls Hecate (probably Cora) δαδοφόρος: Ἐκάτα δαδοφόρε Νυκτὸς μελανόκλπου θύγατερ.

43, **44.** 'If each one of so many offended gods were to punish the taking of his name in vain, your single person will not be enough for them to wreak their vengeance on': i. e. you will be utterly consumed before their wrath is satisfied. **45.** *laceras*, 'tempest torn'; several times applied to battered ships by Ovid: Pont. 2. 3. 28; A. A. 1. 412; Pont. 3. 2. 6; Ibis 277. So *laniataque classis* 7. 175; *lacrata puppis*

Trist. 5. 7. 35. *etiam*, 'actually.' 'I was actually mad enough to repair your shattered ships.' 47. *Remigium*, i. e. *remiges*. Ruhnken quotes Livy 26. 51 *remigium classicique milites tranquillo in altum evecti*.

48. *Heu! patior telis . . . meis*. The source of this well-known sentiment seems to be the line of Aeschylus (*Myrmidones* Frag. 129), quoted in *Ar. Av.* 808, on which passage the scholiast cites the following lines from the *Myrmidones*: ὦδ' ἐστὶ μύθων τῶν Λιβυστικῶν κλέος Πληγέντ' ἀτράκτω τοξικῶ τὸν αἰτὸν εἰπεῖν ἰδόντα μηχανὴν πτερώματος τὰδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς Ἀλίσκομεσθα. The English imitations by Waller, Byron and Moore are well known.

50. *nominibus*, 'your proud names,' i. e. the names of those whom you boasted of as your kin, an expansion of *genus*. *Genus* and *nomen* are so commonly joined together as sufficiently to support the change from *numinibus*, did not the repetition in *dis*, 53, make it certain. Heinsius quotes, 17. 51 *Quod genus et proavos et regia nomina iactas*; *Hor. Carm. i. 14. 13 et genus et nomen inutile*; *Mart. 5. 17. 1 Dum proavos atavosque refers et nomina magna*. Besides, as Loers well remarks, the word *credidimus* is used each time a new idea is introduced. Planudes's MS. had *nominiibus*.

52. *quaque*, i. e. *quaque via*. *eunt*, 'flow': *ire* is often joined with *lacrimae*: as *Prop. 4. 11. 60 et lacrimas vidimus ire deo*; cf. 8. 62; 13. 52. The power of calling up tears at will is generally attributed to a woman, not a man: as *Juv. 6. 274 Uberibus semper lacrimis semperque paratis In statione sua atque expectantibus illam Quo iubeat manare modo*. Shaksp. *Ind. to Taming of the Shrew*, sc. 1 'And if the boy hath not a woman's gift To rain a shower of commanded tears.'

53. *quo iam tot pignora*, 'why so many pledges?' *quo* nearly always has the verb omitted in this idiom. Heinsius here collects many instances. Cf. *Hor. Ep. i. 5. 12 Quo mihi fortunam, si non conceditur uti*, where see Wilkins's note. The accusative is the only certainly established case: cf. the similar use of *unde*: whether the nominative or ablative is allowable is a question which I will not discuss here. I can only say that I do not believe the ablative to be legitimate, and with Heinsius read *certamina tanta* *Virg. Aen. 4. 98*.

iam: this seems to be closely joined with *tot*: 'now so many,' i. e. which now, when summed up, amount to so many.

55. *iuvi portuque locoque*: see note on 6. 55. 56. *haec* is preferable to *hoc*, which many inferior MSS. have, both here and in 3. 8 (*haec quoque culpa tua est*): the Latin idiom rather prefers the attraction, as in *hoc opus, hic labor est*: cf. ver. 66: *una salus haec est* *Cat. 76. 15*. Both constructions are, however, used.

57. *cumulasse*, 'crowned,' added as the last crowning benefit: see on 9. 20. 64. *simplicitas*,

exactly 'simplicity,' i.e. freedom from the thought of guile, opposed to *duplicitas*: cf. 12. 90.

65. et amans et femina: distinctness is given to the two ideas by the double *et*. So Met. 6. 524 *et virginem et unam Vi superat*.

67. Aegidas, 'the statues of your father's house.' *statuaris*, 'may your statue be set up.' Sil. Ital. 8. 229 *Ast ego te, compos pugnae, Carthaginiis arce Marmoris sistam templis* (Qu. *marmoream*); Virg. Ecl. 7. 31 *levi de marmore tota Punico stabis suras evincta cothurno*. So χαλκοῦν, χρυσοῦν (τινα ἱστάναι). Herod. 2. 141 οὗτος ὁ βασιλεὺς ἔστηκε λίθινος: Plat. Phaedr. 236 B σφυρήλατος ἐν Ὀλυμπίᾳ στάθῃτι.

69. Sciron (Σκείρων or Σκίρων), the famous robber in the cliffs near Megara, said to be called after him the Scironian rocks. He used to compel passers by to wash his feet, and would kick them into the sea when so employed. Hygin. 38. He was himself thrown down by Theseus, who, according to one account, instituted the Isthmian games as a memorial. For the authorities respecting him, Sciron and Procrustes, see Pape. Eur. Hipp. 977 Theseus says Οὐ μαρτυρήσει μ' Ἴσθμιος Σίνις ποτὲ Κτανεῖν ἑαυτὸν ἀλλὰ κομπάζειν μάτην Οὐδ' αἱ θαλάσσης σύννομοι Σκειρωνίδες Φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν. Cf. Met. 7. 436 sqq. **lectus**, i.e. in the inscription on your statue: cf.

5. 22 *Et legor Oenone*. **Procrustes**, the robber, whose real name is said to have been Damastes (Plut. Thes. 11: Hesych.) or Polypemon (Paus. 1. 38. 5, cf. Ibis 407), used to stretch (προέκρουεν) the legs of short travellers to fit a bed on which he made them lie: if too long he shortened them by cutting. He met with the same fate at the hands of Theseus. He infested the parts near the deme Hermos, near Eleusis in Attica.

70. Sinis (σίνωμα), the robber who infested the isthmus of Corinth, and put travellers to death by fastening them to two pine trees, which he bent down and let spring back; hence Πιτυοκάμπτης; Theseus put him to death by the same method. He is however distinguished from Pityocampetes by several writers: see Ellis's note on Ibis 407. One account makes Theseus to have founded the Isthmian games after slaying Sinis.

tauri mixtaque forma viri, the Minotaur: see Catullus 64.

71. Thebae: the defeat of the Thebans by Theseus, forcing them to give up for burial the bodies of the chiefs slain before Thebes, is narrated in the Supplices of Euripides. This is the play which supplied Chaucer, through Boccaccio, with the opening of the Knight's Tale.

fusique bimembres, the Centaurs: the exploits of Theseus at the fight that raged at the wedding of his friend Pirithous king of the Lapithae to Hippodame are narrated by Ovid, Met. 12. 227 sqq. This was the most famous drunken brawl of antiquity. Prop. 2. 2. 10; 6. 17; Hor. Carm. 1. 18. 8; Mart. 8. 6. 7.

72. Et pulsata, 'and his knocking at the door of the gloomy god': when he went to Hades with Pirithous to carry off Proserpine. *pulso*, or earlier *pulto*, is the regular word for knocking at a door, *κόπτειν*, *ἀπάσσειν*. See on Hor. Sat. 1. 1. 10 *consultor ubi ostia pulsat*. So, metaphorically, Juv. 6. 193 *Tunc etiam quem sextus et octogesimus annus Pulsat*. *nigri*: Met. 4. 438 *nigri fera regia Ditis*. **73. signetur**, 'marked': cf. *rem carmine signo* Virg. Aen. 3. 287. **74. cuius**, *ἀπὸ κοινοῦ*, with *hospita* and *dolo*. **75, 76.** 'Out of such a number of deeds of Theseus the only one which impressed you was his desertion of Ariadne.' **Sedit**, 'seated itself,' 'settled down in your mind.' Cf. the use of *sedere* in the sense of a plan being fixed upon, Virg. Aen. 2. 660; 5. 418. **77. Quod solum excusat**, 'the only thing he has to be ashamed of,' 'the only thing he has to excuse.' Ruhnken well compares Stat. Silv. 4. 6. 70 *magnoque ex agmine laudum, Fertur Thebanos tantum excusasse triumphos*. **78. Heredem . . . agis**, 'you act the heir to your father's treachery,' you inherit his vices only. Cf. Liv. 45. 25 *lenem mitemque senatorem egit*; Hor. Sat. 2. 6. 111 *agit lactum convivam*; A. A. 1. 611 *Est tibi agendus amans*. **79.** Cf. Trist. 1. 1. 1 *Parve, nec invideo sine me, liber, ibis in urbem*. **80. Inque capistratis tigribus**: see note on 1. 46. *capistratis*, 'harnessed,' 'yoked,' from *capistrum*, 'a halter.' The car drawn by tigers is the car of Bacchus: A. A. 1. 550. Cf. Sen. Oed. 499 *Naxos Aegaeo redimita ponto Tradidit Bacchi thalamis relictam Virginem (Cressam) meliore pensans Damna marito*. **83. iam nunc** anticipates, as usual: 'let her be off at once' (without waiting for Demophoon to return for her). *doctas*: Prop. 1. 6. 13 *An mihi sit tanti doctas cognoscere Athenas*; Id. 3. 21. 1 *Magnum iter ad doctas proficisci cogor Athenas*; Hor. Sat. 2. 7. 13 *iam mallet doctus (doctor V) Athenis vivere*. **85. Exitus acta probat**. These are supposed by Burmann, I think rightly, to be the words of the Thracian: 'the result pronounces judgement on conduct.' Most commentators make the words a bitter reflection of Phyllis. *successibus*: see on 1. 18. **86. ab eventu**: Ruhnken quotes Cic. Rab. Post. 1. 1 *plerumque facimus ut consilia eventis ponderemus, et cui bene quid processerit multum illum providisse, cui secus, nihil sensisse dicamus*. *notanda*, like *eventu*, is a neutral word, though it usually implies blame. **89. nec te mea regia tanget**, 'nor will you ever pay a thought to my palace': cf. 5. 81; 7. 11. The expression is very frigid here, so much so that it has been proposed to take the construction as an enallage for *nec tu meam regiam tanges* (Schroeder, Terpstra), which may be pronounced impossible. The distich may be spurious, or *te mea regia tanget* may be a corruption of *tu mea regna revives* or *mea*

litora tanges or *te mea gratia tanget* (Met. 2. 293). **90. Fessaque** : for *que* in disjunctive sentences see Burmann on Met. 3. 492 : it is not unusual when two disjunctive clauses precede, and the clause introduced by the copula is closely connected with that introduced by the second disjunctive. That is not the case here, and no doubt *ve* would to a certain extent improve the construction. **Biston**, 'Thracian.' The Bistones lived between Mount Rhodope and the Aegean.

93. infusus : *περιχυθείς*, Plan. **98. fac expectes** : many MSS. have *facc*. The idea seems to have been entertained that *fac* was long, and the scribes substituted *face* for it, here and in other places before words beginning with vowels : but *fac* must have the same quantity as the first syllable of *face* : and *face*, like *dice*, was quite obsolete in Ovid's time. **99. Expectem**, 'expect you back, who departed with the fixed resolve of never returning !' The subjunctive is regularly used in astonished repetitions of a previous question : *iubes* or *rogas* being understood. So to *quid facis* ? the answer is *quid faciam*, to *quid fecit* ? *quid fecerit*, as to τί ποιεῖς the answer is ὃ τι ποίω ;

100. Expectem, &c. : 'Expect sails which were spread when the sea itself gave you the lie ?' i.e. when you hypocritically pretended that the sea was fair. I find nothing like *meum pelagus* in Ovid : on the other hand, cf. 7. 55 *Ut pelago suadente etiam retinacula solvas* ; 13. 128 *A patria pelago vela vetante datis* ? for both construction and sentiment as far as sailing with an unfavourable wind goes. I admit, of course, that the short syllable at the end of the pentameter is a certain objection, but it is not a fatal one ; Ovid has a short syllable there about a hundred times. Hilberg's attempts (p. 378 sqq.) at minimising these are unsuccessful. Cf. Culex 133 according to Baehrens's reading *Perfide Demophoon, i nunc, defendeque vela !* A. A. 2. 353 *Phyllida Demophoon praescens moderatius ussit : Exarsit velis acrius illa datis*.

105. Utque tibi excidimus, 'and since I have been forgotten by you, you have no knowledge of such a person as Phyllis' : cf. Sen. Med. 564 *Excidimus tibi* ? Claud. Ep. ad Olybr. 13 *Excidimusne tibi* ? cf. 12. 71. Ovid is fond of using *ut* in the sense of 'since' : see on 18. 26. **nosti** : cf. Cat. 72. 1 *Dicebas quondam solum te nosse Catullum*.

106. quae . . . et unde, τίς καὶ πόθεν, a common formula of inquiry. Pont. 4. 5. 11 *Si quis ut in populo qui sitis et unde requirat*.

109. Cuius : the transition here and in ver. 115 (*cui*) is irregular and objectionable, but does not seem easily curable. **111. regna Lyeurgi**, Thrace : Virg. Aen. 3. 14 *Thraces arant, acri quondam regnata Lycurgo*. Lycurgus, son of Dryas, an ancient king of Thrace, known for his opposition to the worship of Dionysus : Hom. Il. 6. 130 sqq.

112. Nomine femineo : Ruhnken

quotes Sil. Ital. 14. 70 *Aeolio regnatas nomine terras*. 114. sacer: either on account of the Bacchic rites celebrated on its banks or because all rivers were regarded as divine. I thought of reading *pater. admissas*: 1. 36. *exigit*, 'pours': Avienus Ora Marit. 535 (of the Rhone) *effusus ille et ore semet exigens* (Ruhnken). 117. Pronuba: Juno was regarded as *pronuba*, 'best bridesmaid' of auspicious marriages. Here a Fury takes her office: 'sollemne poetis, infaustis nuptiis pronubas et auspices fingere furias,' Loers, who gives a long list of such passages: cf. 6. 45. Virg. Aen. 7. 319 *Et Bellona manet te pronuba*. 119. *brevibus torquata colubris*: Tibull. 1. 3. 69 *Tisiphonaeque inpeixa feros pro crimibus angues*; Hor. Epod. 5. 15 *Canidia brevibus implicata viperis*. 120. 'It was with a funeral torch the marriage lights were waved': *mota*, of the moving of the torch backwards and forwards to keep it alight, Am. 1. 2. 11. Cf. Prop. 4. 3. 13 *Quae mihi deductae fax omen praetulit illa Traxit abverso lumina nigra rogo*; Met. 6. 430. 121. *Maesta tamen*: 'though broken-hearted, yet I tread the rocky shores': *tamen*, like *ἔμως*, refers to a word in its own sentence, not to the preceding sentence. *fruticosaque litora*, 'the bush-grown shores.' Cf. Virg. Georg. 4. 124 *amantes litora myrtos*; Am. 1. 1. 29 *litorea myrto*; Plaut. Vid. 100 (Goetz) *Nescio qui servos per myrteta prosilit* (the scene there being on the sea-shore). 123. *laxatur*, 'thawed,' 'loosened from the frosts of night': Stat. Theb. 3. 469 *Ortus et argentes laxavit sole pruinas*; Hor. Carm. 1. 4. 10 *flore terrae quem ferunt solutae*. 126. *illa meos auguror esse deos*, 'I guess them to be my ship.' *deos*, the painted images of the god or gods under whose tutelage the ship was: these images were placed in the stern of the ship. Trist. 1. 4. 7 *puppique recurvae Insilit et pictos verberat unda deos*; Pers. 6. 30 *ingentes de puppe dei*. The line is as awkward and unpolished as ver. 89 supra. I cannot accept Loers's explanation, '*illa esse quae me servant, mihi Demophoonta meum advehant*.' He quotes Am. 2. 11. 44 *Et dicam nostros advehit illa (puppis) deos*. This rather tells against him. *meos* may perhaps be best explained, if it wants explanation, by the following passage from Martin Chuzzlewit: 'Tom's ship, however, or at least the packet-boat in which Tom took the greatest interest, was not off yet.' 129. *utilis*, 'capable': '*compos sensus et mentis*,' Loers. The sense comes out more clearly in *inutilis*, 'helpless,' 4. 7. 130. *linquor*, 'I faint away': *animo*, as Ruhnken says, is usually added. Suet. Jul. 45 *nisi quod repente animo linqui solebat*. *excipienda*: 'excipere proprie dicitur qui cadentem sustinet': Ruhnken, quoting Met. 10. 186 *collapsos excipit artus*. 131. *sinus*, &c., 'a bay curving gently into the shape of a drawn bow.' *falcatus*, 'curved like a sickle': a metaphor seen in,

for instance, the Sicilian Drepanum. The expression occurs Met. 11. 229; cf. 14. 51. **132. Ultima . . . cornua**, 'the peaks at either end.' *cornu*, like *κέρας*, of a projecting headland. **mole**, 'a crag.' Cf. 5. 61 *moles nativa*. **135. proiectam**: 'Corpora, quae sepultura carent, proprie proiici dicuntur: Ib. 160 *Indeploratum proiciere caput*; Prop. 1. 22. 7 *Tu proiecta mei perfessa es membra propinqui*; v. Bentr. ad Hor. Epod. 10. 22.' Ruhnken. **137. ut**: see Index. **teque**: 10. 110 *Illic qui silices Thesea vincat habes*. Ruhnken quotes Cic. Fam. 12. 7 *tu fac in augenda gloria te ipsum vincas*. **142. Praebuērunt**: see Index (-ērunt). **143. Stat**, 'I am determined': Virg. Aen. 2. 750 *Stat casus renovare omnes*: cf. Corn. Nepos, Att. 21 *mihi stat alere morbum desinere*: so *stare sententia*. **matura**, 'early,' 'speedy.' **144. In necis electu** and *electum* are equally-balanced readings. In Trist. 2. 125 *Cuius in eventu poenae clementia tanta est Venerit ut nostro lenior illa metu*, I suggest *electu* for *eventu*. Phyllis decided on hanging herself: Hyg. Fab. 243; Ov. Rem. 603. **145. invidiosa**, 'which will excite men's indignation': cf. 8. 49. '*Invidiosa saepius Ovidio sunt quae propter miseriam vel crudelitatem invidiam movent in auctores*': Ellis on Ibis 121; he quotes Met. 8. 144 of Scylla *Gnosiacaeque haeret comes invidiosa carinae*; 13. 414 *Dardanidas matres . . . Invidiosa trahunt victores praemia Grai*; 5. 513 *Ante Iovem passis stetit invidiosa capillis*. Cf. Prop. 2. 32. 46. **146. carmine**: of an inscription, as often. The most remarkable fact in Phyllis's fate in Ovid's view seems to have been her nine walks to the sea-shore to look for Demophoon's sail. A. A. 3. 37 *Quaere novem cur una viae dicantur et audi Depositis silvas Phyllida flesse comis*; Rem. 55 *Vixisset Phyllis, si me foret usa magistro, Et per quod novies saepius issset iter*; 600 *Nona trebatur miserae via*. Hence, according to Hyginus, the place was called *Enneados*, or, as Meursius corrects, 'Εννέα Όδοί. This was the old name for Amphipolis, Thuc. 1. 100; 4. 102; Harpocration and Et. Mag. s.v. 'Αμφίπολις. Amphipolis however was a long way from the dominions of Phyllis, and there is probably here a late adoption of a foreign myth to explain a local feature.

III. BRISEIS TO ACHILLES.

THIS epistle is purely Homeric as to its origin, and shows careful reading of the ninth book of the Iliad. It is supposed to have been written after the failure of the deputation consisting of Ulysses, Ajax and Phoenix, sent by Agamemnon to appease the wrath of Achilles. **1. littera**, 'writing,' not 'epistle': cf. 15. 1; 5. 2; 10. 140; 12. 114. **2. barbarica**: Briseis was a native of the Mysian town of Lyrnessus, destroyed by Achilles. **3. lituras**: Prop. 4. 3. 4 *e lacrimis facta litura meis*: 11. 1. 2; Trist. 1. 1. 13; 3. 1. 15. **3, 4.** Lachmann objected (Kleinere Schriften, p. 58) to the repeated epanalepsis in the second line of this and the three following distichs, and went so far as to impugn the authenticity of the whole epistle on account of it. I should be very glad, with Merkel, to excise ver. 7, 8. **9. simul**, 'the moment': agreeing with the Homeric account, which, indeed, goes beyond Ovid, for it states that Achilles did not wait for the heralds' message before he ordered Patroclus to deliver Briseis to them, Il. 1. 334 sqq. **Eurybates . . . Talthybiusque**: the heralds of Agamemnon, Hom. Il. 1. 320, sent by him to fetch Briseis. **12. noster ubi esset amor**, 'what had become of our love': i. e. the love which had once existed between us: or the meaning may be 'what had become of that love which you once had for me.' The change to *vester* cannot be accepted, as *vester* is never in Ovid used for *tuus*. For *ubi esset* see Index and compare note on 4. 150. **13. Differri potui**, 'my giving up might have been deferred': 'Ipsi etiam homines, non modo res, differri dicuntur,' Ruhnken. Met. 13. 518 *Quid, di crudeles, nisi quo nova funera cernam Vivacem differitis anum?* Rem. 1. 93 *Sed propra nec te venturas differ in horas*; Met. 12. 76 *decimum dilatus in annum Hector erat*; Cic. Fam. 5. 12 *sin autem differs me in tempus aliud*. **15. rupi**: 5. 141: cf. 10. 16. **17-20** are so feeble and unintelligible that I feel inclined with Aaron Battaleus to excise them. **18. hostis** must mean a Greek foe. **19. caperer ne nocte**, 'lest I should be overtaken by night,' is the natural meaning: cf. Auson. Epig. 92. 6 *nocte capi metuo*: but the pentameter seems to show that the meaning is 'lest I should be captured (by the Trojans) at night.' But why she should be more afraid of night *in front* of her, and how the Trojans could be in front, it is difficult to see; and *nocte* is offensive owing to *noctibus* in the next hexameter. **21. data sim**: concessive, 'grant that I was given up, because it was necessary.'

Roby, L. G. 1622. **tot noctibus absum** : that Ovid made little difference between the accusative and ablative of duration is clear from Trist. 5. 10. 3 *At mihi iam videor patria procul esse tot annis* ; Pont. 4. 10. 13 *An grave sex annis pulchram foreisse Calypso*. Propertius also affects the ablative: 2. 24. 27 *Parvo dilexit spatio Minoida Theseus* ; 1. 6. 7 *Illa mihi totis argutat noctibus ignes*. Dräger gives a large number of instances from prose authors, Hist. Synt. vol. 1, p. 534. **23. tradebat** is perhaps likely for **tradebar**, as Patroclus delivered Briseis to the heralds.

25. parum, 'it is not enough for you to refrain from claiming me back': *parum* is like the Homeric ἡ ὄνοσαι, οὐνεσθε: cf. 9. 47.

26. I nunc: sarcastic, as usual: see Index.

27. For the interview of the three envoys see Hom. Il. 9. 162-655. Amyntor was father of Phoenix, Il. 1. 448. **28.** Ajax was first cousin of Achilles: they were sons of Telamon and Peleus, who were brothers.

comes: Cic. Or. 3. 15. 57 *ut ille apud Homerum Phoenix, qui se a Peloo patre Achilli iuveni comitem esse datum dicit ad bellum, ut illum efficeret oratorem verborum actoremque rerum*: cf. Virg. Aen. 11. 33 of old Acoetes, *comes* to young Pallas.

30. prece: this correction seems the simplest way of curing the difficult structure. There is no objection to the short syllable. *pede* is

common in this position in Ovid's best writings, to say nothing of many other words. It also occurred to me to keep *blandas* . . . *preces* of the MSS. and read in **31, 32** *Viginti fulvi pretioso ex aere lebetes Et tripodes*, making *dona* the nominative. The passage closely follows Hom. Il. 9. 264 sqq. Ἐπ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα κ.τ.λ.

35. Il. l. c. Δώσει δ' ἐπὶ γυναικας ἀμύμονα ἔργ' εἰδίαιας, Λεσβίδας κ.τ.λ. **forma praestante**: Il. l. c. αἱ τότε κάλλει ἐνίκων φίλα γυναικῶν.

38. Il. 9. 286 Τρεῖς δὲ οἳ εἰσι θύγατρεις ἐνὶ μεγάρῳ εὐπήκτω, Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδάνασσα· Τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι Πρὸς οἶκον Πηλῆος.

39. Sic: cf. Prop. 3. 16. 22 *Talis mors pretio vel sit emenda mihi*.

44. malis: the idea is something like our saying that misfortunes never come single. Is there no respite in misery for the miserable? This confirmation of Lehrs's conjecture is probably the most signal service rendered to the criticism of Ovid by the version of Planudes.

45. Lyrnesia: Hom. Il. 2. 690. **vidi**: in this and the next line Ovid imitates Virgil, Aen. 2. 5 *quaeque ipse miserrima vidi Et quorum pars magna fui*.

46. patriae pars ego magna: Ovid echoes Virgil's words without their meaning. The words as they stand can only mean that Briseis was a great person in Lyrnessus, and that she was one of the chief prizes to be gained by its conquest. Ovid refers to the words of Briseis, in her lament on Patroclus, Hom. Il. 19. 291 Ἄνδρα μὲν, ᾧ ἔδοσαν με πατήρ καὶ πότνια μήτηρ, εἶδον πρὸ πτόλιος δεδαιγ-

μένον ὀξεί χαλκῷ, Τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ, Κηδείους, οἱ πάντες ὀλέθριον ἦμαρ ἐπέσπον. 49. *quantus erat*, 'at full length':

cf. 12. 58. It is like the Homeric κείτο μέγας μεγαλωστί. 50. *iac-*

tantem: Met. 10. 721. 51. *compensavimus*, 'against the loss of

so many dear ones I set the gain of you.' Cf. Hor. Sat. 1. 3. 70 *Cum mea compenset vitii bona*, where see my note. 52. Andromache says to

Hector, Hom. Il. 6. 429 Ἐκτορ, ἀτὰρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ Ἡδὲ κασιγνήτος, σὺ δέ μοι θαλερὸς παρακοίτης. 53. *numina*: the name

sworn by, as often. *matris aquosae*: Thetis. 57. *Eos*: the word

as well as the fact is taken from Hom. Il. 9. 682 Αὐτὸς δ' ἠπειλήσεν ἄμ' ἡοὶ φαινομένηφι Νῆας εὖσσέλμους ἄλαδ' ἑλκέμεν ἄμφιελίσσας. 58. *nubiferis*:

a proper epithet of *Noti*; Met. 1. 264, 265 *Aquilonem claudit in antris, Et quaecumque fugant inductas flamina nubes Emittitque Notum: madi-*
dis Notus evolat alis. *velle*, 'that you intend.' *volo* is often used

almost as an auxiliary, especially in imperf. subj., as in Juv. 10. 282

cum de Teutonico vellet descendere curru; Am. 1. 12. 3 *modo cum dis-*
cedere vellet; Hor. Sat. 2. 3. 37 *cum vellem mittere operto me capite in*
flumen. Cf. 13. 87. 60. *animi*: Heinsius and Bentley preferred

animae 'life': but Ruhnken shows that *animi* is right, quoting *ut*
rediit animus 6. 31. Loers very well reminds us of the Homeric θυμὸν

ἐνὶ στήθεσσι and quotes Fast. 2. 797 *neque enim vocem viresque loquendi*
Aut aliquid toto pectore mentis habet. 63. *Devorer ante, precor*:

τότε μοι χάνοι εὐρέα χθών: cf. Virg. Aen. 4. 24 sqq. 64. *missi*, i. e.

iacti, 'shot,' i. e. by Jupiter, 7. 72. 67. *reditus*: the plural of

nouns of the fourth declension seems to have been greatly affected

by Latin poets. For *reditus* cf. 10. 103; 13. 159; Hor. Carm.

3. 5. 52 *populum reditus morantem*; Epod. 16. 35 *Hacc, et quae*
poterunt reditus exscindere dulces; Virg. Aen. 2. 118 *Sanguine quae-*
rendi reditus; Ib. 10. 436 *Fortuna negarat in patriam reditus*;

Ib. 11. 54 *Hi nostri reditus.* So Fast. 1. 279; Pont. 2. 3. 17;

4. 5. 19; Met. 11. 576; Consol. ad Liv. 126. So *obitus* Prop. 3. 4.

12 *ante meos obitus.* 68. *sarcina*, 'freight,' 7. 107; 8. 94; Trist. 1.

3. 84 *Accedam profugae sarcina parva rati.* 70. *molliat*: of spinning

into soft yarn, without knots on the threads: Fast. 3. 817 *Pallade*
placata lanam mollire puellae Discant. Cf. Met. 6. 20; 2. 411. 71.

Achaeiadas: the form Ἀχαιῖας as well as Ἀχαιῖς is frequent in Homer,

Il. 5. 424, &c. There seems no reason to write *Achaeiadas* with

Heinsius and some MSS. *matres*: 8. 66. 73. *socero*: Peleus.

74. *senex*: Nereus is called γέρονθ' ἄλιον Hom. Il. 18. 141. *pro-*
socer: Nereus was father of Thetis. 75. *Nos humiles*: Ballad

of the Nut-Browne Maid: 'Though in the wood I understood Ye

had a paramour, All this may nought remove my thought But that

I will be your : And she shall find me soft and kind, And courteous every hour, Glad to fulfil all that she will Command me to my power.' **trahemus**, draw out the wool of the *pensum* into thread.

76. minuent: the *glomus*, or ball of unworked wool, was wrapped round the point of the distaff, and as it was drawn off in threads became smaller and smaller. **plenos**:

colus is usually feminine; it is masculine, Cat. 64. 311; Prop. 4. 9. 48; also once in Ovid, A. A. 1. 702; I therefore admit it here with Ehwald: most other MSS., save **P** and **E**, and most editors have *plenas*. **77. Exagitet**, 'persecute,' Prop. 2. 8. 19 *Exagitet nostros Manes*.

79. Shuckburgh in a good note on the cruelties of mistresses of slave-girls cites A. A. 3. 238; Am. 1. 14. 16; Juv. 6. 491; Mart. 2. 66. **80. leviter**, 'softly,' 'in a low voice:' Am. 1. 4. 30 *Tu leviter puerum posce quod ipse velis*; 1. 6. 12 *Et leviter, fies tu quoque fortis*, ait; Prop. 1. 3. 43 *Interdum leviter mecum deserta querebar*.

81. dum ne: Liv. 3. 21 *Dum ego ne imiter tribunos*; Ruhnken. Cf. Cic. Fam. 10. 25; Roby 1668. **84. Graecia**: collective, as Prop. 4. 1. 116 *Et natat exuvii Graecia pressa suis*. **85. Vince animos**: Hom. Il. 9. 496 'ἅλλ', Ἀχαιῆν, δάμασον θυμὸν μέγαν.

animos, 'anger,' 'pride,' θυμόν. For this common sense of the plural *animi* cf. Plaut. Truc. 603 *meos animos violentos meamque iram ex pectore iam promam*. Ruhnken quotes Cic. Manil. 22 *quae civitas unius tribuni militum animos ac spiritus capere possit?* Met. 1. 166 *Ingentes animos, dignas Iove concipit iras* (v.l.). **qui cetera vincis**, cf. 11. 15 and Claud. Cons. Stil. 2. 329 *Tandem vince tuum, vincis qui cuncta, pudorem*.

86. lacerat: 1. 90. **88. preme**, 'drive pellmell': like the Homeric εἰλεῖν, ἔλσαι. **92. Oenides**: Meleager. In the ninth book of the Iliad, Phoenix, trying to bend Achilles, narrates the story of the Calydonian boar slain by Meleager; of the war that followed between the Aetolians and Curetes for its head and skin; of Meleager angrily refusing to fight on account of the curse which his mother (Althaea) had pronounced on him because of his having slain her brother or brothers; and of his wife Cleopatra at last persuading him to take the field: Hom. Il. 9. 527-599. **93. fratribus orba**: Il. 9. 567 πολλὰ ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο, which may mean the slaying of several brothers, as the usual legend runs. **94.**

'Devoted her darling son to death': Virg. Aen. 6. 364 *spes surgentis Iuli*; Tac. Ann. 14. 53 *quartus decimus annus est, Caesar, ex quo spectu admotus sum*. Homer's Althaea is very vengeful: Πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν Ἀλοῖα Κικλίσκουσ' Ἀΐδην καὶ ἑπαινὴν Περσεφόνειαν, Πρόχυνν καθεζομένη, δέοντο δὲ δάκρυσι κόλποι, Παιδί δόμεν θάνατον.

95. ab is not wanted, but *secesserat* is unconvincing. Perhaps *et*, 'both,'

should be substituted for *ab*. 98. *pro nullo pondere*, 'as of no weight.' Trist. 1. 8. 16 *Re tibi pro vili est sub pedibusque iacet*; Prop. 1. 10. 24 *Neu tibi pro vano verba benigna cadant*. 103. *subito* . . . *sepulero*, 'a hasty grave,' as Jeremy Taylor has it; but in a different sense. Cf. Fast. 6. 532 *in subito cocta dedisse foco*, 'a hastily made fire'; Tac. Hist. 4. 76 *subitus miles*, 'recruits hastily collected.' *male tecta*, i.e. *vix tecta*, 'half covered.' Ruhnken quotes A. A. 2. 660 *macie quae male vix sua est*. 105. *mea numina*, 'who are as gods to me,' i.e. she venerated their shades as divinities, and, especially, invoked their names in oaths: ver. 53 supra; 13. 159; Fast. 2. 842 *Perque tuos manes qui mihi numen erunt*. 106. A line of conspicuous grandeur: so Gray, the Bard, 'Ye died amidst your dying country's cries.' 107. *caput*: Prop. 2. 14. 22 *Mecum habuit positum lenta puella caput*; Plaut. Poen. 292 *cum illac numquam limavi caput* (cf. Bacch. 30); Poen. 343 *quando mecum caput et corpus copulas*? 110. *Iuro*: Agamemnon offers to swear to the same effect, Hom. Il. 9. 132. 112. *neges*: Il. 9. 665 Diomedé is mentioned as concubine of Achilles. 113. *plectra*: Il. 9. 186 *Τὸν δ' εἶπον φρένα τερπόμενον φόρμιγγι λιγείη . . . αἶεδε δ' ἄρα κλέα ἀνδρῶν*. 115, 116. An awkward stanza, perhaps spurious. 116. *citharae noxque Venusque*: for the use of the copula cf. 10. 117. But *nox Venusque* probably make up one idea, *Venus nocturna*, coupled by *que* after *nox* to *citharae*. *citharae*: Ovid uses the plural in the same way, Met. 12. 157; Rem. 753; cf. Virg. Aen. 9. 775. Burmann and van Lennep approve of *voxque*, which Burmann reads: this suits αἶεδε Hom. Il. 9. 189: and Burmann quotes Hor. Carm. 1. 24. 4 *vocem cum cithara*; Met. 12. 157 *Non illos citharae, non illos carmina vocum* (*delectant*). Rem. 753 *Enervant animos citharae lotosque lyraeque Et vox*. Cooper took *citharae* as genitive: and if *vox* is read *vox citharae* might mean 'singing to the accompaniment of a lyre.' *Voxque* is in one MS., the Codex Junianus. Jahn punctuates at *citharae* as if *noct* governed it: this is not good. 118. *Threiciam*: the lyre was given by Mercury to the Thracian Orpheus; Hygin. Astron. 2. 7. 121. *pro tutis*: Heinsius preferred *prae tutis*: there is little to choose between 'in place of' and 'in preference to.' 125. *Di melius!* 'Heaven forbid!' 'Sollennis abominandi formula,' Ruhnken. See Ibis 23, Ellis's note. *vibrata*: E and several MSS. have *librata*: Ruhnken well says, '*librare* est iamiam missuri, *vibrare* mittentis.' 126. *Transeat . . . latus*: Virg. Aen. 12. 924 *Per medium stridens transit femur*; Lucan 4. 545 *Viscera non unus iam dudum transigit ensis*; Stat. Theb. 12. 750 *Transiit hasha duos*:

cf. *transadigo*.

Pelias hasta: Hom. Il. 16. 140 sqq.: Patroclus could not throw this spear: "Εγχος δ' οὐχ ἔλετ' οἶον ἀμύμονος Λιακίδαο, Βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν Πάλλειν ἀλλά μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς· Πηλιάδα μελίην, τὴν πατρὶ φίλῃ πόρε Χείρων Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.

127. *me*: emphatic.

legata, 'as an envoy:' hence *mandatis*, the regular word for an ambassador's instructions.

131. *Est aliquid*, 'it is a great thing': often in Ovid; see on 11. 11.

132. *sinu*: Ar. Lys. 155

'Ο γὼν Μενελαος τᾶς Ἑλένας τὰ μάλᾳ πο Γυμναῖς παρενιδὼν ἐξέβαλ', οἶω, τὸ ξίφος. But *sui*, 'to remind of oneself,' is an excellent reading, and is strongly supported by 10. 42 *Scilicet oblitos admonitura mei*; Hal. 2 *Admonuitque sui*. *suis*, 'with one's own eyes,' is not so Ovidian, though such passages as 13. 18; 12. 36; Consol. ad Liv. 394 *Nec cernere nati Semineces oculos sustinere tui* defend the shape of the sentence sufficiently. On the whole I now think *sui* the best reading.

134. *Ut taceam*, &c., 'though I keep silence you will be made to falter by my tears:' for *ut* see Index.

comminuere: 'you will be made to falter by my tears:' properly you will be broken: see note on *frangitur* 1. 86. The metaphorical sense does not apparently occur again in Ovid, for *Commonuit* seems to be the better reading in Met. 12. 472.

minuo is sometimes used in a kindred sense: Liv. 21. 52 *consul vulnere suo minutus*, 'weakened by his wound.'

135. *Nunc quoque*, 'even now,' better late than never. For *sic* in adjuration see Index.

137. *Respice*: 1. 113.

141. *Utque facis, coges*, 'as you are acting you will compel me,' 7. 147 *Utque lalet vilatque tuas abstrusa carinas*.

corpus, 'flesh,' as we say, not, indeed, in poetry. Met. 7. 291 *Adiectoque cavæ suppleantur corpore rugæ*. Ruhnken quotes Phædr. 3. 7. 5 *Aut quo cibo fecisti tantum corporis?* cf. 11. 27.

142. *Sustinet*: Met. 10. 188 *Nunc animam admotis fugientem sustinet herbis*; Sen. Contr. 1. 12 *Deficientis adolescentis spiritus in adventum meum sustinebatur*; Quint. Decl. 12. 2 *Non ut invisam animam sustineamus*.

hoc animæ, 'what life I have the hope of you alone sustains.' This partitive genitive often denotes smallness: Lucr. 2. 16 *hoc ævi quodcumque est*, 'this little life of ours.' Cf. 12. 6.

143. *Qua (spe) si destituor*: Liv. 25. 27 *a tanta repente destitutus spe Agrigentum navigat*.

repetam fratresque virumque, by slaying myself, ver. 103, 105 supra.

145-148. The use of the plural *corpora* may be excused as poetical: see note on 8. 113, but the repetitions of *corpora* after *corpus* in 141 of *pete* and *petat* (and *repetam* precedes), of *pectore* and *pectus*, of *eat* and *iturus* make me strongly suspect these four lines to be an interpolation. How was Achilles to slay Briseis in Agamemnon's

tent? 147. *si dea passa fuisset*: Athene, Hom. Il. 1. 194. 149 would come better after 144 than in its present position after *petat*, which it contradicts. 151. *Neptunia*: the walls of Troy, built by Poseidon and Apollo for Laomedon, Hom. Il. 7. 452; 21. 440 sqq. Cf. 13. 129. 154. *domini iure*, 'by an owner's right,' a legal turn; cf. 8. 8.

IV. PHAEDRA TO HIPPOLYTUS.

IN this Epistle Ovid follows the Hippolytus of Euripides as closely as he has followed the ninth book of the Iliad in the last Epistle, and it is unlikely that he made use of any other source. He has accurately caught the Euripidean conception of the character of Phaedra. The scene is laid in Troezen, where Hippolytus had been brought up by Pittheus. His step-mother Phaedra, while residing at Athens, had seen Hippolytus once at least before when he went to Athens to be initiated in the mysteries. The love he inspired then was renewed when she and Theseus left Athens for a year's exile and went to live at Troezen, Hipp. 36. Cf. Hyg. Fab. 47, 243; Plut. Theseus; Diod. Sic. 4. 5; there are many reminiscences of this epistle in the Phaedra of Seneca. 2. *Amazonio*: Eur. Hipp. 10 Ἀμαζόνος τόκος and Ib. 351. His mother was Hippolyte or Antiope, the Amazon, Plut. Thes. 26, 27. On her death Theseus married Phaedra, Plut. Thes. 28. *Cressa*: Juv. 10. 327 *Nec Sthenoboea minus quam Cressa excanduit*. Ariadne, her sister, is called *Cressa*, 2. 74. *puella*: 1. 3; 29. 5. *notis*, of letters, χαρὰκτῆρες: so *notare* is often used of writing, 1. 62. 6. Auson. Epist. 29. 7 *Hostis ab hoste tamen per barbara verba salutem Accipit et Salve mediis intervenit armis*. 7. *Ter*: Ruhnken, Ep. Crit. p. 217, points out that Ovid is imitating Apoll. Rhod. 3. 654 τρὶς μὲν ἐπειρήθη, τρὶς δ' ἔσχετο (of Medea), and Ibid. 685-686. 9. *sequitur*, 'where it naturally follows it.' It is best to take *sequitur* personally with *pudor* as nominative, and *amorem* as object. Ruhnken quotes Plin. Ep. 7. 9 *Ut laus est cerae, mollis cedensque sequatur Si doctos digitos*. The only impersonal use of *sequitur* is, I think, that used in dialectic: 'it follows.' Burmann renders *sequitur* here with Gronovius *facile est*, and says the usual explanation of it was *conveniens, utile est*; but both uses are equally unsupported. 11. *Quidquid Amor iussit, non est contemnere tutum*: this is the sum of the doctrine of the Hippolytus: ver. 6 Σφάλλω δ' ὅσσοι φρονούσιν εἰς

ἡμᾶς μέγα. 12. in dominos . . . deos, 'the gods lords of all.' Am. 3. 10. 48 *Hæc decet ad dominos munera ferre deos.* Cf. Pont. 9. 36. Ovid may have taken Hor. Carm. 1. 1. 6 *Terrarum dominos evehit ad deos* in this construction. For *ius habere in aliquid* cf. Am. 1. 1. 5 *Quis tibi sacre puer dedit hoc in carmina iuris?* For the commonplace cf. Sen. Phædr. 191 seqq. *Hic volucer omni regnat (or pollet) in terra potens Lacsumque flammis torret indomitis Iovem.* 14. Perhaps *victus* might be read for *victas*. [But cf. Pont. 1. 2. 46.] *dabit manus*: according to the usual explanation, put forward by Gronovius, a metaphor from the arena where a conquered gladiator confessed his defeat by holding out his hands, but more correctly explained by Otto, Sprichwörter, p. 211 of a conquered person holding out his hands to be tied or handcuffed by his conqueror. Such passages as Ov. Am. 1. 7. 1 *Adde manus in vincla meas, meruere catenas* show the origin of the expression. As a metaphor *dare manus* is very common: Hor. Epod. 17. 1 *Iam iam efficaci do manus scientiæ.* Conquered gladiators held up a finger, and were said *digitum tollere*, which expression is, like *dare manus*, often used metaphorically: Otto, p. 117, and Friedländer on Mart. 5. 62. 4. 15. 'As he warms my marrow, so may he pierce your heart so as to accomplish my prayers.' A. A. 1. 21 *Et mihi cedit Amor quamvis mea vulneret arcu Pectora iactatas excutiatque faces: Quo me fixit amor quo me violentius ussit Hoc melior facti vulneris ultor ero;* Am. 2. 9. 5 *Cur tua fax urit, figit tuus arcus amicos?* Cf. 2. 40; Juv. 6. 139 *Inde faces ardent, veniunt a dote sagittæ.* 16. in mea vota: Ovid is fond of this use of *in* denoting an end or object, 5. 58. Met. 7. 738 *in mea pugno vulnera.* 17. nequitia, mere profligacy. Cf. the argument of the Hippolytus, οὐκ ἀκόλαστος οὖσα, πληροῦσα δὲ Ἀφροδίτης μῆριν. *socialia foedera*, 'the marriage-contract.' *socius* and *socialis* are regularly applied to marriage by Ovid: *socios deos* 5. 126; Met. 9. 796 *Cum Venus et Iuno, sociosque Hymenæus ad ignes Conveniunt.* This is the only meaning of *socialis* in Ovid: cf. especially Met. 7. 800; Trist. 5. 14. 28. 19. *gravius, quo serius*: Prop. 1. 7. 26 *Sæpe venit magno fenore tardus amor.* 20. *caecum*: Virg. Aen. 4. 2 *Vulnus alit venis et caeco carpitur igni.* 21. *laedunt*, 'gall.' *iuga prima*: Prop. 2. 3. 47 has much the same simile: so Rem. 235 *Adspicis ut prensos urant iuga prima iuvenco Et nova velocem cingula laedat equum?* Cf. Am. 1. 2. 14. 23. *subit*, 'carries': often used of taking a burden on the back. Hor. Sat. 1. 9. 21 *Cum gravius dorso subiit onus.* 24. *Sarcina*: Hor. Ep. 1. 13. 6 *Si te forte meae gravis uret sarcina chartæ* (where the metaphor is from an ass). *sedet*: the metaphor of a well-arranged burden lying

comfortably on the back of a beast. Ruhnken quotes Plin. Paneg. 10 *Cum abunde expertus esset, quam bene humeris tuis sedet imperium.* *sedere* often is nearly 'to fit,' like the French 'il me sied.' 25. *Ars fit*, 'becomes a mere trade.' *crimen*, 'intrigue.' 26. *venit*, 'loves.' *venire* is a *vox amatoria* of a woman who is willing to grant her favour to a lover. Prop. 2. 14. 20 *Sic hodie veniet, si qua negavit heri*; Id. 2. 18. 32 *Mi formosa satis, si modo saepe venis*: 'Sometimes coming, sometimes coy.' *exacto tempore*, i.e. 'fere ad finem perducto,' Ruhnken, who quotes Liv. 2. 40 *hanc saepe cum exacta aetate usurpasse vocem*; Cic. Verr. 2. 1. 18 *Latonam gravidam temporibus exactis confugisse Delum*; Prop. 1. 3. 38 *exactis, ei mihi, sideribus. peius amat*, 'loves more distractedly': like *misere amare, perire, desperare aliquem*. 27. *servatae*: as though a fruit carefully watched. *libamina*: properly the firstfruits of anything offered to the gods: Tibull. 1. 1. 14. 28. *nocens*: participles must not end the pentameter: but *nocens* and *amans*, as nouns, are frequently in this position. 29. *carpere*: Am. 1. 10. 55 *Carpite de plenis pendentes vitibus uvas*. 31. *Si tamen*: *tamen* refers, as usual, to another part of the sentence in which it stands: here to *quo me sine crimine gessi*: 'If my former fair fame was fated after all (*tamen*) to be marked by an unwonted stain.' *Si tamen* much resembles εἰ δ' ὅν: see Paley on Ag. 1042. 32. *ab . . . labe*: *ab* is sometimes used in poetry with the ablative of the instrument: Tibull. 1. 5. 4 *turben, Quem celer assueculta versat ab arte puer*; A. A. 1. 763 *Hi iaculo pisces illi capiuntur ab hamis*. Cf. *oblitus a caede* 11. 2; A. A. 3. 91; Ibis 145 *consumptus ab annis*; Met. 8. 514 *corruptus ab ignibus*. See Ellis on Ibis 490; Dräger 1, p. 549. Ovid might, if he had chosen, have written *Insolita candor*. 33. *digno quod adurimur igni*: Hor. Carm. 1. 27. 15 *Non erubescendis adurit Ignibus*. 34. *turpis*: not *deformis* (Ruhnken) but base, including the idea of base-born and mental baseness as well. Hor. l.c. *ingenuoque semper Amore peccas*. Cf. 7. 105 *decepit idoneus auctor*: Ballad of Clerk Saunders, 'I wot 'twas neither knave nor loon Was in the bower last night wi' me.' 36. *videor praepositura*, 'I think I would prefer.' Cat. 48. 4 *Nec mi umquam videar satur futurus*. For the sentiment cf. Catull. 70. 1; 72. 2; and Ov. Met. 7. 801 *Nec Iovis illa meo thalamos praeferreret amori*. 37. *mittor in artes*, 'I fling myself into pursuits hitherto unknown to me.' Van Lennep compared Eur. Hipp. 233 νῦν δὲ μὲν ὄρος βᾶσ' ἐπὶ θήρας Πόθον ἐστέλλου and thought that Ovid used *mittor* thinking of ἐστέλλου. But I think van Lennep wrong in explaining *mittor* 'quasi invita, contra naturam mei sexus agor, abripior, ire iubeor.' Nearly the opposite sense, that of 'letting loose,' 'giving free play to,' is the

meaning both of ἐστέλλου and *mitter*, and in this sense *mitter* is strongly supported by Met. 8. 188 *Dixit et ignotas animum dimittit in artes* (of Daedalus). *nitor in artes* would be like *nitimur in vetitum* Am. 3. 4. 17; *nitor in adversum* Met. 2. 72. *Mutor in artes* would be rather a compendious mode of expression, but not un-Ovidian: cf. note on *in* ver. 16. 38–44. Eur. Hipp. 215 sqq. Πέμπετε μ' εἰς ὄρος· εἴμι πρὸς ὕλαν καὶ παρὰ πένκας, ἵνα θηροφόνοι στείβουσιν κύνες, βαλῆαις ἐλάφοις ἐγχιρριπτομένα. 38. *impetus*: 5. 64. 39. *prima*, 'chief'; 16. 259: 50 πρῶτος. Ar. Nub. 1366 ἐγὼ γὰρ λίσχῳλον νομίζω πρῶτον ἐν ποιηταῖς; Cf. Eur. Hipp. 66. 41. *pressisque in retia cervis*: Ruhnken quotes Virg. Georg. 3. 413 *Ingenti clamore premis ad retia cervum*; Sil. Ital. 10. 126. 42. *Hortari*: Eur. Hipp. 219 πρὸς θεῶν, ἔραμαι κυσὶ θωύξαι. Both verbs are technical of 'hallooing' to dogs or hounds. (*seclari* s.) 43. *excusso . . . lacerto*, 'with arm shot out': of the vigorous jerk with which the arm is as it were shaken out in throwing a spear. Ruhnken quotes Sen. Benef. 2. 6 *infinitem interest utrum (tela) excusso lacerto torquantur, an remissa manu effluent*; Petron. 95 *os hominis palma excussissima pulsat*; Met. 5. 596 *excussaue brachia iacto*, of a swimmer. 44.

Aut in graminea, &c.: Eur. Hipp. 210 ὑπὸ τ' αἰγείροις ἐν τε κομήτῃ Λειμῶνι κλιθεῖσ' ἀναπανασαίμαν. 45. *versare leves . . . currus*: Eur. Hipp. 228 sqq. δέσπουν' ἄλῃς Ἄρτεμι Λίμνας καὶ γυμνασίων τῶν ἵπποκρότων, εἶθε γενοίμαν ἐν σοῖς δαπέδοις Πώλους Ἐνέτας δαμαλιζόμενα. *pulvere*: the horses' exercise-ground covered with sand. 46. *fugacis*: 'velocem equum fugacem dicimus,' Servius on Georg. 1. 286. Ruhnken conjectures *tenacis*, 'pulling,' from Am. 3. 4. 13 *contra sua vincla tenacem*. 47. *Nunc*, 'anon,' 'at other times,' taking up *saepe* of ver. 45. *feror*, 'I rush wildly,' 15. 140; Virg. Aen. 4. 376 *Heu Furis incensa feror*; Eur. Hipp. 141 σὺ γὰρ ἐνθεός, ὦ κούρα, εἴτ' ἐκ Πανὸς εἶθ' Ἐκάτας Ἡ σεμνῶν Κορυβάντων Φοιτᾶς ἡ μητρὸς ὀρέας. *Eleleides* only occurs here (*elelegides* P *eleides* s), but seems sound. It means the Bacchae from ἐλελεῦ, the cry of war like *Euiades* from εὐοί. Bacchus is called *Eleleus*, Met. 4. 15. It has occurred to me that the corruption in P points to *Elelegides*. We may suppose a verb ἐλελεύω from ἐλελεῦ: cf. φεύζω. *Elelegides* would be correctly formed from this: cf. ὀλολύγη. Cf. the name of a dog, Prop. 4. 3. 55, according to Bücheler's reading *Craugis* (κραυγή); 3. 6. 14 *Seu sequitur medias, Maenas ut icta, vias*. 48. *Quaeque sub Idaeo*: the Galli or emasculated votaries of Cybele, the *Idaea mater*. The feminine is used also by Catullus in the *Attis*. 49.

semideae Dryades: the nymphs were supposed to strike people with madness: the sufferers were called *νυμφόληπτοι*, *lymphatici*, *lymphati*. *Faunique*: certain forms of madness were caused by Pan, of whom

Faunus is the Latin equivalent. **50. contactas**: 'struck,' of frenzy: Am. 3. 1. 64 *Iam nunc contacto magnus in ore sonus*. **attonuere**: Hor. Carm. 3. 14. 19 *attonitus vates*: cf. ἐμβροντηθῆναι. **51. referunt**, 'they (my attendants) tell me all this when my mad fit is over.' **52. tacitam**: Eur. Hipp. 38 ἐκπεπληγμένη Κέντροις ἔρωτος ἢ τύλαι' ἀπόλλυται Σιγῇ. **53. generis fato**: the myth runs that Venus, angry with the Sun for betraying her amour with Mars, condemned all his progeny to unholy loves: Hyg. Fab. 148; Serv. on Ecl. 6. 47. Cf. Eur. Hipp. 337-339. **59. fila**: 10. 104. **62. socias leges**: 'leges fati, quae mihi et illis communes,' Loers: there is in one poor MS. a variant *solitas* which gives a similar meaning (συντρόφους Plan.). The expression is strange. I formerly took *socias leges* to mean 'laws of marriage': 'I am now the last to come under the laws of marriage of my race.' See note on *socialia* 17 supra. **64. capta parente**, 'fell in love with your sire.' *capta a parente* would mean 'beguiled by your sire.' See note on 12. 161. **66. de**: like *triumphare de aliquo*. **67. nobis**: Theseus and me, as spectators (*vobis* Heinsius, Burmann with two inferior MSS.). **Eleusin** was the form preferred by the Romans, as Heinsius shows in a long note on this passage, quoting Servius on Georg. 1. 163; Priscian 2. 37; Fast. 4. 507; Met. 7. 439; Claudian, Rapt. Pros. 1. 11 (where however Koch reads *Elusis*), Sidonius, Seneca, Statius, &c.: so *delphin* Fast. 1. 457, *Trachin*, *Atlin*. For the occasion cf. Eur. Hipp. 24-28 Ἐλθόντα γάρ νιν Πιθέως ποτ' ἐκ δόμων Σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων Πανδίωνος γῆν πατρός ἐυγενὴς δάμαρ Ἰδοῦσα Φαίδρα καρδίαν κατείχετο Ἔρωτι δεινῷ. **72. tinxerat**: Sen. Phaedr. 659 *presserant villae comam Et ora flavus tenera tinguebat rubor (pudor E)*. Cf. Hor. Epod. 17. 21 *verecundus color*. **73. rigidum**, 'unbending,' an epithet often applied to a severe stern character. **74. Phaedra iudice**: Hor. Sat. 2. 2. 53 *Ofello iudice*. **75. ut femina compti**: A. A. 1. 509 *Forma viros neglecta decet: Minoida Theseus Abstulit, a nulla tempora comptus acu*. **77. rigor**: Sen. Phaedr. 666 *et torvae tamen Pars aliqua matris miscet ex aequo decus: In ore Graio Scythicus apparet rigor*. **positi**: *ponere* and *componere* are applied to dressing the hair, Am. 1. 7. 68; Prop. 1. 15. 5; but *componere* denotes greater care than *ponere*: see on 10. 122. **80. Exiguo . . . orbe**: the allusion is to riding in the ring, *gyrus*. **pedes** therefore belong to the horse to turn which in a small circle showed the greatest skill. Met. 6. 222 *Conscendunt in equos . . . E quibus Ismenos . . . dum certum flectit in orbem Quadrupedis cursus spumantiaque ora coercet*: see Georg. 3. 115; Eur. Hipp. 227, 1131. Cf. Scott, Rosabelle, 'Tis not because the ring they ride, And Lindsay at the ring rides well.' **82. Ora . . . in se versa**: Ruhnken quotes Cic.

Cat. 4. 1. 1 *Video in me omnium vestrum ora atque oculos esse conversos. ferox* applied to *lacertus* is in itself strange, and coming so soon after *ferocis* in ver. 79 is offensive. Heinsius proposes with inferior MSS. to read *fugacis* there. I should prefer to strike out ver. 81, 82, or 82, 83, for there is no real distinction between *hastilia* and *venabula*. 83. *lato venabula . . . ferro*: Virg. Aen. 1. 313; 4. 131. *cornea*, 'of cornel wood,' from *cornus*, the cornel cherry, which got its name from its tough, horny wood. 86. *militia*: 'I am no fitting game for your hunter's prowess.' *militia* is sometimes applied to hunting. Hor. Sat. 2. 2. 11 *vel, si Romana fatigat militia* (he had just said *leporem sectatus equove lassus ab indomito*); Id. Ep. 1. 2. 67 *militat in silvis catulus*; Id. Carm. 1. 22. 13 *militaris Daunias* (land of hunters). For the turn of the sentence merely, cf. Am. 2. 14. 6 *Militia fuerat digna perire sua*. It is useless to try and explain *materia*: 'te materiam praebente mortis,' Heinsius. 'Comparat Phaedra amorem suum cum igne cui materiam et alimenta praebet Hippolytus: "Non merui ut peream amore quem incendunt et alunt tuae dotes corporis atque animi,"' Gesner, Thes. s. v. *materia*. Burmann understood *materia* to mean much the same as *duritiam* in ver. 85, 'your hard nature,' quoting Cic. Verr. 2. 3. 68 *Fac enim fuisse in illo aut C. Laelii aut M. Catonis materiam atque indolem*. This passage however does not support such a very strong use of *materia*. Cicero uses it in a neutral sense, as its being joined with *indolem* shows, 'the stuff.' 'Corruptela in *materia* haerere videtur,' Ruhnken. 87. *incinctae*, i. q. *succinctae* for agility in hunting. Met. 10. 536 *Fine genu vestem ritu succincta Dianae*. 88. *Veneri numeros eripuisse*, 'to rob Venus of her dues.' 'Numeri interdum dicuntur pro partibus et eorum numero qui requiritur ut perfecta res sit,' Ruhnken, who quote Cic. de Div. 1. 13. 23 *Omnes habet in se numeros veritatis*. Cf. Met. 1. 427 *quaedam imperfecta suisque Trunca vident numeris*; Juv. 6. 249 *omnes implet numeros*. Cf. Ibis 184, Ellis's note. Hence the formulae *omnibus numeris absolutum esse, omnium numerorum esse*. 90. *novat* is stronger and better supported than *levat*. Val. Flacc. 3. 423 *Hic sale purpureo vivaque nitentia lymphæ Membra novat*; Cic. de Inv. 1. 17. 25 *animus defessus . . . risu novatur*. 91. *Arcus*: for this commonplace cf. Herod. 2. 173; Phaedr. 3. 14. 10. 93-100. Three mighty hunters, Cephalus, Adonis, Meleager were not averse to love. *Cephalus*: ἵσασι δ' ὡς ἀνῆρπασέν ποτε Ἡ καλλιφεγγὴς Κέφαλον ἐς θεοῦς Ἔως Eur. Hipp. 454. 95. *male*, 'reluctantly:' like κακῶς παρέχειν. 96. *sapiens*, 'wise,' in the sense of being able to discriminate between what is worth having and not: see note on *sapiens formica* Hor. Sat. 1. 1. 38. Cf. 17. 258; Met. 10. 622 *optari potes a sapiente puella*. 97. *Cinyraque creatum*: Adonis was

son of Cinyras and Myrrha. **98. positos**, often of reclining. Met. 13. 638 *positique tapetibus altis*; Prop. 2. 14. 22 *Mecum habuit positum lenta puella caput*; Id. 1. 11. 14 *Molliter in tacito litore compositam*. **99. Oenides**: Meleager. **Maenalia**, 'Arcadian,' from Mt. Maenalus. For hiatus in the fifth arsis, cf. 11. 13; A. A. 2. 185; 3. 13. **100. ferae spoliū**, the skin of the Calydonian boar. **102. rustica**: 'take away Venus, your woods lose their romance,' 1. 77, note. **103. comes**, not only 'companion,' but 'attendant,' 'squire.' **latebrosa**, full of dens of beasts, *latebrae*, *latibula*. For the turn of the sentence cf. Prop. 4. 3. 47, where Arethusa says *nec me tardarent Scythiae iuga*. **104. obliquo dente**: Hor. Carm. 3. 22. 7 *Verris obliquum meditantis ictum*. Hom. Od. 19. 451 *λεκρὶς δ' ἄγας*. **105. Aequora bina**: these are usually said to be the Corinthian and Saronic gulfs, and *Isthmon* is supposed to be the Isthmus of Corinth. But Troezen was not near the Isthmus of Corinth. It is more than fifty miles from it. Hence Burmann, to save Ovid's credit as a geographer, supposes that Troezen was situated on a peninsula: 'credo Troezenen sitam fuisse in Chersoneso quadam et eam alluisse ab utraque parte mare': and he proposes *utrimque* for *utrumque*. Burmann has not been followed by commentators, except Ruhnken; but his guess is, I now think, right. For Troezen, though not on a peninsula, is near the end of a narrow isthmus which connects it with the peninsula of Methone or Methana. On one side of this Isthmus is the harbour of Troezen, Pogon, on the other the bay of Epidaurus. This Isthmus is much narrower than the Isthmus of Corinth, more deserving of the epithet *tenuis*. Had I sooner read the account of Troezen in Wordsworth's *Greece*, vol. iii. 262 sqq., and looked at his map, I should have adopted Burmann's view; *utrimque* is not necessary. So Propertius describing Cyzicus, 3. 22. 2, says it is situated *Propontiaca qua fluit Isthmos aqua*. Ovid need not on this occasion shelter himself under van Lennep's excuse: 'talía in poetis ad strictam accuratioris Geographiae rationem exigi non debent.' **obpugnant**: Ovid is fond of applying this poetical image to the sea. Met. 9. 41 *moles quam magno murmure fluctus Obpugnant*; Ibid. 11. 531 *Nec prius absistit fessam obpugnare carinam Quam velut in captae descendat moenia navis*. Cf. Shakespeare, Rich. II. Act ii. Sc. 1: 'England . . . Whose rocky shore beats back the envious siege Of watery Neptune.' **106. audit**: Heinsius quoted Sen. Thyest. 113 (of the waters retreating from the Isthmus at the sight of Tantalus): *Vicina gracili dividens terra vada Longe remotos latus exaudit sonos*. Theb. 1. 335 *in mediis audit duo litora campis*. **107. Pittheia regna**: Pittheus, king of Troezen, father of Aethra, mother of Theseus. He was the mythical hero of

Troezen: his monument and judgement-seat were preserved in its agora, Pausan. 2. 31. 3. Hippolytus was reared by him after Theseus married Phaedra, Eur. Hipp. 11 ἀγροῦ Πιθέως παιδείματα: Met. 15. 296 *Pittheam Troezena*. 108. *patria*, Athens. *illa*, Troezen, which is feminine always. 109. *Tempore*, 'opportunately.' Prop. 4. 11. 66 *Consule quo facto tempore rapta soror*. Ruhnken quotes Rutil. Lup. 1. p. 4 *quod beneficium tempore et cupienti datur gratum est*; Phaedr. 3. Epil. 32 *Qui sint requires apparebunt tempore*. *Tempori* and *in tempore* were also used, the former in older Latin. **Neptunius heros**: Poseidon was father of Theseus according to the form of the legend followed by Euripides, Hipp. 887, Plut. Thes. 6. 110. *ora*: Pirithous was king of the Lapithae in Thessaly. Theseus assisted Pirithous and the Lapithae against the Centaurs (2. 71); he also assisted him in attempting to carry off Cora, the daughter of Aidoneus, king of the Molossians, as Plutarch rationalizes the myth (Thes. 31). Ovid may refer to one of these occasions. According to Euripides Theseus was absent as a *θεωρός*, Hipp. 792, i. e. as on some religious mission, probably to Delphi: according to Seneca, Phaedr. 861 he had just returned from Hades (*inferno hospite*). 111. *nisi si*: see Index and Heinsius' note. 113. (*sola nec haec nobis* Heinsius, Burmann from two inferior MSS.) 115. *mei fratris*, the Minotaur: so 10. 77; perhaps the most flagrant instance of bad taste in Ovid, but Catullus is to blame for it: 64. 150 *et potius germanum amittere crevi*. **trinodi**: the club of Hercules is also called *trinodis* Fast. 1. 575. 117. *Prima*: cf. ver. 39. **securigeras**: Hor. Carm. 4. 4. 19 *Amazonia securi*; Sen. Agam. 218 *securigera manu peltata Amazon*. Cf. Suet. Nero 44. 118. (*rigore s*, Heinsius: cf. ver. 77.) 119. According to Hyginus Theseus killed Antiope *ex responso Apollinis* Fab. 241. Cf. Sen. Phaedr. 232. Plutarch simply says ἀποθανούσης Thes. 28. 122. *nothus*: Ovid perhaps thought that Catullus's use of this Greek word (34. 15; 63. 27) supplied a sufficiently good precedent for his doing so too. Cf. Eur. Hipp. 308, 962, 1083, in all which passages Hippolytus is called *νόθος*. 124. *tollendi*, 'rearing,' referring to the custom of the father lifting an infant from the ground and recognizing as his child, Plaut. Amph. 501. 125. *pulcherrime rerum*: Hor. Sat. 1. 9. 4 *dulcissime rerum*. Cf. 9. 107; Met. 8. 49; A. A. 1. 213; Virg. Georg. 2. 534. 126. *nixu* Trev.; 'parum refert,' Heins. 127. *sic meriti*, 'who has treated you so,' not 'who has deserved such treatment.' 128. *Quem fugit . . . abdicat ipse suis*: 'You whom he deliberately shuns and by his deeds renounces.' *abdicare* is properly to 'disown,' 'renounce,' and was especially used of a father repudiating a son. The most famous instance

of *abdicatio filii* was the disowning of his grandson Agrippa Postumus by Augustus: Suet. Oct. 65 *Agrippam brevi ob ingenium sordidum ac ferox abdicavit seposuitque Surrentum*. Cf. Id. Tib. 15; Plin. 7. 45. Mart. 5. 56. 7 *Si versus facit, abdicet poetam*; Quintil. 7. 4. 27 *Mavult pater corrigere quam abdicare*. Planudes saw the meaning (σϵ in **A** is a gloss explaining ὄν) and uses the right word to render *abdicat*, ἀποκηρύττει: cf. Dion 55. 32 describing the disowning of this Agrippa: καί, οὐ γὰρ ἐσωφρονίζετο, ἀπεκηρύχθη. Terpstra, Saxo, and Otway in his version misunderstand the verse, taking *lectum* to be the antecedent to *quem*; the other commentators say nothing about the verse. According to Forcellini, a father in *abdicatio* commanded a son *abire e conspectu*. Hence perhaps *fugat* may be right for *fugit*: *fugat* 'banishes' from Athens to Troezen, an exaggeration of the facts; *fugat* would correspond to *seposuit*, Suet. ll. c. **130. animos**: *animum . . . tuum*, codex Junianus: as Am. 3. 5. 2. **131, 132.** 'That ancient name of filial duty was old-fashioned, even in Saturn's reign.' Prop. 2. 32. 52 *Hic mos* (i. e. *mos peccandi*) *Saturno regna tenente fuit*. **134. Et fas omne facit fratre marita soror**: 'the fact that Juno married her brother gives the fullest sanction (to our union),' not 'sanctions everything' [cf. note to 18. 53]. **marita**, adjectively used, takes an abl. as in Hor. Carm. 3. 5. 5 *Milesne Crassi coniuge barbara Turpis maritus vixit*. **137.** Cf. Tibull. 1. 9. 23 *Nec tibi celandi spes sit peccare paranti*: see 16. 297. Three explanations (?) of the vulgate *pete munus ab illa* are given: (1) 'ab illa generis iunctura:' Oudendorp, Terpstra. (2) 'a Venere:' Planudes, Saxo. (3) 'a noverca:' Loers. The first has some plausibility, but, as it demands that either *labor est* or *licet* should stand absolutely by itself it is, in my judgement, impossible. **138. Cognato . . . nomine** for *nomine cognatorum*: 14. 81 *cognata mors* for *mors cognatorum*. Ruhnken quotes Met. 15. 451 *cognata moenia*; Cat. 68. 98 *cognatos cineres*. Cf. Prop. 3. 7. 10 *cognatos rogos*. **139. Viderit**: concessive subjunctive, so common in this tense. (*amplexos* was restored by Heins. and Burm. for *amplexus*.) **141.** (*dabitur rescanda*, cod. Junianus, Heins., Burm.) **148. sic**: 3. 135. **150.** 'Where are now my pride and lofty words? They are fallen.' The punctuation of Drakenborch and Ruhnken is proved to be right not only by the excellent sense it gives as well as by the bad sense given by coupling *iacent* with *alta verba*, but by the fact that the formula *ubi nunc* is a regular formula 'what has become of?' and is repeatedly used without a verb. See 2. 33 note: compare Index, and add Met. 13. 92 *ubi nunc facundus Ulixes*? Val. Flacc. 4. 569 *Hec, ubi nunc regni generisque ubi gloria*? and many other passages cited with these here

by Heinsius. To add *iacent* to *ubi nunc* makes havoc of a well-known phrase. **151. submittere culpae**: a reminiscence of Virgil's *succumbere culpae*. **153. genibusque tuis**: poetic for *ad tua genua*. *regalia*, 'my queenly arms': though a *τύραννος* I stoop to beg for mercy. **tendo**: the phrase *ἐκτείνειν χέρας* is common in this sense in Euripides: so is *γονάτων ἄψασθαι* or the like. **155. Depuduit**: 'I have ceased to feel shame, and shame has deserted his ensign:' Am. 2. 9. 3 *miles numquam tua signa reliqui*. *rubor*, of Heinsius, gets over the awkward repetition and is more poetical. **157. Quod mihi sit genitor**: 'though I have Minos, ruler of the seas, for my father.' For an exact parallel to the structure cf. Met. 7. 705 *Quod sit roseo spectabilis ore, Quod teneat lucis, teneat confinia noctis, Nectareis quod alatur aquis . . . ego Procrin amabam*. This *quod* is properly a relative, 'touching the fact that,' and is common in Plautus and old Latin. **Minos** was celebrated for his great naval power, Thuc. 1. 4. **158. proavi**: Jupiter, as father of the Sun, who was father of Pasiphae, Phaedra's mother. **159. vallatus**, 'fenced,' as with a palisade. Lucr. 5. 27 *hydra venenatis vallata colubris*. Shuckburgh quotes Pont. 1. 2. 23 *Tecta rigent fixis veluti vallata sagittis*, and refers to the engraving of Helios on a Rhodian coin given in Dict. of Ant. as explaining the line best. **161. priorum**, 'my ancestry.' Shuckburgh rightly points out the absurdity of this verse. **162. parcee**, 'have mercy on,' 'have a thought for': see Henry's magnificent note on *nec Divum parcimus ulli*, Virg. Aen. 10. 880, which he explains to mean 'I have no divine parent whose feelings I must spare (by avoiding death).' **163, 164.** This distich is very lamely interposed here, and seems to me spurious. **167. quae plurima mecum est**, 'who is with me in all her power': another reminiscence of the Hippolytus, which has, ver. 1 *πολλή μὲν ἐν βροτοῖσι κοῦκ ἀνώνυμος*: 443 *Κύπρις γὰρ οὐ φορητόν, ἦν πολλὴ ῥυή*. Cf. 2. 32. **169. agilis dea**, 'the nimble goddess,' Diana. Cf. *incinctae* 87 supra. **170. perden-das**: the only passive forms of *perdo* usually allowed are *perditus* and *perdendus*. Met. 1. 188 *perdendum est mortale genus*. *Perditur*, Hor. Sat. 2. 6. 59, is a striking exception to the ordinary rule. In Lucretius 2. 831 Lachmann and Munro read *dispergitur* for *disperditur*, but Brieger has now restored *disperditur*. Cf. *perire* 86 supra. **alta**, 'deep,' often applied to a wood, like *βαθείη ὕλη* in Homer. Cf. Virg. Georg. 2. 431 *silva alta*; 6. 179 *Itur in antiquam silvam stabula alta ferarum*; Hor. Carm. 3. 12. 10 *alto fruticeto* (*arto al.*). **171.** The Satyrs and Fauns were regarded as patrons of the hunter. Prop. 3. 13. 45 *Et me Pana tibi comitem de rupe vocato*.

V. OENONE TO PARIS.

OENONE is not mentioned by Homer nor by any of the Greek tragedians. It is not certain from what source Ovid drew his knowledge of the myth. If the Cypria was extant in his time, it may have been direct from that poem, or some other poem of the Cycle. It is more likely that he acquired his knowledge from Parthenius, who seems to have been an elder contemporary of his: he treated the story in his work *περὶ ἐρωτικῶν παθημάτων* 4. 34. Ovid may also have been acquainted with the summary given by Apollodorus, 3. 12. 6. He may also have read the obscure lines in which Lycophron refers to Oenone, Alexandra, 57-68 *Τὰ πάντα πρὸς φῶς ἢ βαρύζηλος δάμαρ Στείλασα κοῦρον τὸν κατήγορον χθονὸς Ἄξει, πατρὸς μομφαῖσιν ἡγριωμένη Λέκτρων θ' ἕκατι τῶν τ' ἐπεισάκτων γάμων. Ἀττὴ δὲ φαρμακουργός, οὐκ ἰάσιμον Ἐλκος δρακοῦσα τοῦ ξυνευέτου λυγρὸν Γιγαντοραίστοις ἄρδισιν τετραμένον Πρὸς ἀνθοπλίτου, ξυνὸν ὄγχησει μύρον, Πύργων ἀπ' ἄκρων πρὸς νεόδμητον νέκυν Ῥοιζήδον ἐκβράσασα κύμβαχον δέμας. Πόθῳ δὲ τοῦ θανόντος ἡγκιστρωμένη Ψυχὴν περισπείροιτι φύσῃσι νεκρῷ. Bion refers to Oenone 15. 10 Ἄρπασε τὰν Ἑλέναν ποθ' ὁ βωκόλος· ἄγε δ' ἐς Ἴδαν Οἰνῶνῃ κακὸν ἄλγος· ἐχώσατο δ' ἁ Λακεδαίμων Πάντα δὲ λαὸν ἄγειρεν Ἀχαιῶν. The allusions in the Anthology (2. 215-221) are of very late date. Cf. 17. 196. The myth seems referred to in Prop. 2. 32. 35 sqq. 1, 2. *Perlegis* . . . manu. I had much rather reject this distich as spurious than with Lindemann and Vahlen accept the two verses prefixed in the later MSS. The poem opens more fittingly at 3, and *Perlegis* may have grown out of some corruption of *Pegasis*, like *Pegagis* in P. 2. *Mycenaea*: you need not fear this letter contains a demand or challenge from Agamemnon. *littera*: 3. 1. 3. *Pegasis*: the fountain nymph. She was the daughter of the river Cebren: see on ver. 10. The word *Πηγασίς*, *Pegasis*, had three meanings: (1) the fountain Hippocrene, derived from Pegasus; it is used in this sense generally as adjective with *κρήνη*, *unda* expressed, though sometimes (Pape gives only one instance, Anthol. 11. 24) absolutely. (2) In Latin poetry *Pegasides* is used for the Muses. Cf. 15. 27; Prop. 3. 1. 19; Colum. 10. 263; Virg. Catal. 11. 2. (3) A fountain-nymph, only here, and Quint. Smyrnaeus 3, 301. There is some verisimilitude in Micyllus's conjecture *Pedasis*, approved by Madvig Adv. 2, 72; it is possible that Oenone's birthplace was Pedasus, a town on Mt. Ida on the banks of the Satniois, Il. 6. 35; Plin. 5. 29. 122;*

Strabo 7. 321, &c. The rarity of the use of *Pegasis* in the sense of a fountain-nymph gives this conjecture some plausibility. Micyllus objected to *Pegasis* that as a patronymic it ought to come from Pegasus rather than *πηγή*. That is true, but the Greeks believed Pegasus to have been so called because he was born near the sources of Ocean. Hes. Theog. 282; and, on the analogy of *Pegasus*, *Pegasis* may be derived from *πηγή*. **celeberrima**: Met. 1. 690 *Inter Hamadryadas celeberrima Nonacrinas Naias una fuit*; 5. 412 *Inter Sicelidas Cyane celeberrima Nymphas*.

silvis: there is little distinction between the Naiads and Hamadryads. Cf. Met. 1. 690 just quoted, and Prop. 1. 20. 32 *Ibat Hylas, ibat Hamadryasin*, where the last word was wrongly changed by Lachmann to *Enhydriasin*. **4. ipsa meo**: Ovid is fond of such collocations, 1. 86; 11. 54. **5.**

Quis deus: Prop. 1. 12. 9 *num me deus obruit?* Id. 3. 18. 8 *Quis deus in vestra constitit hostis aqua?* **6. tua**, 'your own,' i. e. your loved one. The Latin poets sometimes reverse our form of expression. 'I am not yours,' said by a woman, would mean 'I do not love you': *non sum tua* often means 'you do not love me,' 'I am not your darling.' Cf. 10. 75. **9. Nondum tantus eras**: you were not yet recognized as Priam's son. Paris, owing to the portentous dream of Hecuba, 16. 45, was exposed on Ida and brought up as a shepherd, Apollod. 3. 12. 5; Hyg. Fab. 91.

10. Edita de magno flumine: 'I am the daughter of a river-god,' Tennyson. She was the daughter of the river Cebren, a small river of the Troad: Apollod. 3. 12. 6; Parthen. Erot. 4. The town Cebrene and the district Cebrenia are better known, Strabo 596, 604, 607. **11. Priamides**, often in Homer and Virgil. **absit**: 'let not respect for persons stand in the way of truth.' **adsit**, adopted by Burmann, has much less authority, and no particular point. **12. tuli**, 'endured,' 'stooped,' like *ἔτλην*.

14. Mixta: Ovid uses all constructions of *misceo* freely: with *cum*, simple ablative, dative, and absolutely. **praebuit herbarum**: Prop. 3. 13. 36 *Allaque nativo creverat herba toro*. **15.** The change of construction was not forced on the writer by his verse, as he might have written *facnum . . . altum*. Perhaps the fact that a person lying on hay sinks deeper into it than into straw may have induced Ovid to vary the construction. **16. defendere**, often of keeping off cold or heat: Rem. 625 *Proximus . . . ignis defenditur aegre*; Hor. Sat. 1. 3. 14 *defendere frigus*; Sen. Prov. 4. 14 *imbrem culmo aut fronde defendere*; Virg. Ecl. 7. 47 *solstitium pecori defendite*. **17.**

venatibus: often in the plural, as many words of the fourth declension: so Virg. Aen. 9. 407; Met. 4. 302, 307; A. A. 1. 253. **19.**

maculis distincta, 'picked out in meshes.' *maculae* seem to be

nothing but meshes. Nonius, p. 350 *Macula: in retibus plaga*; Varro, 3. 11, on the construction of a *νησσοτροφεῖον* or duck-house: *idque septum totum rete grandibus maculis integitur, ne eo involare aquila possit neque ex eo evolare anas*; Colum. 8. 15 on the same subject, *deinde clatris superpositis vel grandi macula retibus contegitur, ne aut evolandi sit potestas domesticis avibus, aut aquilis vel accipitribus involandi*; Cic. Verr. 5. 11. 27 *reticulum ad nares sibi admovebat tenuissimo lino, minutis maculis, plenum rosae*; Auson. Epist. 4. 23 *An cum fratre vagos dumeta per avia cervos Circumdās maculis et multa indagine pinnæ?* Plin. 11. 24. 81, quoted by Shuckburgh, of a spider's web: *maculasque paribus semper intervallis sed subinde crescentibus ex angusto dilatans. distincta* cannot then here refer to colour, though that is a common use of the word. *maculis distincta* means merely separated into meshes. Heinsius explained *maculae* of the *formido* or line with feathers and coloured ribbons attached by which the game was driven into the net. Oudendorp explained it to mean large knots: for this sense a passage of doubtful meaning (Nemes. Cyneg. 299 sqq.) may be quoted, but it is capable of explanation in accordance with the first view *Necnon et casses idem venatibus aptos* (Nemesianus seems to have had our passage in view) *Atque plagas longoque meantia tractu, Addiscant raris semper conlexere nodis Et servare modum maculis linoque tenaci.* 20. *iuga longa*: Virg. Aen. 11. 554; Prop. 3. 14. 14. 21. *Incisae . . . fagi*: Prop. 1. 18. 22 *Scribitur et teneris Cynthia corticibus*; Virg. Ecl. 10. 53 *tenerisque meos incidere amores Arboribus, crescent illae, crescetis amores.* Cf. Ecl. 5. 13. 22. Burmann punctuates: *Oenone, falce notata, tua*, an artificial arrangement, and short syllables at the end of the verse 'non multiplicandae sunt praeter necessitatem.' 26. *in titulos*: 4. 16. *recta*, to which I formerly preferred *rite*, is probably sound, and means 'keep your shape' as you grow. Shuckburgh quotes Spencer, Colin Clout 'Her name on every tree I will endosse, That, as the trees do grow, her name may grow;' and As you Like It, 3. 2 'There is a man haunts the forest, that abuses our young plants with carving Rosalind on their barks.' Cf. Tennyson, Talking Oak 'Say thou where on I carved her name.' 30. *Ad fontem*: a common place: Eur. Med. 410 *ἄνω ποταμῶν ἱερῶν χωροῖσι παγαί*: Hor. Carm. 1. 29. 11 *Quis neget arduis Pronos relabi posse rivos Montibus et Tiberim reverti*; Ov. Trist. 1. 8. 1 *In caput alta suum labentur ab aequore retro Flumina.* 33. *fatum . . . mihi dixit*: 'pronounced my doom.' Heinsius defends *dixit* against *duxit* from Hor. Carm. 3. 3. 57; Tibull. 1. 6. 55; Gell. lemma 14. 1, and other passages. Cf. Prop. 4. 1. 71. 34. *mutati . . . amoris hiemps*: *hiemps* is here storm, as Ruhnken rightly says,

not winter. The metaphor is that of a fine day becoming overcast, 'O Lord, what is this worldys blysse That changeth as the mone? My somer's day in lusty May is derked before the none.'—Ballad of the Nut-Browne Maid.

35. sumptisque decentior armis: 'who would be more comely with armour on.' **decentior:** scil. *futura*. Cf. Hor. Carm. 3. 23. 18 *Non sumptuosa blandior hostia Mollivit aversos Penates Farre pio et saliente mica*, where *blandior* is in the same construction as *decentior* here.

36. in arbitrium: 'came under your arbitration': not simply = *ad arbitrium*.

39. anus: i. e. *sagas*, wise women.

40. senes: i. e. old seers, *vates fatidicos*. **constitit esse nefas:** 'they all agreed that an ill-omened deed had been done.' Stat. Theb. 11. 147 *Scit mentem vidisse nefas*.

41. Caesa abies: cf. *τμηθεῖσα πύκη* Eur. Med. 4. **classe parata:** of building, getting together a fleet, as often; *peracta*, 'finished,' out of place.

42. ceratas, 'caulked' with wax. Rem. 447 *Non satis una tenet ceras anchora puppes*; Met. 11. 514 *spoliataque tegmine cerae Rima patet* (of a ship in a storm); Val. Flacc. 1. 127 *Constitit ut longo moles non pervia ponto Puppis et ut tenues subiere latentia cerae Lumina* (chinks).

45. I condemn this verse and the preceding with Merkel on account of its epanalepsis and ineptitude not on account of **nostros** . . . **flentis**, which is common enough. Loers quotes Mart. 7. 51 *Sic tenet absentis nostros cantatque libellos*; Cic. Fam. 2. 11 *totum negotium non est dignum viribus nostris, qui maiora onera in republica sustinere et possim et soleam*. Of course with the singular possessive the idiom is still more common. Am. 1. 8. 108 *Ut mea defunctae molliter ossa cubent*.

47. vincitur vitibus ulmus: Hor. Ep. 1. 16. 3 *amicta vitibus ulmo*; Am. 2. 16. 41 *Ulmus amat vitem vitis non deserit ulmum*.

48. nexa: 2. 141 (*vineta*, cod. Jun., wrongly).

49, 50. The obvious meaning is that Paris was detained by his love for Oenone, but threw the blame on the wind, though it was really favourable to his voyage. Burmann strangely misses the point, 'secundus, sc. mihi amanti quia te retinebat.'

54. eruta: the metaphor is from agriculture, 'turned up': so *sulcare aequor*.

55. Prosequor: 'Ovidium imitatus est Quintil. Dec. 12, p. 246, *inde fugientia vela longo visu prosecuti sumus*,' Ruhnken. One MS., Cod. Reg. Heins., has *fugientia* here, but cf. 12. 55.

57. virides: so called apparently from the green colour of the sea. Trist. 1. 2. 59 *Pro, superi viridesque dei quibus aequora curae*; Hor. Carm. 3. 28. 10 *virides Nereidum comas*.

58. in mea damna: see 4. 16, and Index, *in*.

59. Votis ergo meis. This is probably the earliest passage where the final syllable of *ergo* is found short. In post-Augustan poets from Lucan on it is often shortened. Cf. Trist. 1. 1.

87 *Ergo cave, liber, et timida circumspice mente*, where Heinsius wished to read *Ergo, cave liber, timida*. As van Lennep remarks, 'Scilicet Augusti saeculum quasi clausit Ovidius et in bene multis a priorum severitate iam deflexit.' **alii**: cf. 1. 51. **rediture**: attracted

into the vocative of the person addressed: as Pers. 3. 28 *Stemmata quod Tusco ramum millesime ducis, Censoremve tuum vel quod trabeate salutas*; Lucan 5. 231 *secreta tenebis litoris Euboici memorando condite busto*; Val. Flacc. 4. 468 *Tu Phoebi comes et nostro dilecte parenti?* This passage goes some way to defend the better MSS. in Prop. 1. 8. 19 where the reverse trajectory of a past participle into future time takes place, *Ut te felici praevecta Ceraunia remo Accipiat placidis Oricos aequoribus*. **60. blanda**, 'persuasive,' 3. 30. **61.**

Aspiceit, 'faces,' 'fronts': 'from some grey crag that fronts the sea,' Matthew Arnold. Cf. 6. 69. Ruhnken quotes Lucan 2. 429 of the Apennines, *devertex aspiceit Alpes*, and compares the geographical use of *spectare*. **moles nativa**: 'a crag reared by nature's hand,'

Fast. 5. 149. *moles* in Ovid often is used of a massy crag. *nativus* is used by Ovid of nature's workmanship opposed to what is artificial: *pumex* Met. 10. 692; *coma* Am. 1. 14. 56. **62. illa resistit**

aquis: the crag defies the waves which had washed away the rest of what had once been a mountain; cf. 10. 25. **63. prima**: nom.

sing. as Am. 2. 11. 43 clearly shows, *Primus ego aspiciam notam de litore puppim, Et dicam, nostros advehit illa deos*. She recognized the sails before any one else. This is a more poetical idea than is afforded by joining *prima* with *vela* with Ruhnken and several other editors. Cf. Scott's Maid of Neidpath, 'Eer scarce a distant form was kenned She knew and waved to greet him.' **64. impetus**: 4. 38. **65.**

fulsit: often of the gleam of purple or scarlet. Fast. 1. 81 *nova purpura fulget*. Cf. Pont. 3. 8. 7; Prop. 2. 1. 5 *Sive illam croceis (?) fulgentem incedere Cois*; 4. 3. 51 *Nam mihi quo Poenis et purpura fulgeat ostris?* **66. cultus**: of elaborate dress. Hor. Carm. 4. 9.

15 *regales cultus*; often in Ovid. **69. Non satis id fuerat**: 'that was not enough: oh, why was I mad enough to linger? I saw with quaking heart a woman's cheeks.' *non satis* is like *parum* (see Index). **enim** is not illative here, but a relic of the early affirmative use of the particle. The line is variously pointed. Heinsinger, followed by Ruhnken, Jahn, and Ehwald, put a question stop after *fuerat*. **71.**

rupique sinus: 'I rent my bosom,' i.e. the bosom of my dress: 13. 36; 6. 27. See Planudes here. **73. sacram**: Cybele is called

parens Idaea, Fast. 4. 181, and Ida derives the epithet from her worship. **Iden**: the only passage where Ovid uses the accusative of *Ida* or *Idē*. See on 138. **75. desertaque coniuge**: for the

omission of *ab* cf. 12. 161; Prop. 2. 8. 29 *Ille etiam abrepta desertus coniuge Achilles*; Liv. 35. 30 *ubi suis se desertos viderunt* (Ruhnken). 76. *ipsa ferat*: Terpstra quotes Soph. Trach. 820 τὴν δὲ τέρψιν ἦν Τῶμῳ δίδωσι πατρί, τήνδ' αὐτὴ λάβοι. 77. *conveniunt*, 'suit you': Rem. 312 *Conveniens animo non erat illa meo*; Prop. 3. 25. 8 *Tu bene conveniens non sinis esse iugum*; Catull. 57. 1 *Pulchre convenit improbis cinaedis*. Ruhnken quotes Suet. Tib. 7 *uxorem bene convenientem dimittere coactus est*. 78. *legitimos . . . viros*: *legitimos toros*, Burmann, as in 19. 284; Fast. 5. 24; Pont. 3. 3. 50. I should prefer *toros* but that *torum* or *toro* ends three pentameters in this poem; and Ovid has *legitima coniunx* Met. 10. 437; *uxor* A. A. 2. 545; so there is no objection to *viros*. 80. *uxor*: she is always allowed this title: Strabo, for instance, 596, says Demetrius states that at Cebrene τάφον Ἀλεξάνδρου δείκνυσθαι καὶ Οἰνῶνῃς ἦν ἰστοροῦσι γυναῖκα γεγενῆναι τοῦ Ἀλεξάνδρου πρὶν Ἑλένην ἀρπῆσαι: cf. 133. 81. *ego* and *me* are emphatic. Helen may be caught by your wealth and palatial state, not I: *I* was satisfied with you when a poor shepherd. 82. *tot*: fifty, according to Homer Il. 6. 246; Hyg. Fab. 90 gives Priam thirty-seven sons, seventeen daughters. 83. *Non tamen ut*: οὐχ ὅτι: exactly our 'not that': Prop. 2. 19. 21 *Non tamen ut vastos ausim templatæ leones*. 84. *dissimulanda*, 'to be disowned,' 'to be ashamed of.' Ovid is very fond of *dissimulo*. Cf. Index, and see 9. 84. 85. *matrona potentis*, 'the wife of a potentate.' The turn of the sentence is something like *magni matrona Tonantis* Met. 2. 466. For *potens* used absolutely for a mighty one cf. Phaedr. 1. 24. 1 *Inops potentem dum vult imitari perit*; Ib. 1. 5. 1 *Numquam est fidelis cum potente societas*. Cf. A. A. 2. 294 *partes agat illa potentis*. Juvenal's *matrona potens*, 1. 69, seems a reminiscence of this line. 86. *manus*: the Etonian editor quotes Gray's Elegy: 'Hands that the rod of empire might have swayed.' 88. *purpureo . . . toro*: royal beds were covered with purple coverlets. Catull. 64. 47 *Pulvinar vero . . . tincta tegit rosco conchyli purpura fuco*; 12. 179 *Tyrio iaceat sublimis in ostro*. 91. *fugitiva*: properly used of runaway slaves; so there is contempt in the word. 92. *Hæ . . . dote*: dowered wives were considered proud, as we see from many passages of the Greek and Roman comic drama. *dote feroces* Plaut. Men. 767. Helen brought war with her as her dower: cf. Aesch. Agam. 406 ἄγουσά τ' ἀντίφερνον Ἰλίου φθοράν: 686 τὰν δορίγαμβρον ἀμφινεικὴ θ' Ἑλέναν: cf. Virg. Aen. 7. 318 *Sanguine Troiano et Rutulo dolabere, virgo*. 93. *si sit . . . reddenda*: cf. 6. 37. Roby, 1754, quotes Livy, 40. 49 *quæsitit iterum, si cum*

Romanis militare liceret: and Id. 29. 15: cf. also Prop. 2. 34. 53 *Harum nulla solet rationem quacrere mundi, Nec si post Stygias aliquid restabimus undas*: and 3. 5. 40 *si furit igne caput*. **Heetora**

fratrem: Hector is not stated in the Iliad to have been in favour of restoring Helen, but he sharply reproaches Paris for having carried her off, Il. 3. 38 sqq.; nor is Deiphobus, who married Helen after the death of Paris; nor is Polydamas, although he is stated by Quintus Smyrnaeus, 2. 43-62, to have given that advice. **94. Polydamanta**:

the first syllable is lengthened in Latin poetry; in Homer the form is Πωλυδάμας. The MSS. of Ovid (cf. Met. 12. 542) do not support the form *Pulydamas*: in Prop. 3. 1. 29 **N** is for *Pol-*. The MSS. of Persius also, 1. 4, are nearly unanimous for *Pol-*: in Sil. Ital. 12. 212 *Pol-* is also best supported. The Latin *Pol-* may have come from an Aeolic or Doric Πωλυδάμας: cf. *pōlypus*, πώλυποι. **95. Antenor**:

he says, Il. 7. 350 Δεῦτ' ἄγετ', Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ Δώομεν Ἀτρεΐδῃσι δ' ἄγειν: Hor. Ep. 1. 2. 9 *Antenor censet belli praecidere causam*. **Priamus**: cf. Met. 13. 200, where Ulysses says of his embassy to Troy: *praedamque Helenamque reposco Et moveo Priamum Priamoque Antenora iunctum*; A. A. 3. 440 *Troia maneret Praeceptis Priami si foret usa sui*, where Madvig wrongly corrects *Priame . . . tuis*, the reading of **R**, to *Priamei* (voc. of *Priameis*, i. e. Cassandra) *tuis*, denying that Priam had ever given any advice in favour of the restoration of Helen. The above passages dispose of this argument, and Priam is one among a group of elders who, Il. 3. 159, after admiring Helen's beauty, say ἀλλὰ καὶ ὥς τοίη περ εὐῶσ' ἐν νηυσὶ νέεσθω. Propertius agrees with Ovid, 2. 3. 40 *Vel Priamo belli causa probanda fuit*.

96. quis: this form of the dative and ablative occurs many times in Ovid. **97. Turpe rudimentum**, it is a base beginning of your new life as Prince of Troy. *rudimentum* properly denoted the first essay of the young tiro. It occurs once more in Ovid, A. A. 1. 193 *Tale rudimentum tanto sub nomine debes Nunc iuvenum princeps deinde future senum*. Ruhnken quotes Livy 1. 3 *Inter rudimentum primum puerilis regni*; Justin. 7. 5 *prima pueritiae rudimenta in domo Epaminondae deposuit*. **99. fidam promitte**: A. A. 3. 475 *Sed neque te facilem iuveni promitte roganti*; Hor. Carm. 1. 5. 10 *Qui semper vacuam semper amabilem sperat*; Ib. 1. 13. 14 *Non si me satis audias Speres perpetuum*, &c. **102. externo . . . amore**: not foreign; simply other than the husband. Prop. 2. 19. 16 *Omnia ab externo sint modo tuta viro*; Id. 1. 3. 44. **103. nulla reparabilis arte**: Hor. Carm. 3. 5. 29 *Nec vera virtus cum semel excidit Curat reponi deterioribus*. **106. credulus**: Hor. Carm. 1. 5. 9 *Qui nunc te fruitur credulus aurea*. **107. certo**, 'constant': Prop. 1. 13. 6 *Certus et in nullo*

quaeris amore moram: Ib. 2. 24. 36 *tu mihi certus eras*. 108. *fratris*: Hector's conjugal affection is proverbial. 109. *levior foliis*: cf. Am. 2. 16. 45 *Verba puellarum foliis leviora caducis*; Cic. Att. 8. 15. 2 *qui ipsi aut pluma aut folio facilius moventur*. Otto, p. 140, gives other instances. 111. in . . . *summa pondus arista*: cf. Naevius, 117 (Ribbeck, vol. 2) *non hercle apluda est hodie quam te nequior*, on which passage Festus explains *apluda* to be *genus minutissimae paleae frumenti sive panici*. Cf. *frit*, restored by Ellis in Plaut. Most. 3. 1. 61; cf. Varro, R. R. 1. 48. 3 *illud summa in spica iam natura quod est minus quam granum vocatur frit*. 113. *recolo*: Ovid uses this word, Met. 5. 647, the only other passage where he has it, in its literal sense of retilling fallow land. *germana*: this looks as if Ovid had read, or attempted to read, the Alexandra of Lycophron, which is one long prediction uttered by Cassandra. 114. *diffusis . . . comis*: 'hic habitus semper tribuitur vaticinantibus' Ruhnken. Cf. Virg. Aen. 6. 48 *Non comptae mansere comae*, of the Sibyl. 115. *Quid facis?* 'what are you about?' 8. 5; A. A. 1. 691. *harenae semina mandas*: Virg. Ecl. 5. 36 *Grandia saepe quibus mandavimus hordea sulcis*; Georg. 1. 223 *Debita quam sulcis committas semina*; Tibull. 2. 6. 21 *spes sulcis credit aratis semina*. For the sentiment of the two lines, proverbial for wasting labour, cf. 17. 139; Trist. 5. 4. 48 *Nec sinet ille tuos litus arare boves*; Pont. 4. 2. 16 *Sed siccum sterili vomere litus aro*; Juv. 7. 48 *tenuique in pulvere sulcos Ducimus, et litus sterili versamus aratro*; Prop. 2. 11. 2 *Laudet qui sterili semina ponit humo*. 117. *iuvenea*: *πρότις*, as she is called by Lycophron, 102. In the Agamemnon, 1125, Cassandra applies the simile of a cow to Clytemnestra: *ἄπρεχέ τὰς βοῶς τὸν ταῦρον*. 118. *io*, 'ho!' in Ovid always a cry or shout, either of joy or calling assistance: never simply 'Oh!' in grief. Fast. 4. 447 *io! carissima Mater Auferor*; Met. 5. 625 *Et bis io Arethusa! io Arethusa vocavit*; Trist. 4. 2. 51 *'Io'que, Miles 'Io' magna voce 'Triumphe' canet*. Cf. A. A. 2. 1; Met. 3. 442; Am. 1. 2. 34: all these passages prove that it is impossible that in A. A. 3. 742 *io* can be the true reading. There expiring Procris says, *Labor, eo: cara lumina conde manu*. 'I am sinking, I am going.' Cf. Prop. 4. 7. 23 *At mihi non oculos quisquam inclamavit euntis*. *prohibe*: this verb is commonly used in petitions to the gods to avert a threatened evil: *quod di prohibeant* and the like are common in Terence and Plautus: cf. Virg. Aen. 3. 265 *Di prohibete minas! di talem avertite casum*. *prohibe* is general, like *afage*. 119. *obsce nam*, 'ill-omened': Hor. Carm. 1. 15. 5 *mala ducis avi domum, Quam multo refect Graecia milite*. *demergite*, addressed to the Trojans: Hor. Carm. 3. 16. 13 *Demersa exitio*. 121. in *cursu*, 'in her wild

career': cf. 17. 203; Fast. 5. 245 *Vox erat in cursu, voltum dubitantis habebam*; Am. 1. 8. 109 *Vox erat in cursu, cum me mea prodidit umbra*. From these two last passages Heinsius ingeniously suggests *Vox erat* here for *dixerat*. 122. *diriguere*: 'each particular hair' stood on end, as Shuckburgh well points out, is the force of *di-*. 123. *nimum . . . vates . . . vera*: Burmann quotes Aesch. Agam. 1240 καὶ σὺ μ' ἐν τάχει παρὼν ἄγαν ἀληθόμεντιν οἰκτεῖρας ἐρεῖς. 125. *prae-signis*, cod. Ambros., with Heinsius's approval: he compares Met. 12. 217; Fast. 6. 628; A. A. 3. 773. 126. *socios . . . deos*, 'the gods of wedlock.' Am. 2. 11. 7 *Ecce fugit notumque torum sociosque Penates*. See notes on 4. 17; 4. 62. *hospite capta*, 'falling in love with a stranger': *capta ab hospite* would mean 'beguiled by a stranger.' Fast. 1. 416 *Lotide captus erat*. 127. *Theseus*: for the carrying away of Helen from Sparta when a very young girl by Theseus and Pirithous, and her recovery by the Dioscuri, see Plut. Thes. 31, 32; Hygin. Fab. 79; Herod. 9. 73; Diod. Sic. 4. 63; Isocr. Encom. Helen. 129. *A iuvene et cupido*: but, according to Plutarch, Theseus was fifty years old at this time, at which age 'the blood is humble, waits upon the judgement.' *virgo*, predicate. According to Plutarch she was at this time οὔπω γάμων ὄραν ἔχουσα, and Theseus wished to keep her to be his wife. 132. *prae-buit ipsa rapi*: a compendious expression, for which I know no exact Latin parallel, for *se rapiendam prae-buit*. Forcellini quotes, for instances of the infinitive with *prae-beo*, Pers. 2. 28 *Idcirco stolidam prae-bet tibi tellere barbam Iuppiter?* Stat. Theb. 8. 527 *paulumque umeri libare sinistri prae-buit*. 135. That there has been interpolation on a large scale 135-152 is, I think, all but certain. I am sorry now that I did not enclose 135-148 and 151, 152 in brackets. The following are the objections: (1) It is no proof of chastity that a nymph refuses to be ravished by a troop of Satyrs. (2) Ovid nowhere else shortens the last syllable of *Ida*. (3) There is no mention of Apollo's love for Oenone in any other author, nor of his having taught her medicine. (4) 140 directly contradicts 133. (5) The absolute use of *opem* (147) and *opis* (151) for medicine. 137. *Cornigerumque caput*: 4. 49; Fast. 2. 268 *Fauni sacra bicornis*: cf. Ib. 5. 99. *pinu praecinctus acuta*: a garland of pine leaves is regularly attributed to Faunus, as well as to Pan, from whom Faunus is often not to be distinguished: Met. 1. 699 *Pan videt hanc, pinuque caput praecinctus acuta*; Fast. 3. 84 *Pinigerum Fauni caput*; Sil. Ital. 13. 331 *Cingit acula comas et opacat tempora pinus Ac parva erumpunt rubicunda cornua fronte*. 138. *et s*, with Burmann's approval, placing the stop in 135 after *silvis*. *qua tumet Ida*: Am. 2. 16. 5 *tumidi subsidite montes*; Lucan 4. 11 *coll-*

umet modico. Cf. Hom. Il. 21. 449 Ἰδης ἐν κνημοῖσι πολυπτύχου. 139.
fide conspicuus: fidicen Apollo. Troiae munitor: cf. 1. 67. 145.
Ipse, ultro, unasked. medicas: Met. 2. 618: of Apollo: *medicas exercet inaniter artes.* Oenone is stated in the myth to have possessed surgical and medical skill. Apollodorus, 3. 12. 6, says that she told Paris if he should be wounded to come to her to be cured. In consequence Paris, when wounded by Philoctetes with the bow of Hercules, came to her to Ida, but she, incensed with him for Helen's sake, refused to cure him: then Paris was carried back towards Troy, but died on the way: that Oenone repented too late, and came after Paris to cure him: but finding him dead hanged herself. Parthenius gives nearly the same story. Cf. Lycophron 61 Αὐτὴ δὲ φαρμακουργός, οὐκ ἰάσιμον Ἑλκος δρακοῦσα τοῦ ξυνεννέτου λυγρόν, &c. 147. *potens ad opem.* 'mighty for healing.' Ruhnken remarks that *potens* 'proprium est epitheton herbarum medicarum,' quoting Virg. Aen. 7. 19 *Quos dea sacra potentibus herbis Induerat Circe in vultus ac terga ferarum*; Seren. Samm. 15 *Pulegiumque potens una super aure locabis*: so *pollens*. But the phrase *potens ad opem* is unusual and lacks illustration. *opem*: this word is often applied to *Physic*: 21. 14; with *medica* joined, as Am. 2. 9. 8: *salutifera* 21. 174; *Paeonia* Met. 15. 535. But I know of no instance save this and 151, where it is used absolutely without an epithet for medicine. 149. *Me miseram*: cf. Met. 1. 521: Apollo says, *Inventum medicina mea est opiferque per orbem Dicor et herbarum subiecta potentia nobis. Ei mihi, quod nullis amor est sanabilis herbis, Nec prosunt domino quae prosunt omnibus artes.* 150. *Deficior . . . ab arte mea*, 'I am found wanting in respect of my own art': the passive *deficior* is not uncommon, but it generally takes the simple ablative without *ab*, or is used absolutely: Trist. 2. 407 *Tempore deficior*. So *defectus*: Ibis 121 *solito defecta favore Fortunae facies*; Pont. 3. 4. 37 *His ego defectus*. In Catullus 65. 1 *defectum* is now restored for *confectum*. The only instances quoted with *ab* besides this passage are Caesar, B. C. 3. 64 *cum aquilifer a viribus deficeretur*, but *a* is probably to be omitted: Celsus 2. 8 ad fin. *a menstruâ defecta*. 151. *repertor opis*: Apollo; cf. Met. 1. 520, cited above. *opis*: see on 147. *vaccas pavisse Pheraeas*: the reason here hinted for Apollo feeding the flock of Admetus king of Pherae in Thessaly is taken from Callimachus's Hymn to Apollo 48 Ἐξούτ' ἐπ' Ἀμφρυσιῶ ζευγίτιδας ἔτρεφεν ἵππους Ἡθέου ἱπ' ἔρωτι κεκαυμένος Ἀδμήτοιο. According to the more usual story, Apollo served as a punishment for having slain the Cyclops. Tibullus follows the account given here, 2. 3. 11 *Pavit et Admeti lauros formosus Apollo. Nec cithara intonsae profueruntque comae. Nec potuit curas sanare salubribus herbis; Quidquid erat medicae*

vicerat artis amor. 152. *e nostro saucius igne*: *e* is probably more idiomatic than *a* in this collocation. Forcellini quotes Cic. Or. 2. 61 *claudicare ex vulnere*; Tac. Ann. 1. 17 *truncato ex vulnere corpore*. Ruhnken for *a* quotes Rem. 5 *Non ego Tydides, a quo tua saucia mater*; but that is said of a person, which makes all the difference. 154. *auxilium*: 'proprie dicitur de medicis; Celsus Praef. 1. 1 *etiam imperitissimae gentes herbas aliaque prompta in auxilium vulnerum morborumque noverunt*; Stat. Silv. 5. 1. 158 *Nil ars operosa medentum Auxiliata malis*; ubi v. Markland,' Ruhnken. 156. *Non ego cum Danaïs arma cruenta fero*: but, if Lycophron's account is to be trusted, Oenone was more vengeful than Ovid makes her out; for, according to him, ver. 55, she sent Corythus, her son by Paris, to guide the Greeks to Troy: *στείλασα κοῦρον τὸν κατήγορον χθονός*. See the note of Tzetzes. Ovid has omitted any reference to this incident; perhaps he did not know it; but he did certainly know of Oenone's refusal to use her surgical skill to cure her faithless lover, and of her subsequent repentance, for both Apollodorus and Parthenius make these the most striking points in the story. These incidents might help to supply a future tragedian with a powerful plot. Tennyson treats of these events in his 'Death of Oenone.' He however defrauds Evadne of her unique place in mythology by making Oenone leap on to the burning pyre of Paris: see on 145 supra. Ovid has also omitted any reference to the fact that Oenone herself was possessed of prophetic powers. Apollodorus and Parthenius tell us that she was and that she herself foretold to Paris his infidelity. Ovid could not well have introduced this together with Cassandra's vaticination. The vengeful features of Oenone's character he probably intentionally omitted as inconsistent with the conception of her character he had chosen, as soft and gentle. 157. *puerilibus annis*: it is perhaps to these words we owe Tennyson's Oenone: certainly we owe to them the words 'mournful Oenone, wandering forlorn Of Paris, once her playmate on the hills.'

VI. HYPsipYLE TO JASON.

JASON and the Argonauts touched at Lemnos on their outward voyage. They found the island destitute of male inhabitants, the men having all been murdered by the women with the sole exception of King Thoas, who had been saved and conveyed out of the island by his daughter, now the reigning queen, Hypsipyle. The cause of the massacre was

the fact that the men had taken to themselves Thracian women as concubines, having taken a dislike to their wives owing to a *δυσοσμία* with which they had been visited by Venus in return for their neglect of her worship: they had deliberately disestablished the worship of Venus in the island to show their disapproval of Venus's infidelity to Vulcan, the great Lemnian divinity. The Argonauts were hospitably entertained and, according to Ovid, remained two years on the island, although other authorities make the time much shorter. The epistle is supposed to have been written by Hypsipyle on hearing of Jason's return to Thessaly in company with Medea. The authorities followed by Ovid were Apollonius Rhodius, Arg. 1. 609-909, and Apollodorus, 1. 9. 17. The story is treated also by Hyginus, Fab. 15; Val. Flacc. 2. 77-433; Stat. Theb. 5. 48 sqq. Muncker on Hyginus, l.c., cites also the scholiasts on Homer, Il. 6. 467; Eurip. Hec. 887; and Statius Silv. 5. 29; Apollonius 1. 209; Antigonus, Hist. Mir. 130; Apostolius, Cent. 11. 96.

3. *quantum sinis*: 'as far as you let me:' i.e. you keep me so much in the dark as to your arrival in Greece that you seem unwilling even to allow me to congratulate you.

4. *certius*: 'this very fact ought to have been rendered certain by a letter from you.' For this use of *certum* cf. Plaut. Men. 5. 2. 12 *Nec quid id sit mihi certius facit*; Pseud. 2. 2. 4 *Nimis velim, certum qui mihi faciat Ballio leno ubi hic habitat*; Cic. Att. 1. 9 *certius tibi est me esse Romae quam mihi te Athenis*. The vulgate *hoc tamen ipsum debueram certior esse* for *hoc debueram scire* is not Latin; no commentator save Ruhnken attempts to illustrate it. The only passage he quotes is a mis-reference to Virg. Aen. 5. 2 *Certus iter*, the full passage being *Interca medium Aeneas iam classe tenebat Certus iter*.

5. *paeta tibi*: promised to you as my marriage dowry. *praeter*, 'past,' a modest excuse for Jason's not stopping at Lemnos on his way home.

6. *ventos non habuisse potes*: *habere ventos* is technical: Trist. 1. 10. 50.

10. See notes on 12. 39-48.

panda: rather a favourite word with Ovid: he uses it some fifteen or sixteen times, applying it to the following words: *asellus* A. A. 1. 543, &c.; *delphines* Trist. 3. 10. 43; *cornua iuvencae* Met. 10. 271; *rami pandi autumnii pondere* Ib. 14. 660; *carina* Am. 2. 11. 24, &c.; *os*, of the Phoenix, Met. 15. 397 (v.l.); *rostrum*, of a hog, Ib. 14. 282, &c.; *naris*, of a dolphin, Ib. 3. 674, and *iuga*. The word seems to combine the ideas of length and curvature, and is derived from *pando*. For the curving yoke, Shuckburgh refers to the pictures in Rich.

13. *spolium pcedis*, 'the fleece': cf. *ferae spoliū* 4. 100; *spolia leonis* 9. 113.

15. *Haec* to be joined with *credentibus*, otherwise it would be quite otiose. Heinsius well defends his conjecture *O ego* from

Met. 8. 51; 9. 487; but *hacc* is wanted. **timide credentibus**: 'timide credere dicuntur qui sic credunt ut tamen timeant ne quod credunt falsum reperiatur,' Ruhnken, comparing *timide gaudere* Met. 10. 287 (v. l.); *timide confidere* A. A. 2. 143. **16. quanta forem!** 'what a great woman I would have been!' great in the opinion of my hearers as well as proud myself. **17, 18. officium** is more general and less personal than **Obsequium**: the former word is 'duty,' 'civility': the latter deference to the wishes of a particular person. **18. maneo si tua**: 5. 6, note. **19. Barbara . . . venefica**, 'an outlandish witch,' Medea. **20. In . . . parte recepta**: the accusative would be expected as in Liv. 8. 26 *Ex composito ab sociis in urbem receptus* (here quoted by Ruhnken with *urbe*). But cf. Met. 2. 529 *Sideraque in caelo stupri mercede recepta*; Catull. 22. 5 *in palimpsesto relata*; 64. 387 *templo in fulgente revisens*. **21. Credula res amor est**: 1. 12, note. **24. vix bene**, 'not fully': see Index. **25. Aesonides**: Jason was son of Aeson king of Iolcos. **quid agit = ut valet?** *Quid agis* is the regular Latin phrase for 'how do you do?' Hor. Sat. 1. 9. 4 *Quid agis, dulcissime rerum?* **26. Haesit**: exactly 'hesitated': ἠπώρει, 'did not know what to say.' Pers. 2. 19 *an scilicet haeres?* Plaut. Merc. 4. 3. 24 *Nescio quid dicam . . . Haeres?* **in opposita . . . humo**, 'on the ground opposite to him.' Met. 13. 541 *adversa figit modo lumina terra*; Apoll. Rhod. 1. 785 ἐπὶ χθονὸς ὄμματ' ἐπέσας. **28. fata vocant**: 9. 1. This phrase is regularly used of the near approach of death: Virg. Aen. 10. 471 *etiam sua Turnum Fata vocant, metasque dati pervenit ad aevi*. See Peerkamp's interesting note on Hor. Carm. 2. 20. 6. Heinsius and Burmann very wrongly prefer *fata trahunt*, which is indeed an Ovidian phrase, but which has nothing to do with death: it means that the fates drag a person in a fixed direction while in life: see 51 infra; 12. 35; Trist. 2. 341; 3. 6. 15; Plat. Phaed. 115 A ὅταν ἡ εἰμαρμένη καλῇ. **29.** Shuckburgh reads *timidum quod amat* from **E**: he cleverly interprets 'a lover is a timid thing,' comparing 1. 12. So Volscus also. But a Latin writer would have given *qui* or *quae* I think; and the authority of **E** is slight. **31. rediit**: Ovid freely lengthens *-it* in the perfect of verbs forming otherwise a tribrach: *petiit, abiit, adiit, periit, rediit, subiit, praeteriit*, are often so scanned by him; *interiit, prosiluit, occubuit, impediit* once each; (Ramsay, p. 109). He evidently admitted these lengthenings in accordance with the rule which permitted poets to alter the quantity of words which otherwise could not come into the verse (as proper names in Greek tragedy): for whereas he has been far more liberal in lengthening the final syllable in tribrachs in *-it* than Virgil or Horace, he is far more rigid

than Virgil in forbidding caesural lengthening in the case of words which could be brought into the verse without it. That he did not regard these lengthenings as a license is clear from the fact that he allows *-it* in such verbs to end the first half of the pentameter, the next word beginning with a vowel, *praeteriit* A. A. 3. 64; *adiit* Pont. 1. 3. 74; Rem. 6; *periit* Trist. 4. 3. 68; 3. 14. 36; Pont. 4. 12. 44; Ibis 530; *subiit* Pont. 1. 4. 46. 32. *Narrat aeripedes*: so G.

Narrat et aeripedes E *Rettulit aenipedes* s (according to Ciofani; but this is doubtful); *Narrat aenipedes*, Heinsius, and so *vulgo*; and if the verse is to scan, we must so read: but *aenipes* does not occur anywhere, though Heinsius wished to restore *aenipedes* in 12. 93: *aeripedes* occurs Virg. Aen. 6. 803 *Fixerit aeripedem certam*, and Hygin. Fab. 22, quoted on 12. 41. As it is possible the interpolator may have mis-scanned *aeripedes* I leave the lines with the blemish that is in G, following Ehwald, who writes: 'Nil mutavi in loco interpolato.' 36. *diurna*: ἐφίμερα, only lasting a day. But *diurnus* only means 'daily' or 'like that of day' in good Latin: and this is a strong argument against these eight verses. 38. *alternant spesque timorque vicem*: Met. 15. 409 *alternare vices*; Pont. 4. 2. 6 *per alternas vices*. 39. *studio cursuque loquendi*, 'in his eager flow of speech': *studio* is like *studio incautus cundi* Met. 8. 378. *cursu* is often used of speech: see note on 5. 121. 40. *ingenio . . . suo*, 'artlessly,' 'naturally,' without intending it: Petronius 126 *crines ingenio suo flexi*, 'hair curling naturally'; Met. 3. 159 *simulaverat artem Ingenio natura suo*; Claud. in Ruf. 1. 210 *prati viva voluptas Ingenio variata suo*. *vulnera nostra*, 'the wounds inflicted on me': see 82. 41. *Heu* is better than *Heus* here: Fast. 3. 485 *Heu! ubi pacta fides? ubi quae iurare solebas?* On *ubi* see 4. 150. *conubialia*: for this scansion see Met. 6. 428 *Conubio Prognos iunxit*; Virg. Aen. 1. 73 *Conubio iungam stabili*. Munro on Lucr. 3. 776 holds with L. Mueller, de re metr. p. 258, that the vowel had a double quantity, and that in these passages there is no synizesis. The forms *innūbus*, *pronūbus* are in favour of a short quantity. In Claudian Ep. 2. 18 *Vetigal meritae connubiale lyrae* there can be no synizesis, but Claudian is no great authority on prosody. 42. *Faxque sub arsuros*, etc. The torch that lighted the bride to the house of the bridegroom and that which kindled the funeral pyre are often placed in juxtaposition by the Latin poets: Prop. 4. 11. 46 *Viximus insignes inter utramque facem*. 43. *furto*: the usual term for clandestine love. *cognita*: cf. *cognovit*, ver. 133, where, however, the absolute use of the word, rare at the best in this sense, is suspicious. Stat. Achill. 2. 228 *tacito iam cognita furto Deidamia mihi*; Tac. Hist. 4. 44 *Postumiam*

stupro cognitam. 44. *sertis tempora vinctus Hymen*: Catull. 61. 6 *Cinge tempora floribus suave olentis amaraci* (to Hymen): cf. 21. 165. 47. *Quid mihi cum Minyis*: 14. 65. *Minyis*: the Argonauts, as they are often called by the poets: according to Apoll. Rhod. 1. 2. 30, because 'most and best of them boasted to be of the blood of the daughters of Minyas' (a son of Neptune): cf. Fest. s. v. *Minyae*. Strabo and Eustathius derive the name from *Minyos*, an Orchomenian. *Dodonide pinu*: the passages referred to by Gudeman in support of this reading are Apoll. Rhod. 1. 526: speaking of the vocal plank placed by Athena in the cutwater of the Argo: 'Εν γάρ οἱ δόρυ θέϊον ἐλήλατο, τὸ ῥ' ἀνὰ μέσσην Στείραν Ἀθηναίῃ Δωδωνίδος ἤρμοσε φηγοῦ: Id. 4. 580 Ἀδδῆεν γλαφυρῆς νηὸς δόρυ, τὸ ῥ' ἀνὰ μέσσην, &c., as in 1. 526; Apollod. 1. 9. 16 Ἰάσων Ἀργον παρεκάλεσε τὸν Φρίξον, κἀκέινος Ἀθηνᾶς ὑποθεμένης πεντηκόντορον ναῦν κατεσκεύασε τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργῶ· κατὰ δὲ τὴν πρῶραν ἐνήρμοσεν Ἀθηνᾶ φωνῆεν φηγοῦ τῆς Δωδωνίδος ξύλον. From these passages Ovid may well have caught the term *Dodonis* and applied it to the whole ship: of course the objection occurs that *φηγός* is oak, and Dodona was famous for its talking oaks, *προσήμεροι δρύες* Aesch. Prom. 832, from one of which this vocal plank was made. But Ovid may have used *pinus* for the whole vessel (18. 158; Hor. Epod. 16. 57, Val. Fl. 1. 457, etc.) and applied the epithet *Dodonis* to it from an inaccurate recollection of the narrative of the construction of the Argo, or generally as 'Thessalian': there was a Dodona in Thessaly: see Wordsworth's *Greece*, 1. 370. *Tritonis* (i. e. Palladian, from the Lake Tritonis in Libya or the river Triton: see Ellis on Catull. 64. 394 *rapidi Tritonis era*) is nowhere in Latin poetry applied to the Argo. Ovid calls Athens *Tritonis arx* Met. 2. 794; *urbs* 5. 645. Cf. Virg. Aen. 2. 226. There is no objection to the reading *Tritonide* in itself, however; the Argo was made Ἀθηνᾶς ὑποθεμένης at the suggestion of Athena; and is spoken of as Athena's vessel by Statius Silv. 2. 7. 50 *Et puppim temerariam Minervae*, while Catullus emphatically states that Pallas *Ipsa levi fecit volitantem flamine currum Pinca coniungens inflexae texta carinae*. But I agree with Professor Gudeman that it is extremely unlikely that Planudes, or the writer of the MS. he translated, interpolated *Dodonide* from a recollection of the passages in Apollonius or Apollodorus. The corruptions in Planudes are never of this kind. It is more likely that one *do-* fell out before the other in some MS., and that a subsequent writer, not seeing the true source of *-donide*, cleverly but wrongly altered it to *Tritonide*. For *Dodonis* cf. Met. 13. 716, Val. Fl. 1. 302 *Dodonida quercum Chaonitique vides famulam Iovis*. 48. *navita Tiphys*: *Tiphys* (Τίφυς, voc. Τίφyu) was

helmsman of the Argo: Apoll. Rhod. 1. 105, 381, &c.; Apollod. 1. 9. 16. For the form cf. *Coly Pont.* 2. 9. 2. 49. *aries* and 50. *Aetæae*: see notes on 12. 8; 29; 201. 51. *Certa fui primo*: the Lemnian women, headed by Hypsipyle, and dressed in full armour, went down to the beach to oppose the landing of the Argonauts, whom at first they supposed to be Thracians. Hypsipyle was won over by the words of Aethalides, the herald of the Argonauts: Apoll. Rhod. 1. 633-652. *me mea fata trahebant*: a commonplace: 12. 35; Met. 7. 816; Trist. 2. 341: in all these passages the phrase is *mea fata*, and *mea* should probably be read here with E Plan. and many edd. Cf. also Trist. 3. 6. 15 *Sed mea me in poenam nimirum fata trahebant Omne bonae claudens utilitatis iter*, where I propose *mea Parca trahebat*: cf. Pont. 3. 7. 20. 52. *Hospita . . . castra*, 'the foreign fleet.' *hospita* is often used in the singular of a ship new arrived from foreign parts: *navis* Fast. 1. 340, &c.; *puppis* Trist. 3. 12. 32, &c. This is the only place where it occurs in the plural in Ovid; but Virgil has *aequora hospita* Aen. 3. 377; Stat. Theb. 4. 843 *flumina hospita*; Manil. 1. 6 *sacra hospita* (in same sense as here); Val. Flacc. 2. 649 *hospita lecta*. It seems to be only used in nom. fem. sing. and neuter nom. and acc. plur., or, in other words, *hospita* is a heteroclite fem. sing. and neut. plur. of *hospes*. *castra*: στρατόπεδον is often applied to a squadron of ships, even out at sea: and *castra* is often applied to ships drawn up on land, as Prop. 2. 8. 32 *Fervere et Hectoræ Dorica castra facit*; Virg. Aen. 4. 604 *faces in castra tulissem*. But also when at sea, Accius ap. Non. (126 Ribb.) *Aut naves urens castra mactabo in mare*. Here the idea is that of attacking the Argonauts after they had run their ship on shore. 53. See prefatory remarks. *ἄμνια ἔργα* was a proverb for wicked deeds: Herod. 6. 138; Aesch. Cho. 634; Hesychius and Suidas, *ἄμνιον κακόν*, and see the Paroemiographi on the phrases *Ἀμνία χεῖρ*, *Ἀμνιον κακόν*. 54. *Milite tam forti causa tuenda fuit*: I now am inclined to substitute *porta* in the gap rather than *causa*: *porta* might have fallen out after *forti*. Cf. Hyginus, Fab. 15 *Quos ut vidit Iphinoe custos portæ, nuntiavit Hypsipylæ reginæ*; Apoll. Rhod. 1. 633 ὅτ' ἐγγύθι νήσου ἐρεσσομένην ἴδον Ἀργῶ, αὐτίκα παυσσύνῃ πυλέων ἔκτοσθε Μυρίνης, Δῆμα τεύχεα δῦσαι, ἐς αἰγιαλὸν προχέοντο. There may be a lacuna of two lines in Ovid after this verse (54): the reception of Jason is rather abruptly stated. 55. *Urbe virum iuvi*: see the passages quoted in the critical note. Cf. Hyginus, l. c. *cui (Hypsipylæ) Polyxo ætate constituta dedit consilium ut eos laribus obligaret, hospitioque invitaret*; Val. Flacc. 2. 322 *Portum demus, ait*, says Polyxo, the Lemnian prophetess. In Apoll. Rhod. 1. 657 Hypsipyle at first proposes to send provisions to the Argonauts, but not to

admit them to the city: ὦ φίλοι εἰ δ' ἄγε δὴ μενοεικέα δῶρα πόρωμεν Ἀνδράσιν οἳ τ' ἔοικεν ἄγειν ἐπὶ νηὸς ἔχοντας Ἥια καὶ μέθυ λαρόν, ὅν' ἔμπεδον ἔκτοθε πύργων Μίμνοιν. She is, however, persuaded by Polyxo to admit them to the city.

56. bisque aestas bisque . . . hiemps: Van Lennep supposes Ovid to have followed some authority other than those which have come down to us. The account in Apollonius is only consistent with a stay of some days, or a few weeks at most: 1. 856 sqq. Hyginus, Fab. 15, gives them a stay of several days; Val. Flacc. 2. 367 seems to say that their departure took place at the fourth rising of the moon, *Et lunam quarto densam videt imbris ortu Thespiades*: words which Burmann thought meant four months, Voss on Val. Flacc. 1. c., with more probability, understood to mean four days. Statius, Theb. 5. 461, makes the time of the stay to be close on a year: *Iam nota progenies partusque in vota soluti Et non speratis Lemnos clamatur alumnis*.

57. dare vela coactus: by the reproaches of Hercules, who alone stayed with the ship, and would not visit the city.

58. Implesti: cf. 10. 37 *Quod vocī deerat plangore replebam*. We may translate 'accompanied,' remembering Liv. 7. 2 *impletas modis saturas*, 'medleys accompanied with music,' the idea being that a musical accompaniment supplies what is wanting in singing, acting, &c.

59. recursus: for the plural see on 3. 67. **61. Quod:** the neuter is used of an unborn child for an obvious reason: so Plaut. Amph. 1. 3. 3 *quod erit natum tollito*, where see my note: cf. 4. 124. See Apoll. Rhod. 1. 904 sqq.

63. falsa . . . ora: cf. Tac. Ann. 1. 7 *quanto quis illustrior, tanto magis falsi ac festinantes vultuque composito*.

64. meminī . . . potuisse: *meminī* more commonly takes the present infinitive; but there are many instances of the perfect even in prose.

65. sacram: because built by the advice of a divinity: see on 47.

66. There is some probability in 'ventis concava vela tument,' which is Markland's conjecture on Stat. Silv. 5. 3. 110: cf. A. A. 2. 432 *Saepe tument Zephyro lintea saepe Noto*, but the change is not necessary.

67. propulsae: driven by the stroke of the oars, for which *propellere* is technical. In Prop. 3. 21. 11 *Nunc agite o socii propellite in aequore navim*, we should not alter *aequore* to *aequora*; Id. 3. 22. 11 *Tuque tuo Colchum propellas remige Phasin*, where there is a difference of construction.

subducitur unda. 'the water is pulled from under the ship': cf. Virg. Aen. 5. 199 *subtrahiturque solum*, and for the word Juv. 1. 15 *Et nos ergo manum ferulae subduximus*.

69. circumspicit: see on *aspicit* 5. 61. **71. cupidaeque faventia menti . . . lumina:** there is no satisfying reason for accepting *amanti*. Ovid is very fond of *mens*, to which he joins such epithets as *avida* 7. 153;

rigida 3. 96; *tepida* A. A. 2. 445; *timida* Trist. 1. 1. 87. Why not

cupida? The elision is, in a slight degree, also against *amanti*. The only thing in favour of *amanti* is Ovid's fondness for joining *cupidus* with it, as 3. 26.

74. Nunc quoque, 'even now,' i.e. although you are unfaithful I am not thereby released from the obligation I am under to redeem the vows I made to the gods on condition of your safe return.

persoluenda: for the diaeresis cf. *involuisse* 9. 86; *evoluisse* 12. 4; *Trist.* 2. 238; *exsoluisse* *Fast.* 4. 536; *persolvere* *Ib.* 5. 330; *dissoluantur* *Trist.* 4. 8. 18; *Ramsay Lat. Pros.* p. 137.

75. fruetur, 'reap the fruit of:' ἀπολαύσεται.

77. Dona: see 1. 27. Cf. *Virg. Georg.* 3. 22 *Ipse caput tonsae foliis ornatus olivæ Dona feram*; *Aen.* 4. 217 *Nos munera templis quippe tuis ferimus*.

78. ieta: of the blow of the *securis* or sacrificial axe. *Fast.* 1. 720 *Albaque percussa victima fronte cadat*.

82. hoste: feminine, as *miles* 11. 48; *A. A.* 2. 461 *cum certa videbitur hostis*.

83. carmina, 'magic spells,' ἐπῳδαί: *Am.* 1. 8. 5 *Illa magas artes Aëæaque carmina novit*; *Hor. Epod.* 17. 4 *carminum valentium Refixa cælo deprecare sidera*.

84. Dira . . . pabula, 'herbs of dreadful power.' *dirus* is often applied to what is accursed or uncanny. Cf. *Hor. Sat.* 1. 8. 22 *quin ossa legant herbasque nocentes*; *Prop.* 4. 5. 11 *Quippe et Collinas ad fossam novcrit herbas*; *Val. Flacc.* 7. 356 (of *Medea*) *Prometheæ florem de sanguine fibrae Caucasium, tonitru nutritaque gramina promit*. Shakespeare, *Macbeth* 4. 1: 'Root of hemlock digg'd i' the dark . . . slips of yew Sliver'd in the moon's eclipse.'

cantata . . . falce, 'with enchanted knife': *cantatus*, 'which has had a magic spell sung over it.' *Prop.* 4. 5. 13 *Audax cantatae leges imponere lunæ*; *Am.* 2. 5. 38 *Aut ubi cantatis luna laborat equis*; *Ib.* 1. 14. 39 *Non te cantatae lacscrunt pelicis herbae*; *Sen. Med.* 733 *ungue secta cantato seges*: with the whole passage: also *Am.* 3. 7. 33 *cantataque vitibus ura Decidit* with the whole passage.

85. Illa reluctantem . . . lunam: the description of the arts attributed to witches formed a favourite common-place with Roman poets. Loers gives the following list of passages similar to this collected by Gierig and Jahn on *Met.* 7. 180: *Hor. Epod.* 5. 17; *Sat.* 1. 8; *Virg. Aen.* 4. 504; *Ecl.* 8. 69; 5. 429; *Ov. Am.* 1. 8; *Met.* 14. 403; *Prop.* 1. 1. 19; 4. 5. 13: he compares *Pliny*, *H. N.* 30. 2, and *Aristoph. Nub.* 749; *Virg. Ecl.* 8. 69-71 with *Voss's* note. *Medea*, with her aunt *Circe*, are the arch-witches of antiquity.

curru: a chariot and two horses are often attributed to the moon: there is little doubt that *curru* is the true reading: *Tibull.* 1. 8. 21 *Cantus et e curru Lunam deducere temptat*; *Virg. Aen.* 10. 215 *almaque curru Noctivago Phoebe medium pulsabat Olympum*; *Met.* 15. 790 *Lunares currus*. Cf. 11. 46; *Pind. Ol.* 3. 36 χρυσάρματος Μῆνη; *Theocr.* 21. 19 ἄρμα Σελήνας.

Many other instances are cited by *Heinsius*.

86. Nititur:

Waddell conjectured *Dicitur*: this has some probability. *nilitur* may have been suggested by *reluctantem*. 87. *obliquaque flumina*, 'rivers in their winding course.' Hor. Carm. 2. 3. 11 *obliquo laborat Lympha fugax trepidare rivo*; Met. 1. 39 *Fluminaque obliquis cinxit declivia ripis*; 9. 17 *regem me cernis aquarum Cursibus obliquis inter tua regna fluentem*; Rem. 121 *Stultus ab obliquo qui cum descendere possit Pugnat in adversas ire natator aquas*. The epithet *obliquus* is also naturally applied to the zigzag course of a flash of lightning, *obliqui via fulminis*, Sen. Thyest. 358, but it is strange that critics like Heinsius and Bentley should approve of the reading *fulmina* here: or that Broukhusius should have approved of *Fulminis* in the parallel passage of Tibullus 1. 2. 44. The stopping or altering the course of rivers was regularly attributed to ancient witches. Burmann quotes Apoll. Rhod. 3. 532 *καὶ ποταμοὺς ἴστησιν ἄφαρ κελαδεῖνὰ ῥέοντας*, and in most of the passages cited on ver. 85 this is mentioned. 88. *loco movere* is a common phrase, commoner in prose than poetry. Compare the phrases *senatu*, *tribu movere*. *vivaque saxa*: Met. 7. 204 (Medea) *Vivaque saxa, sua convulsaque robora terra Et silvas moveo*. I formerly took *viva* as proleptic 'calls into life,' but it probably is no more than 'the native rocks,' natural virgin rocks, though this sense is generally limited to the singular. Virg. Aen. 1. 167 *vivoque sedilia saxo*; Met. 13. 810 *vivo pendentia saxo Antra*; Ruhnken explains it 'solo cohaerentia' as if growing, 'the rooted rocks.' 90. *Certa*, 'fixed,' 'prescribed.' A. A. 3. 187 *Lana tot aut plures sucos bibit; elige certos; Nam non conveniens omnibus omnis erit*. See Hor. Sat. 1. 8. 22, where the witches wander through the graveyard in search of bones and herbs; ver. 22 *quin ossa legant herbasque nocentes*. *tepidis . . . rogis*: 'funeral pyres before they are cold.' Tibull. 1. 2. 48 *tepido devocat ossa rogo*; Lucan 6. 533 *Fumantes iuvenum cineres ardentiaque ossa E mediis rapit illa rogis* (of the witch Erichtho). 91. *Devovet*: 'bewitches' or consigns to death or misery by magical arts, *καταθίνει*: cf. 2. 13. *simulacraque cerea fingit*: Theocr. 2. 28 *Ὡς τοῦτον τὸν καρὸν ἐγὼ σὺν δαίμονι τάκω Ὡς τάκοιθ' ὑπ' ἔρωτος ὁ Μύνδιος αἰτίκα Δέλφει*. Cf. Virg. Ecl. 8. 80; Hor. Sat. 1. 8. 30. Heinsius defended *figit* as meaning the same as *defigit* which, with *defixio*, has a technical use in magic, of bewitching an absent person, fastening him down, as it were, in love: and he quoted Am. 3. 7. 29 *Sagave poenicea defixit nomina cera Et medium tenuis in iecur egit acus*? but it is the compound which is always used in that sense. 95. *relictus* is expressive of the terror Jason should feel at being left alone in the same bedroom with such a fearful creature. 96. *frui*: often of enjoying refreshing

sleep. Mart. 12. 18. 13 *Ingenti fruor improboque somno*; Met. 2. 779 *Nec fruitor somno vigilacibus excita curis* (Cod. Argentinensis *premi*, on which Burmann wastes a long note). 97. *iuga ferre*: often of the yoke of marriage. Hor. Carm. 2. 5. 1 *Nondum subacta ferre iugum valet Cervice*: Eur. Med. 241 *καὶ . . . πόσις συνουκῇ μὴ βία φέρων ζέγων*. 98. *mulcere*, like *κηλεῖν*, often of charming savage beasts: *feras* Met. 14. 339. *ope*: of medical skill, 5. 147. 99-100. *Adde . . . obest*. 'Besides, she takes care that her name should be endorsed upon the exploits of yourself and the other chiefs, and the wife is a bar to the title of the husband.' I regard the metaphor as a legal one, many of which are found in Ovid: see Index, and the Critical Note. *facit* of the inferior MSS. is to be at once condemned as an obvious correction. Planudes renders *πείθει*, which looks as if he thought he saw *Suadet* in his MS. If so, the true rendering, and a very good one, might be *Se studet*. I would gladly allow *favet* to stand if I believed Ovid could have used it for *vult*, and if *vult* would give good sense. Ennius ap. Serv. (Ennius 405, Mueller) is not sufficient to justify its introduction, *Matronae muros complent spectare faventes*, and the sense 'wishes' is scarcely strong enough. Besides *ut* would be demanded after *favet* as in Pont. 3. 2. 22 *Aut meus excusat caros ita candor amicos Utque habeant de me crimina nulla favet*. Cf. Seneca Benef. 2. 17. 5 *facimus autem plerumque ingratos et ut sint favemus*. 101. *Atque aliquis*, a common phrase, *καὶ τις*: cf. I. 31. *Peliae de partibus*: 'of the faction of Pelias': Jason's uncle, who tried to oust him from the sovereignty of Iolcos. *partes*, 'side,' 'party,' often so used both in poetry and prose, especially in Tacitus. *acta venenis Imputat*, 'ascribes the exploits to magic drugs.' *imputare*, properly 'to charge to the account of,' then 'ascribe to,' generally with dative of person; but cf. Met. 15. 470 *Bos arct aut mortem senioribus imputet annis*. 103. *Phasias*: Colchian, a patronymic from the Colchian river Phasis, like *Actias*, *Lemnius*, &c., A. A. 2. 103. *Aetine*, a patronymic from *Aetes*, like *Nereine*, *Oceanine*, *Nonacrine*, *Evenine*. Heinsius quotes Avienus Descript. Orb. 658 *Colchos huc quondam cura fidesque Extulit, insanam sectantes Aetinen*, and Id. 1220 *Post has in terras pinu subit Aetine*. 104. *Phrixeae*, which carried Phrixus from Thessaly to Colchis, Hyg. Fab. 12. *terga*, like *tergora*, often for *hide*. *revellit*, 'tore down': from the tree in the temple of Mars, where it had been dedicated by Phrixus. Heinsius quotes Stat. Theb. 12. 699 *patriis modo fixa revellunt Arma deis*, a passage which shows that *revello* is used as the opposite of *figo*, and proves *revexit* to be an unnecessary conjecture. 105. *Alcimedea*, mother of Jason: Hyg. Fab. 14;

called *Polymede* Apollod. 1. 9. 16: *Rhoëo, Alcimedē, or Polymele* Tzetzes Chil. Hist. 6. 96. According to Valerius she and Aeson were both dead by this time, having poisoned themselves by drinking bull's blood, owing to the threats of Pelias, Arg. 1. 730 sqq. **107.**

Tanai is to be preferred to a *Tanai*, for the supplying of a preposition from the subsequent clause is quite Ovidian; for it Loers quotes Met. 7. 708 *Pectore Procris erat mihi Procris semper in ore*, and Ib. 12. 124 *Inde velut muro solidave a caute repulsa est*, but it is more harsh to supply it here. To take *Tanai* for 'at the Don,' 'beside the Don,' would be legitimate in Propertius, scarcely so in Ovid.

108. a patria Phasidis usque, 'all the way from the source of the Phasis.' Am. 3. 6. 40 (of the Nile) *Qui patriam tantae tam bene cecat aquae*.

109. vernaque incertior aura: incertus, often applied to a shifty wind: Prop. 2. 9. 33 *Non sic incerto mutantur flamine syrtes*; Ov. Am. 2. 9. 33 *Sic me saepe refert incerta Cupidinis aura*. Cf. Pont. 4. 3. 33. The breezes of spring are often spoken of. I write Hor. Carm. 1. 23. 5 thus, *Nam seu mobilibus veris inhorruit Ad ventum foliis, Seu virides rubum Dimovere laceratae*: the nominative to *inhorruit* is *rubus*, supplied from the second clause.

110. pollicito pondere, 'their promised weight,' i. e. their fulfilment. *pollicitus* is undoubtedly passive several times in Ovid: Fast. 3. 366 *Pollicitam dictis, Iuppiter, adde fidem*. Cf. 21. 140. *Pollicitum*, noun, proves the existence of *pollicitus* in a passive sense. In Met. 11. 108 *Pollicitique fidem tangendo singula temptat* the case is different: Midas puts the promise to the test, tries the credit of the promise, by touching things. There the genitive is rightly given by the best MSS. and should not be changed: but here *polliciti pondere* is a very tortuous expression: if sound we should probably take *tua polliciti verba* as = *tui polliciti verba* and *pondere* by itself: 'why do the words of your promise lack weight?' Madvig Adv. Lat., p. 73 note, approves of *pollicito*, which was the reading before Merkel. For *pondere* cf. 3. 98; 7. 65.

111. Vir meus, &c., refers to Jason's words, 60 supra: these apparently, but only apparently, favour the retention of *vir non*: and *cur non* is strongly supported by 10. 57. **114. Minoo . . . Thoante**. Thoas, father of Hypsipyle, was son of Bacchus and Ariadne, daughter of Minos. **feror**: 'men call me' κέκλημαι, in effect = sum.

115. corona, the crown given by Bacchus to Ariadne, and afterwards placed by Bacchus among the stars. See Hyg. Poet. Astron. 2. 5; Met. 8. 177; Virg. Georg. 1. 222; Catull. 66. 59. Ovid's words here would seem as if he regarded Ariadne herself as translated to the skies. A. A. 1. 557 *Munus habe caelum; caelo spectabere sidus; Saepe reget dubiam Cressa corona ratem*: and

so Prop. 3. 17. 8. 117. *Dos tibi Lemnos erit*: cf. Apoll. Rhod. 1. 829; 1. 890 (*mihī* ed. Burmann: *eat* F.). *ingeniosa*, 'kindly,' giving a fair response to the tiller's pains. Fast. 4. 684 *ad segetes ingeniosus ager*; Stat. Silv. 1. 3. 15 *Ingenium quam mīle solo*. *Ingenium* is also used in a more neutral sense, of the nature of a place. Rutil. Num. 1. 328 *loci ingenio*; Sil. Ital. 4. 90 *collisque propinqui Ingenium*. Cf. Apoll. Rhod. 1. 829 οὐδέ τί σ' οἶω Γαίαν ὀνόσσεσθαι περὶ γὰρ βαθυλήϊος ἄλλων Νήσων Αἰγαίῃ ὅσαι εἰν ἀλλ' ναυετάουσιν. 118. *dotalis inter*, 'among your slaves acquired by dowry.' The expression *dotalis servi* is frequent. Cf. Plaut. Asin. 1. 1. 72; *ancillae dotalis* Papin. in Pand. 23. 3. 69 ad fin. 121. *in numero*: *in* is redundant here, although *felix in* is a Latin expression. Cf. Prop. 3. 12. 15 *Ter quater in casta felix, o Postume, Galla*. *prolemque gemellam*: their names were Nebrophonus and Euneus, Apollod. 1. 9. 17; Euneus and Deiphilus (Deipylus, Muncker) Hygin. Fab. 15. 123. *cognosceris illis*, 'you are recalled to every one's mind by them:' like Catullus 61. 218 *Et facile omnibus noscitur ab insciis*; Met. 4. 290 *Huius erat facies in qua materque paterque cognosci posset*. Heinsius quotes Apul. Met. 5. 97 *in hoc saltem parvulo faciem cognoscam tuam*. 125. *ferendos*: to be carried in arms to you. 127. *plus est Medea noverca*, 'Medea is worse than a stepmother,' something more than a stepmother, a *venefica*, a murderess. 128. *faciunt ad*: 2. 39. 129. *fratris*: Absyrtus, who was slain, and his limbs cut up and scattered about at the place in Scythia, which hence was called Tomi or Tomis, in order to delay the pursuit of Aeetes; Trist. 3. 9. 9 sqq., Cic. N. D. 3. 26, where lines from an old play are quoted, some of which Ovid probably copied here: *Puerum interea obtruncat membraque articulatim dividit Perque agros passim dispergit corpus, id ea gratia Ut dum nati dissipatos artus captaret parens Ipsa interea effugeret*. 130. *parceret*: 'would she have spared?' 131. *ablate*, 'carried away.' *auferri* is used of being carried away by any cause contrary to what would be better judgement. Ruhnken quotes Rem. 343 *Auferimur cultu*; Cael. ad Cic. (Fam. 8. 17. 1) *nam mihi sentio bonam mentem iracundia et amore ablatam*; Sen. de Clem. 1. 6 *peccavimus forte impulsī, aut aliena nequitia ablati*. Cf. *abstulit* 150 infra, and 12. 36. 133. *virum cognovit*. In this sense *cognosco* is usually defined by another word in the few passages where it occurs: *furto* supra 43; *stupro* Tac. Hist. 4. 44; *adulterio* Justin 5. 2. 5: and the passive is in all these passages used of the woman. The word, or distich, is suspicious. Cf. Ter. Ad. 4. 5. 32; Phorm. 5. 6. 33. *adultera virgo*, 'a girl but an adulteress.' *virgo* like κόρη often refers to youth: cf. 14. 55. *vulgo* would be an easy alteration, but no change is necessary. 134.

taeda pudica: see Index, *taeda*. 137. *Quid refert*: 'What difference does it make?' How am I any the better off? Cf. 16. 213; Fast. 3. 495 *Quid tamen hoc refert? vitio tibi gratior ipso est*; Met. 13. 268; Stat. Theb. 10. 793, quoted by Heinsius. 138. *emeruitque virum*: 'has won her husband's affection by it.' *emereo* is used as *demereo* 2. 28, where see note. Trist. 4. 8. 52 *At vos admoniti nostris quoque casibus este, Acquantem superos emeruisse virum*; Am. 2. 8. 24 *Unum est e dominis emeruisse satis*. 140. *Quamlibet infirmis*: Am. 1. 7. 66 *Quamlibet infirmas adiuvet ira manus*. Cf. Virg. Aen. 7. 507 *quod cuique repertum Rimanti telum ira facit*; Ib. 1. 150 *furor arma ministrat*. The reading *Quamlibet iratis*, strangely preferred by Heinsius and Burmann, excited the derision of van Lennep, who writes, 'Nonne hoc idem est ac si dicas: vinum homines titubare facit, quamvis ebrios: hieme algeo quamvis nudus.' He himself prefers to read *Quaelibet* in the sense of *quantumvis impia*. The connexion of this distich with the following lines seems to be—'I am by nature merciful; I blame the cruel Lemnian women; but you must remember that wrongs will drive the weakest to take up arms; and even I, merciful as I am, would have slain Medea if she had come back with you to Lemnos; and you would have deserved the same fate.' 144. *Hiscere*: cf. 3. 63. The infinitive is substituted for the subjunctive with *ut*, and the substitution is less noticeable as *hiscere* comes first. 145. *Quo vultu*, 'with what face,' generally *quo ore*. Ter. Phorm. 5. 8. 24 *quo ore redibo?* In Ter. And. 3. 5. 7 I write *qua* <facie> *facere id audeam?* 147. *per me*: ἐμὸν γε ἔνεκα, 'as far as I am concerned.' 150. *veneficiis*, 'witcheries' (*tuos* cod. Linc.). *abstulit*: see 131. 151. *Medeae Medea forem*: cf. Aesch. Prom. 86 αὐτὸν σε δεῖ Προμηθέως. (*si quis* G corr. E s.) *ab alto*: A. A. 1. 633 *Iuppiter ex alto periuria ridet amantum*. 152. *votis*: Trist. 3. 1. 78 *ades voto, maxime dive, meo*. *Iuppiter ille*, 'great Jupiter.' Plaut. Amph. 1. 1. 305 *quod ille faxit Iuppiter*; Curc. 1. 1. 27 *nec me ille sirit Iuppiter*; Frag. Corn. Nep. *nec ille sinat Iuppiter*; Virg. Aen. 7. 110 *sic Iuppiter ille movebat*, where see Conington's note. The phrase probably was originally accompanied by a gesture towards the sky, but, as Conington says, it ceased in time to have a definite meaning. *ipse* and *ipsa* would be repeated four times in eight verses (147-154) if *ipse* were the true reading here, and it would be without force. 153. *subnuba*, only found here: formed like *innuba*, *pronuba*. *Sub-* seems to have somewhat the same force as in *suffectus*, *suppositicius*, 'she who has supplanted me in your bed.' In *succuba* this supplanting force of *sub* seems wanting: it is simply a concubine. Heinsius quotes Papias: *succuba*, *pellea*, *amica a succum-*

bendo latenter iacendo; cf. *subcubonca* Titinius 92 Ribbeck. Apuleius Met. 5. 107 makes *succuba* much the same as usurper, rival. Venus says: *vel maxime Psychen ille meae formae succubam, mei nominis aemulam vere diligit.* 154. *sentiat*: 9. 46. *leges . . . suas*: 5. 134.

156. *A totidem natis orba sit illa viro*, 'after she has had the same number of children may she be bereaved of her husband.' 'Multus est Ovidius in praepositione *ab* pro *post* ponenda (quomodo Livius *ab hac concione, ab hac oratione* dixit 24. 22. 6; 31. 8. 1). A. A. 3. 226 *Aptius a summa conspiciere manu* (hoc est, summa manu imposita); Met. 8. 611 *Amnis ab his tacuit*; Ib. 12. 578 *A sermone senis repetito munere Bacchi*; Pont. 4. 15. 4 *A superis hic mihi primus erit* et 5. 26 *a magnis hunc colit ille deis*; Fast. 3. 94 *A tribus primus*. Simillimum Ovidiano loco est, quod Plinius H. N. 8. 15 (17). 45 scripsit, leaenam tradi primo fetu parere quinque catulos ac per annos singulos uno minus, *ab uno sterilesce*, hoc est, postquam unum edidit. . . . Quod editur *A totidem natis orba sit aequae viro* sententia prorsus pravum est; Hyjsipyle enim suam fortunam Medae imprecatur, ipsa autem filiis orba non erat, sed habebat. *Orba ab optimatibus concio* apud Ciceronem pro Flacco § 54 dicitur; qui alius praepositionem addiderit non reperio. Recte iam enarravit U. Huberus.' Madvig, Adv. Lat., p. 72. (*Cum totidem* cod. Dousae and Shuckburgh's ε.)

157. *peiusque relinquat*: van Lennep refers to Cic. Phil. 2. 27. 65 *ut est apud poetam nescio quem male parva male dilabuntur*; Plaut. Poen. 844 *male partum male disperit*.

158. *quaerat . . . fugam*: 'seek a place of refuge.' *fuga* is nearly *perfugium* in this phrase. Ruhnken quotes Cic. Phil. 5. 16. 42 *fugam quaerebamus quae ipsa exitum non habebat*; Prop. 2. 16. 40 *Iussit et extremo quaerere in orbe fugam*.

161. *consumpserit*, when she has used up every means of escape in either sea or land. Ovid perhaps was thinking of Eur. Med. 1123 *Μήδεια, φεύγε, φεύγε, μήτε ναύαν Λιποῦσ' ἀπήνην μήτ' ὄχον πεδοσσιβῆ*. *aera temptet* refers to Medea's flight from Corinth in a car drawn by winged serpents, Trist. 3. 8. 3, Eur. Med. ad fin.

162. *inops, exspes*, 'helpless, hopeless.' Ibis 113 *Exul inops erres*; Met. 14. 217 *Solus, inops, exspes, leto poenisque relictus*.

caede . . . sua: not *caede suorum* (Ruhnken), simply 'the blood which she has shed.' Cowper seems to have had these lines in his mind when he wrote 'Rome shall perish—write that word In the blood that she hath spilt; Perish hopeless and abhorred, Deep in ruin as in guilt.'

163. *Thoantias*: so *Thaumantias* (Iris), &c.

164. *Vivite*: there is often some bitterness, almost a curse, in this word. Catull. 11. 17 *Cum suis vivat valeatque moechis*; Lucil. 5. 41 *Vivite lurcones comedones, vivite ventres*; Plaut. Men. 727 *vidua vivo*.

VII. DIDO TO AENEAS.

It is unnecessary to seek for any source for this epistle beside the fourth book of the Aeneid, which Ovid follows very closely. Knowing how familiar his readers would be with that famous episode, he never deviates from Virgil's story, and in several passages, especially in ver. 95, intentionally reminds the reader of it. If we should be asked to indicate the exact moment in the Virgilian narrative at which this epistle might be supposed to have been written, it might be placed at ver. 415 of the fourth book, where Dido sends Anna to Aeneas asking for a brief delay. 1. *fata vocant*: see note on 6. 28. *abiectus*, 'lying helpless.' So of the carelessness of idle repose, Prop. 1. 14. 1 *Tu licet abiectus Tiberina molliter unda*. 2. *Maeandri*. The Caystrus in Lydia is generally spoken of as the swan's river by the poets. *olor*: Aesch. Agam. 1444 ἡ δέ τοι κύκνον δίκην Τὸν ὕστατον μέλψασα θανάσιμον γόον κείται. For this favourite fable, unknown to Homer, cf. especially Plat. Phaed. 84 e; Aristot. Hist. An. 9. 12 ὀδικοὶ δέ, καὶ περὶ τὰς τελευταῖς μάλιστα ᾄδουσιν . . . φωνῇ γωῶδει: Eur. H. F. 691; Electr. 151; Iph. T. 1104; Apoll. Rhod. 4. 1298; Callim. Hymn. Apoll. 2. 5 with Spanheim's note: Lucr. 4. 547; Virg. Ecl. 9. 36; Prop. 2. 34. 84, &c.: see J. N. Anderson, p. 50. Their singing before death is questioned in Athenaeus 9. 393 d; Pliny 10. 23. 63 (*falso, ut arbitror aliquot experimentis*): their singing at all is denied by Aelian H. V. 1. 14; Lucian Electr. 4. 89 κρώζουσιν οὗτοι πάνν ἄμουσον καὶ ἄσθενες, ὡς τοὺς κόρακας ἢ τοὺς κολοιοὺς Σειρήνας εἶναι πρὸς τούτους. 4. *movimus ista*, 'I begin this letter.' Cf. Fast. 1. 19 *Pagina iudicium docti subitura movetur Principis*; Met. 14. 21 *carmen Ore move sacro*; Hor. Carm. 3. 7. 19 *Et peccare docentes Fallax historias movet*; Fast. 1. 268 *Ipse meae movi callidus artis opus*; Virg. Aen. 7. 45 *Maius opus moveo*; Am. 3. 1. 6; there is little likelihood in the conjecture *movimus*; no prayer has been mentioned. *deo*: probably Love, as Loers says. 5. *merita*, 'my kind deeds,' seems to refer to Virg. Aen. 4. 317 *Si bene quid de te merui*. *famam*: cf. Virg. Aen. 4. 322 *qua sola sidera adibam Fama prior*. 6. *male perdiderim*, 'thrown away for naught.' *male* may refer to the sense it has in *male vendere*, to sell cheaply. *leve*, 'a trifle:' cf. 17. 2. 7. *Certus es ire* recalls Virgil, who has *certus cundi* Aen. 4. 554; *Certa mori* 4. 564; *tenebat Certus iter* 5. 2. *Didon*: the Aeolic form (Διδῶν), like *Argon* and *Sapphon*: 6. 65, Crit. Note. 8. *venti*: cf. Catull. 30. 9 *tua dicta omnia factaque Ventos irrita ferre ac nebulas acrias sinis*; 64. 142 *Quae cuncta*

aeris discernunt irrita venti; Prop. 4. 7. 21 *Foederis heu taciti! cuius fallacia verba Non audituri diripere Noti*; 1. 39; 2. 25. 10. *Italia regna sequi*: Virg. Aen. 5. 629 *Italiam sequimur fugientem*; 4. 361 *Italiam non sponte sequor*. In these passages there is something of the idea of pursuit, but *sequi* is often simply 'to make for': Cic. Att. 10. 18 *Formias nunc sequimur*; 3. 16 *Si spes erit, Epirum, sin minus, Cyzicum aut aliud quid sequemur*. *regna*: with emphasis of the kingdom he was to set up in Italy; *regnum Italiae* Virg. Aen. 4. 275. 11. *nova*: so Aen. 1. 298, 366. Douza and Burmann supposed a reference to the derivation of *Karthago*, which was known to mean 'new city' or 'new fort' (*Karthago enim est lingua Poenorum nova civitas ut Livius docet*, Servius on Aen. 1. 366): קָרְתָּה or קָרְתָּ 'fort' and חֲרִשָּׁה 'new.' A Carthaginian coin in the Library of Trinity College is inscribed in Punic characters KART CHADASAT. *cresecentia* describes the gradual growth in height of the walls better than the variant *surgentiā*, and is defended by Met. 15. 451 *cognataque moenia laetor crescere*; 11. 201; Prop. 4. 1. 56 *Qualia creverunt moenia lacte tuo*. *tangunt*: see on 2. 89. 12. *summa*, 'the sovereignty,' 'the supreme authority.' Plaut. Truc. 4. 2. 15 *Solus summam habet hic apud nos*. *summa* is probably for *summa rerum*, which occurs elsewhere, and is a noun, not an adjective with *res* understood, though *summa res*, 'the chief interests of the state,' practically the state itself, is also a common phrase. See Virg. Aen. 2. 322. For *summa rerum* see Livy 10. 14; 27. That this is the true explanation is probable from the phrase *summa summarum*, which Lucretius uses for the sum total of things, but Plautus for the supreme authority; Truc. 1. 1. 4 *Venus quam penes amantum summa summarum redit*. 13. *Facta fugis, facienda petis*: it is not necessary, with Ruhnken, to supply *moenia*: indeed this is scarcely allowable. Dido says Aeneas makes life a pursuit, 'You fly from what you have achieved.' 15. *Ut*: see Index. *tradet habendam*: 'give you formal possession of it.' *Traditio* was a formal method of transferring *dominium*: see Dict. Ant. s. v., Poste's Gaius p. 201. 16. *non notis arva tenenda*: 'ob oculos habuit Virgilianum, Aen. 4. 311 *quid si non arva aliena domosque Ignotas peteres*;' van Lennep: *tenere arva, rura*, and the like are common phrases. 20. *altus ab arce*: cf. 10. 126. 21. *Omnia ut eveniant*: 'though everything turns out prosperously.' *evenire* here seems to mean *evenire prospere*: the latter word is supplied, Liv. 23. 28, quoted by Burmann, *cui ut omnia prospere evenirent*. *nec di tua vota morentur*. I think van Lennep has made out his case for *di* against *te*: 'ut saepe dicitur aliquis alicuius morari vota, quemadmodum

Ep. 18. 5 de Diis; *Sed non sunt faciles; nam cur mea vota morantur?*
 Ep. 19. 95 *Non ego tam ventos timco mea vota morantes*; Met. 8. 71
solus mea vota moratur, id est obstat quominus optata re potiar, ita
 prorsus insolens dictio est, *morantur aliquem sua vota.* 23. **Uror**:
 Virg. Aen. 4. 68 *Uritur infelix Dido.* **inducto**: used of over-
 laying with a coating of anything; Plaut. Most. 827 (*postes*) *inducti pice*;
 Prop. 4. 10. 21 *Picta neque inducto fulgebant arma pyrope.* 26. **Aenean**
animo: Virg. Aen. 4. 83 *illum absens absentem auditque videtque.* 27.
surdus ad, 'makes no response to all my acts of kindness.' 31.
nurui: as wife of Aeneas, son of Venus. Ovid uses only the form
 in *-ui* in datives of the fourth declension. 32. **militet**: Am. 1. 9. 1
Militat omnis amans et habet sua castra Cupido; Hor. Carm. 3. 26. 2
militari non sine gloria. 33. **Aut ego quem coepi, &c.**: 'or let
 him whom I have once begun to love—and I think no scorn of
 loving him—supply fuel for love to me.' *ille* in 34 is the antecedent to
quem. I have returned to Burmann's reading *quem*, though I am
 scarcely satisfied with it. If we keep *quae* with the better MSS. the
 simplest construction will be to carry on *militem* out of the previous
 distich. The sense of the passage is the same as that of Am. 1. 3. 2
Aut amet, aut faciat, cur ego semper amem. A! nimium volui tantum
patiatur amari. See 15. 96. Virg. (?) ad Ant. Musam 11 *Quare illud*
satis est si te permittis amari. So Byron, 'Tis time this heart should
 be unmoved Since others it hath ceased to move: Yet though I
 cannot be beloved, Still let me love.' 35. **ista mihi falso**
iactatur imago: 'That picture vainly presents itself to my mind's
 eye,' viz. the picture of Aeneas serving in the camp of Love. Ruhnken
 gives a strange explanation: 'falso gloriaris te Venere natum esse.
 Imago est nobilitas generis, quod Romani illustrium maiorum imagines
 in atrio collocare solebant.' *imago* could not have that meaning, and
 ver. 36 is inconsistent with Ruhnken's view. (*origo* is a conjecture
 recorded by Burmann in Addenda.) 37. **Te lapis et montes**: Virg.
 Aen. 4. 365 *Nec tibi diva parens, generis nec Dardanus auctor, Perfide,*
sed duris genuit sub cauitibus horrens Caucasus, Hyrcanaeque admorunt
ubera tigres; Hom. Il. 16. 33 *Νηλεΐς, οὐκ ἄρα σοὶ γε πατὴρ ἦν ἱππότα*
Πηλεΐς, Οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτηε θάλασσα, Πέτραι τ' ἡλίβατοι· ὅτι
τοὶ νόος ἐστὶν ἀπηνής. Cf. Catull. 64. 154 sqq. where Ariadne re-
 proaches Theseus in the same vein. Ovid often recurs to this fancy,
 10. 131; Met. 9. 613; Trist. 3. 11. 3; cf. Theocr. 3. 17; Tibull.
 3. 4. 85. 39. **quale**: so Prop. 1. 8. 13 *Atque ego non videam*
tales subsidere ventos, 'such winds as are now blowing.' 40.
Quo: 'on which': the accusative *quod* of space travelled over is
 too strong an idiom to force on Ovid against the MSS. The

following passages are cited as sufficient to defend it: Virg. Aen. 3. 191 *vastumque cava trabe currimus aequor*; Ib. 5. 235 *quorum aequora curro*; Georg. 3. 260 *Nocte natat caeca serus freta*; Ov. Pont. 1. 3. 76 *trabs Colchas sacra cucurrit aquas* (v. l.); Catull. 64. 6 *Ausi sunt vada salsa cita decurrere puppi*; Gratian Cyneg. 64 *ire freta*; Stat. Theb. 5. 279 *gemini qua brachia muri Litus eunt*. No instance is quoted of any verb so used with a relative. 41.

obstat hiemps: Virg. Aen. 4. 309 *Quin etiam hiberno moliris sidere classem*, &c. 42. **eversas**: a strong word of the upheaval of the sea from its lowest depths. Virg. Aen. 1. 43 *evertilque aequora ventis*. See note on *inversas* 18. 36. 43. **sine me debere procellis**: Ruhnken quotes Val. Flacc. 2. 407 *Ergo moras caelo cursumque tenentibus undis Debuimus*.

45. **Non ego sum tanti**, 'it is not so important to rid yourself of *me*,' that you should be drowned while avoiding me. *censor* was properly passive, meaning to be rated by the censors: hence it came to take a deponent sense and mean to give in a return of property. Cic. Flacc. 32. 80 all through. Then it took the simple meaning of rating, estimating; cf. Pont. 1. 2. 140 *Hanc probat et primo dilectam semper ab aeo Est inter comites Marcia censa suas*; Am. 2. 15. 1 *Anule formosae digitorum vincture puellae, In quo censendum nil nisi dantis amor*. To these passages Heinsius added Fast. 5. 25 *Hinc sata maiestas, hos est dea censa parentes*; and it is difficult to suppose this reading to be a correction. The propriety of *censeri* is shown by the number of expressions denoting price or value in the text—*tanti*, *vile*, *pretiosa*, *constantia magno*. 47. **constantia**

magno: a hatred which costs you dear. *constare* is regularly joined with an ablative of price from Plautus downwards: the phrase *constare gratis* (*gratiis*) is an instance. 49. **ponent**, 'will fall': a Virgilian intransitive use of a transitive verb; Aen. 7. 27 *Cum venti posuere*; 10. 103 *Tum Zephyri posuere*. So in the passive; Lucan 3. 523 *posito Borea*. **strataque aequaliter unda**: Ovid seems to have had Virg. Aen. 5. 819–821, and 1. 147 in his mind when writing these words and the next line. 50. **Triton**: this marine deity, Neptune's son, according to some accounts, takes a chief part in dispelling the Flood, Met. 1. 333, and in saving Aeneas' ships after the storm, Virg. Aen. 1. 146. 53. **Quid, si nescires**, &c., 'I wonder what greater folly you could commit if you were ignorant of the power of the raging sea?' *quid si* always puts a stronger case: shows the absurdity of a present course of action by pointing out that it would be impossible to act more foolishly under any circumstances. Cf. Am. 3. 6. 89; Prop. 2. 18. 5. Virg. Aen. 4. 311 sqq. has sometimes been misunderstood and wrongly punctuated. *Quid si non arva aliena domosque*

Ignotas peteres et Troia antiqua maneret, Troia per undosum peteretur classibus aequor? *si* is to be supplied before the second *Troia*: 'How could you be in a greater hurry to sail, if Troy were standing, if it was Troy that you were making for across the sea?' 54. **male credis**, 'what misplaced confidence you feel in the sea.' *male credere* is often used of trusting anybody or anything with untoward result. Hor. Sat. 2. 4. 21 *aliis (fungis) male creditur*; Fast. 2. 225 *male creditur hosti*. Cf. *male confisum* 9. 99 and *male fidus*. 57. **Nec violasse fidem**, &c. The idea of the sea punishing the guilty, especially the perjured, prevailed among the Greeks and Romans. See a fine couplet 12. 117, 118. Cf. Eur. El. 1354; Aesch. Theb. 602, and Antiphon there quoted by Paley. 61. **Perdita ne perdam, timeo**, &c. Sen. (?) Agam. 202 *perde percundo virum*. Ovid rather softens the Virgilian Dido here, Aen. 4. 382 *Spero equidem mediis, si quid pia numina possunt, Supplicia hausurum scopulis, et nomine Dido Saepe vocaturum, sequar atris ignibus absens*. Burns, still more softly and beautifully, 'Ye mustering thunders from above Your willing victim see; But spare and pardon my false love, His wrongs to heaven and me' (Lord Gregory). 62. **bibat**, 'gulp down': cf. Prop. 3. 7. 52 *Et miser invisam traxit hiatus aquam*. Virgil most likely was thinking of the literal sense of *hausurum*, Aen. 4. 383. 65. **nullum sit in omine pondus**: see 13. 164. 68. **coacta mori**, 'done to death.' 71. **Quid tanti est**, &c.: 'What can possibly make up for your then crying "I am guilty: pardon me" and thinking every thunderbolt that falls shot at your head.' *Merui* is thus several times used by Ovid of a person confessing guilt and acknowledging the justice of overtaking punishment. Fast. 4. 239 *Voæque fuit 'Merui: meritas do sanguine poenas'*; Trist. 1. 2. 95 *Et iubet et merui*; Pont. 1. 1. 54 *Aller ob huic similem privatus lumine culpam, Clamabat media se meruisse via*; Met. 10. 483 *O si qua patetis Numina confessis, merui, nec triste recuso Supplicium*. The only difficulty is in **concedite**, which, by itself, can scarcely mean 'pardon me,' though Ruhnken says that is its evident meaning: he quotes Trist. 2. 31 *Sed nisi peccassem quid tu concedere posses*; Cic. Rose. Am. 1. 1. 3 *neque temere dicto concedi*, neither of which passages is enough to establish this sense. It has been suggested to render **concedite** 'avaunt,' 'withdraw,' addressed to the thunders and haunting images; but I am now inclined to believe that we should read **concidite**: 'I am guilty, slay me'! addressed to the gods. For the sentiment cf. Juv. 13. 222-231, and for *mittere*, of hurling lightning, see 3. 64. 73. **Da breve saevitiae spatium**, &c.: Virg. Aen. 4. 430 *Expectet facilemque fugam ventosque ferentes*. 76. **meae** is of course

emphatic: not of the death of Iulus as well. **80. Presserunt umeros, &c.**: Virg. Aen. 4. 597 *en dextra fidesque, Quem secum patrios aiunt portare Penates, Quem subiisse umeris confectum actate parentem.*

82. primaque plector ego: nor am I the first woman to suffer owing to your false tongue. The idea seems to be that Aeneas intentionally abandoned Creusa. For *-que*, coupling negative sentences, see on 2. 90: *-ve* is however very probable. For the full force of *plecti* see on 11. 110. (*plectar* G & Merkel.)

83. ubi sit formosi mater Iuli: what has become of Creusa: for *ubi* in this sense see on 4. 150. For the fate of Creusa, lost in the nightly flight from Troy, see Virg. Aen. 2. 738 *fatone crepta Creusa Substitit, erravitne via, seu lassa resedit Incertum.*

85. at me movere: 'and I was fool enough to be moved by your story!' Dido makes out that Aeneas wilfully abandoned Creusa, and blames herself for being affected at the story, instead of being filled with indignation at Aeneas, and being forewarned by his treachery.

86. Ure, &c. Break my heart; my punishment will be less than my offence in trusting you. The sense is seen from 12. 89 *Hacc animum et quota pars hacc sunt? movere puellae*; and 12. 119 *meritas subeamus in alto Tu fraudis poenas credulitatis ego.*

87. tua numina. I think the manes of Creusa are intended to be at least included among the 'numina' of Aeneas. The shades of the dead became 'numina' to their surviving relatives: cf. 3. 105.

88. septima: Virg. Aen. 1. 756 *nam te iam septima portat Omnibus errantem terris et fluctibus aestas.*

89. eiectum: Aen. 4. 373 *ciectum litore egentem Excepi et regni demens in parte locavi.*

92. concubitus fama: the rumour of Dido's intercourse with Aeneas described in the famous passage Aen. 4. 173 *Extemplo Libyae magnas it fama per urbes, &c.* The expression *fama concubitus* is however a very extraordinary one, and Werfer's conjecture *Nec . . . concubitu* is supported by Pont. 1. 5. 85 *tunc cum mea fama sepulta est.*

93. Illa dies nocuit: Virg. Aen. 4. 165 *Speluncam Dido dux et Troianus candem Deveniunt: prima et tellus et pronuba Iuno Dant signum: fulsere ignes et conscius aether Conubii, summoque ulularunt tertice Nymphae. Ille dies primus leti primusque malorum Causa fuit.*

94. Caeruleus . . . imber, 'a black rain-storm.' The expression occurs Aen. 3. 194. *Caeruleus*, though derived from *caelum*, became the recognized translation of *κυάνεος*.

95. nymphas ululasse putavi: Dido here, as it were, corrects the view presented by Virgil, 'I thought it was the marriage chant of the Nymphs: it was really the yell of the Furies.' *ululo* was occasionally used in a good sense like *ὀλολέω*, *ὀλολυγμός*, and it is clear that Ovid understood Virgil to have used it so. Henry in his admirable note on the Virgilian

passage (Aeneidea, vol. ii, p. 650) cites the following passages: Hom. Hymn. Apoll. 119 (rejoicing of the goddesses at the birth of Apollo) *θεαὶ δ' ὁλόλυξαν ἅπασαι*; Aesch. Sept. 268; Hom. Il. 6. 301 (with the scholiast); Pollux 1. 28; Lucan 6. 261; Ovid, Met. 3. 528; Stat. Theb. 9. 177; Xen. Anab. 4. 3. 14; Virg. Aen. 11. 662; for the joyful sense of *ululare* or *ὁλόλυξεν*; even in 2. 117 *Pronuba Tisiphone thalamis ululavit in illis* Henry insists that the ill omen is solely in the word *Tisiphone*. Henry gives several instances l. c. of the presence of nymphs at weddings: I may add to his list Aesch. Prom. 555 where the Oceanides tell of their having sung a marriage song at the wedding of Prometheus and Hesione.

96. Eumenides: 'it was really the Furies who gave the signal for my doom.' Cf. Consol. ad Liv. 401 *Iuppiter ante dedit fati mala signa cruenti*, which seems an imitation of this passage. I find nothing like the Furies giving a signal to the Fates in Latin poetry. *signum* or *signa dare* is a very common expression, used by Virgil vaguely for the signal for the commencement of the marriage ceremonial: by Ovid for the signal for the commencement of Dido's fall.

97. If we may suppose *violate* to have been a gloss on *laese* it would give sufficient sense to read *umbracue* with Vahlen, accepting *ruboris* from Heinsius instead of *pudoris* in 98. The lines are founded on Virg. Aen. 4. 552 *Non servata fides cineri promissa Sychaeo*, and 321 *te propter eundem Extinctus pudor*.

99. marmorea . . . Sychaeus: cf. Aen. 4. 457 sqq. *Præterea fuit in tectis de marmore templum Coniugis antiqui magno quod honore colebat Velleribus niveis et festa fronde revinctum. Hinc exaudiri voces et verba vocantis Visa viri, nox cum terras obscura teneret*. Dido had erected a little chapel to Sychaeus, as a god to her: cf. Juv. 8. 111 *Si quis in aedicula deus unicus*; Prop. 4. 3. 57 *Flore sacella tego*.

101. quater: an expansion of Virgil's account. *citari*: *vocantis* in Virgil. See Peerlkamp's most interesting note on Hor. Carm. 2. 20. 6 *Non ego, quem vocas*, where he interprets *vocas* of a summons to Horace from the shade of Maccenas to die. *citari* is more formal than *vocare*, being the regular word in summoning senators, tribesmen, jurymen, and the like, and reminds one of the pathetic 'Adsum' of Colonel Newcome. Cf. Plaut. Men. 454 *Qui nisi adsunt quom citentur*. Ruhnken quotes Suet. Ner. 46 *de Mausoleo sponte foribus patefactis exaudita vox est nomine cum ciens*.

102. Elissa: said by Servius Virg. Aen. 4. 36, 674 to have been the original name of Dido, who received the latter name from the Carthaginians after her death: the name *Dido* according to him meaning *virago*. The Etym. Mag. agrees with Servius save that it says *Dido* means *πλανήτης*, a wanderer. *Elissa* is evidently of Hebrew origin,

meaning 'God-saved,' and *Dido* probably is too, from *דִּידָה* or *דִּידָה*, 'loved one' or 'lovely.' *Elissa* occurs Virg. Aen. 4. 335, 610; 5. 3. 103. *debita*: Elwald gives *dedita* with P, but *debita coniunx* is doubly right: first, because *debita coniunx*, of a betrothed or lawful wife, is a regular expression: cf. 20. 8 *Debitus ut coniunx*; Claud. Laud. Seren. 84 *Debita cui longe coniunx*: secondly, because *debitus* is regularly used of offerings due to the dead or to the gods; Hor. Carm. 2. 6. 23 *lacrima . . . debita*; 1. 36. 2 *vituli sanguine debito*. 'I come to you as the wife you can justly claim.' With *venio tibi debita coniunx* comp. Shakspeare, *Ant. and Cleop.* v. 2 'Methinks I hear Antony call . . . Husband, I come.' 105. *decepit idoneus auctor*: 'I was deceived by a proper lord:' cf. 4. 34 note. *idoneus auctor* was probably originally a legal expression for a person who had a full right to transfer a title: so *idoneus tutor*, *idoneus debitor*, *idoneus testis*, are an eligible guardian, a solvent debtor, a trustworthy witness. Liv. 8. 4 has *idoneos auctores* of trustworthy authors, i.e. writers. Fast. 2. 543 *pictatis idoneus auctor* of Aeneas. 108. *mansuri . . . viri*: cf. Prop. 2. 20. 17 *me tibi ad extremas mansurum, vita, tenebras*. 109. *Si fuit errandum*: cf. Phaedra's apology, 4. 31. 110. *Adde fidem*: the copula is regularly omitted in Latin after an imperative, given as a condition of a future which follows. Prop. 4. 2. 23 *Indue me Cois: fiam non dura puella*; Juv. 7. 176 *tenta, Chrysogonus quanti doceat . . . Lautorum pueros, artem scindes Theodori*. 111. *vitaeque novissima nostrae*, 'my life's latest hours:' not a very favourite idiom with Ovid. 112. *tenor*: of an even steady course, as in the English word: cf. 15. 59; 17. 14. 113. *internas . . . ad aras*: the altars of the Penates, placed in *penetralibus aedium* 'in the inmost part of the house.' The phrase is not found elsewhere, but seems the true reading: cf. Virg. Aen. 4. 21 *sparsos fraterna caede Penates*; Aen. 1. 347 *Ille (Pygmalion) Impius ante aras atque auri caecus amore, Clam ferro incautum superat*. 114. *praemia*: the possessions of Sychaeus. 116. *duras*: cf. *dura navis* Hor. Carm. 2. 13. 27. The hardships of voyage by sea are referred to. I formerly preferred *dubias*, and it may be right, but it has slight authority. It is often used of the perils of the sea. Trist. 1. 11. 13 *dubius iactabar ab Haedis*; A. A. 1. 558 *Saepe reges dubiam Cressa corona ratem*: cf. 16. 21 *dubias . . . vias*. So *ambiguas . . . vias* 10. 62. 117. *Adplicor*: *κατάγομαι*, 'I come to land,' here with dative; in 16. 128 with *in* and accusative. *ignotis*, masculine, of the inhabitants. Dido asks Aeneas, Virg. Aen. 1. 616 *quae vis immanibus applicat oris?* 118. *litus emo*: Aen. 1. 367 *Mercatique solum, facti de nomine Byrsam*. 119. *Urbem constitui*: Aen. 4. 655

Urbem praeclaram statui; mea moenia vidi, whence Burmann the younger wished to read *vidi* for *fixi* here. No parallel is quoted for *figere moenia*. If any change is necessary *icci* is the best: cf. Prop. 2. 34. 64 *Iactaque Lavinis moenia litoribus*; Virg. Aen. 5. 631 *muros iacere*. **lateque patentia**: perhaps, as Ruhnken says, referring to the legend of the founding of Byrsa: Justin 18. 5 *empto loco, qui corio bovis tegi posset, corium in tenuissimas partes secari iubet, atque ita maius loci spatium quam pelierat, occupat*; Virg. Aen. 1. 365-368 *Devenere locos ubi nunc ingentia cernis Moenia surgentemque novae Carthaginis arcem, Mercatique solum, facti de nomine Byrsam, Taurino quantum possent circumdare tergo*. **121. Bella tument**: cf. Cic. Att. 14. 4. 1 *tument negotia*; Herod. 3. 76, 127 οἰδεύοντων τῶν πραγμάτων. The metaphor is probably from a swelling tumour: cf. Virg. Aen. 4. 39-44. **123. Mille procis placui**: cf. Aen. 4. 35-38. **me coiere querentes**: even so slight a trajection as this strikes one as strange in Ovid, of whom it may in general be said as truly as of Ennius 'non discedit a communi ordine verborum.' **coiere**: 'combined,' 'were confederate.' **124.** Cf. the complaints of Iarbas to Jupiter, Virg. Aen. 4. 214. **Nescioquem**: with contempt of the strange Aeneas. Ruhnken quotes Tibull. 1. 6. 6 *Nescioquem tacita callida nocte fovet*. **125. Iarbae**: chief of the Gaetulians, Virg. Aen. 4. 36, 196, 326, to avoid marriage with whom Dido slays herself according to the earlier legend (as given by Justin 18. 6). Justin makes him king of the Maxitani or Maxyes. With **vinetam** cf. Aen. 4. 326 *aut captam ducat Gaetulus Iarbas*. **126. Praebuerim . . . braccia**: like *manus dare*: see on 4. 14. **127. Est etiam frater**: cf. Aen. 4. 43 *quid bella Tyro surgentia dicam Germanique minas*: the brother is Pygmalion, the murderer of Sychaeus. **131. Si tu cultor eras**: this apparently ungrammatical distich is really not a hypothesis at all: *si* is 'seeing that,' 'inasmuch as.' The construction is sufficiently paralleled by 4. 31-33; ver. 109 supra. Wakker's *Sic tu . . . futurus ?* is unnecessary. **133.** Virgil does not allow Dido to hint that she is likely to become a mother, rather the contrary, Aen. 4. 327. **135. fatis matris** is a cacophony very rare in Ovid, and the reading is uncertain: perhaps *fatis nostris*. **136. nato**, the conjecture of Heinsius, is to some extent supported by τεχέοντι of Planudes. **139. Sed iubet ire deus**: Mercury: cf. Virg. Aen. 4. 265, 358; with Dido's taunts, 376 sqq. *nunc augur Apollo*, &c. **142. rapido**: it may be better to read *rabido* here: cf. *insanis aquis* 1. 6; *insani freti* 18. 28. See note on 11. 110. **143.** Cf. Aen. 4. 311. **145. Thybridis undas**: Met. 15. 432 *quae proxima Thybridis undis . . . fundamina ponit*. So

Thybridis alti Met. 15. 624. There is no authority in Ovid for an adjectival form *Thybris*, and *Thybridas undas* is most cacophonous. Ovid uses both the Greek form *Thybris* (gen. -idis, acc. -in) and the Latin form *Tiberis* (gen. -is, acc. -im; *Tiberin* is incorrect). Virgil once uses *Tiberis*, Georg. 1. 499; in the *Aeneid* invariably *Thybris*. 147. *Utque latet vitatque*, &c.: 'And to judge from the way the land you seek lies hid': cf. *Utque facis, coges* 3. 141. There is a reference to the assumed derivation of *Latium* from *latere*. With *vitatque tuas carinas* cf. Virg. *Aen.* 5. 629 *Italiam sequimur fugientem*; 6. 61 *Iam tandem Italiae fugientis prendimus oras*; 3. 496 *Arva . . . Ausoniae semper cedentia retro*. 149. *in dotem*: see on 6. 118. *ambage remissa*, 'and wander no more.' *ambage* in the singular is used only in the ablative, Met. 7. 520; 8. 161; 14. 57; Fast. 3. 337. Instances occur in Livy, Lucan, Tacitus, Pliny. 150. *advectas Pygmalionis opes*: see Virg. *Aen.* 1. 363 *portantur avari Pygmalionis opes pelago*. Dido not only carried away her own wealth, but pillaged a secret treasure hoarded by her avaricious brother Pygmalion. There is no need either in Virgil or Ovid to suppose the *opes* to be the treasures of Sychaeus. So, I am glad to see, Henry takes the passage, *Aeneidea* i, p. 640.

152. *Resque*: add Sil. Ital. 1. 144 *Interea rerum Hasdrubali traduntur habenae*; Stat. Theb. 11. 649 *Res Amphionias alio sceptrumque maligna Transtulerat fortuna manu*. 156. *capit*: *χωρεῖ*, 'contains.' 157. *fraternaue tela*: Cupid's arrows, see ver. 31. 159. *reportat*: Madvig Adv. Crit. ii, p. 75 'Sic vivant et salvi maneant, quos ferus Mars ex excidio Troiano superstites fecit et reportat, nec plus cladis ac damni patiari. Mars, quos in bello et procliis non delet, reportat.'

160. *ille*: Mars, not Neptune as well, with whose storms Dido had threatened Aeneas, 65 sqq. supra (*damnis tuis* s, Heins. Burm.). 162. *molliter ossa cubent*: a common formula in Sepulchral Inscriptions: cf. the epitaph written by Ovid for himself, Trist. 3. 3. 76 *Nasonis molliter ossa cubent*. Virg. Ecl. 10. 33. 163. *Parce, precor, domui*: an imitation of Virg. *Aen.* 4. 318 *miserere domus labentis*. Cf. *οἶκος, οἶκοι* in Greek tragedy. Propertius is fond of identifying Cynthia's *domus* with herself: e. g. 3. 20. 9 *Fortunata domus, modo sit tibi fidus amicus, tradit habendam*: ver. 15. 165. *Phthias*: Heinsius quoted in support of this reading Eur. And. 119 *Φθιάς ὅμως ἔμολον ποτὶ σὰν Ἀσκήτιδα γένναν*, and Apoll. Rhod. 1. 55 *Φθιάς τέκεν Εὐπολέμεια*. The reading *Phthia* is, as Burmann remarked, to some extent defended by Virg. *Aen.* 1. 284 *Cum domus Assaraci Phthiam clarasque Mycenas Servilio promit*.

166. *stetērunt*: see Index, -ērunt. Heinsius collects many more instances: these perfects with short penults are

almost invariably altered to *-erant* by the scribes. For the use of *stare* Ruhnken quotes Trist. 1. 2. 5 *Mulciber in Troiam, pro Troia stabat Apollo*; Nep. Ages. 5 *Qui nobiscum adversus barbaros steterunt*. Cf. 10. 105. The line is suggested by Virg. Aen. 4. 425 *Non ego cum Danais Troianam exscindere gentem Aulide iuravi*, &c. **167.**

hospita: Aen. 4. 323 *Cui me moribundam descriis hospes? Hoc solum nomen quoniam de coniuge restat*. **168. quidlibet esse feret.** The

sentiment is more beautifully expressed in the Ballad of the Nut-Browne Maid: 'Yet am I sure of one pleasure, And shortely it is this, That where you be me seemeth, perdé, I could not fare amiss.'

169. frangentia: so violent as to break and wear away the shore. We may compare Hor. Carm. 1. 33. 16 where Hadria is said *curvare*, to make bays in, the shore of Calabria. *plangentia* is defended by 19. 121; Virg. Georg. 1. 334; Lucr. 2. 1155, and other passages quoted by Heinsius. *frangentia* however is much stronger. Heinsius truly remarks that the Romans generally said *litus frangit fluctus* rather than *fluctus frangunt litus*, quoting *fluctifragum litus* from Lucr. 1. 305, and other passages. But all passages are not to be cut down against the MSS. to one pattern. **172. Nunc levis eiectam**, &c.

The meaning is apparently that the heaps of seaweed, thrown up on the shore, indicate that unfavourable winds are blowing. The seaweed surrounds and detains the ship which is drawn up high and dry on the shore, cast up, as it were, by the waves. **177. Pro meritis**,

&c. Dido seems to refer to ver. 5 *Sed merita et famam corpusque animumque pudicum Cum male perdiderim perdere verba leve est*. *merita* are her kind deeds to Aeneas: her character and charity are *ultra merita*, far beyond those kind deeds. There seems to be also an allusion to the thought suggested in 133, and I think this helps to explain the use of the future, as well as the vagueness of the second clause which is a sort of hint; and **pro spe coniugii** is evidently suggested by that clause. With **debeimus** cf. Fast. 2. 825, where Lucretia asks *Hoc quoque Tarquinio debeimus* (Shall I owe this also to Tarquin? i. e. Shall Tarquin be the cause of my having to tell the tale of my violation as well as the perpetrator of the act?) *ultra* is I now think preferable to *ultra* of P: but there is no difference in the meaning; *ultra* would be simply 'further.' Burmann's conjecture *præbeimus* is extremely poor. **179.** Cf. Virg. Aen. 4. 433 *Tempus inane peto, requiem spatiumque furori Dum mea me victam doceat fortuna dolere*, with the previous lines. **184. Troicus ensis**: Aen.

4. 646 *Conscendit furibunda rogos enseque recludit Dardanum non hos quæsitum munus in usus*. This sword Dido had herself given to Aeneas 4. 261 and he had accidentally left it behind at his departure

(4. 507 *ensemque relictum*). I find no difficulty in reconciling the Virgilian passages: Conington seems to me to err in not seeing that *quæsitum* (647), which is very pathetic, refers to the pains with which Dido had sought to get a handsome sword as a present for Aeneas: and has nothing to do with her asking it from him. Ovid however seems to have misunderstood Virgil, as is shown by his speaking of the sword in 187 as *tua munera*. **188.** *Instruis*, 'you furnish.' *impensa* . . . *brevi*, 'with scanty outlay.' There is no reason, with Ruhnken, to hold that *impensa* is properly used of outlay on funerals. It is a very general word for money expended, exactly 'outlay:' cf. e.g. Cic. Verr. 2. 3. 21 *cum arationes magna impensa magnoque instrumento tuerctur*: but it is of course often applied to the outlay on funerals, the *dona* on the pyre being often most costly. **189, 190.** A trivial and commonplace distich, which interrupts the thought: probably spurious. **191.** *male conscia*: see Virg. Aen. 4. 54; 549. **192.** You, Anna, will give my ashes the gifts which the false Aeneas has been too niggard to bestow; this seems the connexion. **193.** *Elissa Sychaei*. The omission of *uxor* was apparently usual in epitaphs. Lucan 2. 343 *liceat tumulo scripsisse 'Catonis Martia'*. So also in narration, Val. Max. 1. 5. 4 *Cæcilia Metelli*; Plin. H. N. 1 (Auct. Lib. vii) *Agrippina Claudii*. Dido regards her infidelity to the memory of Sychæus as rendering her unworthy of being called his wife even on her tombstone. With *inscribar* cf. Prop. 4. 11. 36 *In lapide hoc uni nupta fuisse legar*. The same inscription is given Fast. 3. 549, 550.

VIII. HERMIONE TO ORESTES.

HERMIONE, only daughter of Menelaus and Helen, was betrothed by her grandfather Tyndareüs to Orestes during the absence of Menelaus at Troy (Eustathius, p. 1479). After the fall of Troy, Pyrrhus, son of Achilles, to whom Menelaus had promised her, came to Lacedaemon and claimed Hermione as his bride. Menelaus forcibly took her from Orestes (*abduxit*), and gave her to Pyrrhus (Hyginus Fab. 123). Hermione is supposed to write this letter to Orestes urging him to rescue her from Pyrrhus. Sophocles treated the subject in his play *Hermione*, from which only a couple of words have come down to us (Frag. 211, 212 Dindorf). Euripides in his *Andromache* treats of Hermione's jealousy of Pyrrhus's captive concubine Andromache;

of her attempt to slay the latter with her son; of Orestes' arrival and Hermione's elopement with him; and of the murder of Pyrrhus in an ambush set by Orestes near Delphi. Pacuvius seems to have translated the *Hermione* of Sophocles: Ribbeck (vol. 2, pp. 96-99) gives twenty-four fragments of this play. From them it seems clear that the theme of the play was the dispute between Pyrrhus and Menelaus on the one hand, and Orestes and Tyndareüs on the other, as to whom Hermione should wed. One fragment of the play of Pacuvius seems referred to in ver. 34. This poem is the feeblest and least poetical of all the *Heroides*, and has certain solecisms in diction and metre, which are either spurious or show that the epistle is an unfinished and careless performance. But it is not doubtful, in my opinion, that it is in the main Ovid's own work.

1. Achillides: the same form occurs *Ibis* 301. **animosus**, 'hot-headed': Hor. Sat. 1. 7. 12 *animosum* . . . *Achillem*; A. P. 121 *iracundus* (Achilles). **imagine**, i.e. ad exemplum: Pont. 2. 8. 31 *Perque tibi similem virtutis imagine natum*.

2. Inclusam: Hermione was not imprisoned, like Hypermnestra, 14. 3; *inclusam* refers to the precautions of a husband: Am. 1. 4. 61 *Nocte vir includet*. Still I have a suspicion that *Inclusam* is a gloss on *Hermionen*: otherwise the name *Hermione* does not occur until ver. 59, and the ellipse of *me* is very harsh.

5. Quod potui, renui: 'I refused compliance, which was the only thing I could do,' or 'what I could, I did, namely, refused compliance.' This is a favourite idiom of Ovid. Met. 4. 681 *Celasset vultus si non religata fuisset; Lumina, quod potuit, lacrimis implevit obortis*. Cf. 10. 53. Catullus 68. 149 *Hoc tibi, quod potui, confectum carmine munus*; Suet. Ner. 44 *ego quod potui; sed tu culeum meruisti: (quid MSS.)*.

7. Quid facis: Pont. 1. 6. 43 '*Quid' que facis? 'lacrimis opus est, non sanguine,' dixit*: see 5. 115, note.

non sum sine vindice: there is an allusion here to the legal process of *manus iniectio*. The defendant, whose person was seized for debt by the plaintiff, was not permitted to make any resistance: his only resource was to find some responsible person (*vindex*) to undertake his defence; if he found a *vindex* he was released: if he failed to find a *vindex* the plaintiff might carry him to his house (*domum ducere*) and keep him confined for sixty days, at the end of which time, in default of settlement, the defendant and all his goods became the property of his creditors: see Dict. Ant. 'Manus Iniectio,' cf. 12. 158, and for other legal metaphors in Ovid 9. 109 and Index.

8. sub domino: this seems to be a legal phrase, like *sub curatore*, *creditoribus*, *colono*, &c. in the Digest. Cf. 3. 154 *domini iure venire iube*. Hermione denies the right of Pyrrhus to seize her, as she was not *sui iuris* but under the *dominium* or ownership of Orestes

by virtue of her betrothal to him. 9. *Surdior ille freto*: cf. 18. 211; Met. 14. 711: *iracundior Hadria* Hor. Carm. 3. 19. 23; *surdior saxo* is more common: cf. Hor. Epod. 17. 54; Carm. 3. 7. 21; both similes are given, Eur. Med. 28 ὡς δὲ πέτρος ἢ θαλάσσιος κλυδών. *Orestis*: *Orestae* Heinsius. But *Orestes* seems to have been one of those words which fluctuated between first, second and third Declension. Priscian, 6. 61. p. 246 K, quotes Cic. Tusc. 4. 29. 63; Sall. Hist. 2. 84 for *Orestis*: *Oresti* is equally correct. 11. *Quid gravius*: Fast. 4. 593 *Quid gravius, victore Gyge, captiva tulissem?* 13. *Parcius*: Prop. 2. 23. 34 *Parcius infamant*; Hor. Carm. 1. 25. 1. *Andromachen*: her son by Hector, Astyanax or Scamandrius, was hurled from the wall of Troy. She herself was allotted as a prize to Pyrrhus, who on his going to claim Hermione gave her to Helenus. Ovid may here be thinking of Hector's sad predictions, Il. 6. 453 sqq. Cf. Eur. Andr. 1-15; Tro. 652 sqq.; Virg. Aen. 3. 295 sqq. *Achaia*: collective, like *Graecia* 3. 84. 14. *ureret*: Hor. Carm. 1. 15. 35 *uret Achaëus Ignis Iliacas (?) domos*. The burning of Troy is often singled out by the poets: Aesch. Ag. 818 καπνῶ δ' ἀλοῦσα νῦν ἔτ' εὖσημος πόλις. 17. *An siquis*: an instance of the paratactic structure common with *an* by which inconsistency between two courses of action is pointed out. See my note on Hor. Sat. 2. 7. 109. Cf. Fast. 6. 35 *An potuit Maio plex dare nomina mensi, Hic honor in nobis ambitiosus erit?* *reclusis*: Burmann thought this word not strong enough, and proposed *revulsis* or *refractis*. Van Lennep however quoted Plaut. Capt. 917 *Cellas refregit omnis intus reclusitque armarium*, where it is used along with *refringo*. 18. *lentus*: 'a laggard.' 19. I think this distich originally ran *Sit socer exemplo, nuptae refelitor ademptae, Cui pia militiae causa puella fuit*: that *sit* became corrupted to *si* and that a corrector wrote ver. 20 (*Nupta foret*, &c.) in the margin to supply an apodosis: that in the Ovidian archetype this line was introduced expelling the genuine pentameter, which was preserved in some other MSS. along with the false one. That there now being two pentameters an unskilful attempt was made after the age of P to supply a hexameter, which was done by the composition of the hexameter given in Crit. Note, with the barbarous form *stertisset*. Most edd., except Merkel, accept it, generally reading *sedisset*. See Vahlen p. 37. 23. *mille rates*: *mille carinae* Virg. Aen. 2. 198: 1186 exactly, in the Homeric catalogue. 24. *numeros*: simply 'numbers,' not any fixed body like 'cohorts' as Heinsius seems to wish; that meaning is late. *numeros* is simply poetic for *numerus*: cf. *numeros pulveris* Met. 14. 145; it is probably something stronger than *numerus*. *militis*:

cf. Hor. Carm. 1. 15. 6 *Quam multo repetet Graccia milite.* 27. **Quid**, quod introduces a new, often a stronger, argument. Cf. Met. 10. 616 *Quid, quod inest virtus et mens interrita leti? Quid, quod ab aquorea numeratur origine quartus? Quid, quod amat?* 29. **frater**, as often, is used for a first cousin, 14. 1; Met. 13. 31; Cic. Fin. 5. 1. 1 *L. Cicero, frater noster, cognatione patruelis, amore germanus.* 31. **Tyndareüs**, from *Τυνδάρεος*, Ionic and later form, Attic *Τυνδάρεως*. Orestes in the *Andromache* of Euripides, 966 sqq., asserts that Menelaus had promised Hermione to him, but had broken his promise. **gravis auctor**: cf. *idoneus auctor* 7. 105. 32. **arbitrium**: cf. 12. 73, properly 'right of deciding,' 'disposal of.' 33. **inscius acti**, 'knowing nothing of that transaction.' 34. **Plus quo, quo prior est ordine, possit avus**, 'but let my grandfather be preferred to him, inasmuch as his promise was prior.' I find that both my conjectures *Plus quo* and *Plus qui* are anticipated by both Heinsius and Bentley: see Appendix: '*Coniecturae Bentleianae.*' Ovid may here have had Pacuvius, *Hermione* Frag. 5 (Ribbeck) in his mind: *Prius data est, quam tibi dari dicta, aut quam reditum est Pergamo.* Cf. Ter. Ad. 659 *Priorem esse illum non oportere huic dari.* 35. **mea taeda**, 'my marriage': see Index, 'taeda.' 37-40: Four inept verses. 44. Menelaus fought creditably in the Trojan war, Il. 4. 302; 6. 37; 13. 581, &c. 45. **Tantalides**: Agamemnon: cf. Am. 2. 8. 13; Met. 12. 626. 46. **pars militiae**, 'one of the soldiers': an exaggeration of the inferior position of Achilles. *pars* is often used by Ovid of a single individual. **militiae** is collective for *militum*, like *familia* for *famuli*; *servitium* for *servi*. Justin 32. 2 *cum omni militia interficitur*: cf. Prop. 1. 21. 4 *Pars ego sum vestrae proxima militiae.* **dux...ducum**: ἄναξ ἀνδρῶν, βασιλεύτας. *summa ducum* Am. 1. 9. 37; Sen. Agam. 39 *Rex ille regum ductor Agamemnon ducum.* 47. **Tu quoque proavum Pelopem...eris**. 'You, as well as he, will find you are fifth in descent from Jupiter, if you reckon carefully, through your great grandsire Pelops and his father Tantalus.' Pyrrhus, on the usual mode of reckoning, was fifth in descent from Jupiter: Pyrrhus, Achilles, Peleus, Aeacus, Jupiter. Orestes, on the same principle of reckoning, was really sixth: Orestes, Menelaus, Atreus, Pelops, Tantalus, Jupiter. But he might, omitting Jupiter, be reckoned as fifth in descent: hence *si melius numeres*. The difficulties of the ordinary reading are too many: (1) the solecistic position of *quoque*: for Pelops was not Pyrrhus's *proavus*. (2) Tantalus could not be *proavus* to Orestes if Pelops was. Yet both of these absurdities are in the ordinary reading. (3) It would be a very poor boast for Orestes that

the perjured Pelops and the impious Tantalus were ancestors of his. All these solecisms and absurdities are got rid of at one stroke by inserting *p* (i.e. *per*) before *proavum*, instead of *habes* which is not in *P*, and which is a weak invention of some mediaeval scribe. *eris*, 'you will find you are': cf. Plaut. Asin. 734 *Hic inerunt viginti minae*, 'you will find there are twenty minae in it'; Am. 1. 2. 7 *sic erit = sic est*; Met. 2. 703 '*sub illis montibus*' inquit '*erunt*.' 49. *arma invidiosa tulisti*: in the slaying of Clytaemnestra. *invidiosa*: ἐπίφθονα, cf. 2. 145. On the other hand, the Chorus in the Choephoroe urging Orestes to the deed, say, 827 sqq.: σὺ δὲ θαρσῶν, ὅταν ἦκη μέρος ἔργων, Ἐπαῦσας πατρὸς αἰδὼν Ἐροῦσα τέκνον, Πέραι' οὐκ ἐπίμομφον ἄταν. 50. *Sed tu quid faceres*: a common 'excusandi formula' as Ruhnken calls it. Cf. Virg. Ecl. 1. 41; 7. 13. *induit illa pater*, 'your father dressed you in those arms,' an expression which shows how thoroughly Ovid had caught the spirit of the Orestean dramas of Aeschylus and Sophocles, in which the dead Agamemnon is ever regarded as an active agent working from Hades to his ultimate revenge upon his murderers. Aesch. Cho. 323 τέκνον, φρόνημα τοῦ Θανάτῳ οὐ δαμάζει Πυρὸς μαλερὰ γνάθος, φαίνει δ' ὕστερον ὀργάς; Ib. 377 τῶν μὲν ἀρωγοὶ Κατὰ γῆς ἦδη; Ib. 886 τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω. Soph. El. 1419 ζῶσιν οἱ γὰρ ὑπὸ κείμενοι. Παλὶρρυτον γὰρ αἶμ' ὑπεξαίρουσι τῶν Κτανόντων οἱ πάλαι θανόντες. For the construction cf. A. A. 1. 197 *Induit arma tibi genitor patriaeque tuusque*. See also Am. 2. 18. 2. Heinsius quotes also Liv. 30. 13; Sil. Ital. 14. 296. 51. 'I wish you had had a better subject to show your bravery on; but you did not choose your cause; it was assigned to you' (by the Pythian Apollo, who ordered him to avenge his father's death, Aesch. Eum. 202; 465; 594; Soph. El. 35; Eur. Or. 28, &c.). 53. *Hanc tamen implesti*, 'such as it was you made the most of it.' *hanc*, Ruhnken says, refers to *materia* in 51; he quotes Trist. 4. 3. 73 *Materiamque tuis tristem virtutibus imple*: it is more natural to take it with *causa*: 'your task was an ill one but you made the most of it,' 'you fully discharged it.' *Aegisthus*: Aesch. Cho. 838 sqq.; Soph. El. fin.; Eur. El. 841. *aperto*: cf. Juv. 4. 110 *Saeuior illo Pompeius tenui iugulos aperire susurro*. 55. *Increpat*, 'censures you,' for slaying your mother. 59. *Hermione coram*: Ovid uses *coram* both with a case and as adverb. *obiecit Oresti*: the absolute use of *obicere* 'to speak ill off' without an accusative of the thing which is the matter of reproach is without parallel. Hence Heinsius proposed to read *obiectet Orestem* making *Hermione* (*Hermionae*) dative, and *coram* adverb. But a still bolder use of *obicior* (quoted by Shuckburgh) occurs Am. 2. 7. 17 *sollers ornare Cypassis Obicetur dominae*

contemerasse torum. Heins. also proposed *quicquamne* . . . *Oresti*: this Burmann adopts (*obiectet*, s, cod. Leidensis). **61. defundimus**: probably better than *diffundimus*: she let the tears 'fall down.' Cf. Sil. Ital. 5. 453 *abundanter defuso sanguine*. The words are often confused: see the Commentators on Hor. Carm. 4. 5. 34; Sat. 2. 2. 58. Here *diffundimus iram* would mean 'I dissipate my anger' with the idea of tears less prominent. **64. perenne**: for this form of the ablative cf. Fast. 3. 654 *Amne perenne latens Anna Perenna vocor*. Cf. *bimestre porca* Fast. 6. 158; *rivale* Am. 1. 8. 95; *mare* Trist. 5. 2. 20; *sollerte* Pont. 4. 14. 35; and the probably un-Ovidian *caeleste sagitta* 16. 279. With these ablatives compare also *pernice*, and *simplice* in Lucretius; *felice*, *furace*, *truce* in Cicero; *infelice* in Catullus: Munro on Lucr. 2. 635. **65. generis fato**: cf. 4. 53 seqq. **errat**: of this word Van Lennep remarks 'nihil est,' but I cannot agree with him. Ovid here takes the Greek point of view which often regarded some *πρώταρχος* ἄτη as drawing down calamity on future ages. Its evil effects might have been expended long before, but it goes on even beyond its bounds (*errat*), bringing a curse on distant generations. Ovid very likely had in his mind the word *ἐξορίζεται* Eur. Hipp. 1381, *παλαιῶν προγεννητόρων* Ἐξορίζεται κακὸν οὐδὲ μέλλει. Cf. Soph. Antig. 585 οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἄτας Οὐδὲν ἐλλείπει, γενεᾶς ἐπὶ πλήθος ἔρπον, with the whole chorus. Eur. Hipp. 831 *πρόσωθεν δέ ποθεν ἀνακομίζομαι τύχαν δαιμόνων* Ἀμπλακίαισι τῶν πάροιθέν τινος. No Roman poet was so deeply imbued as Ovid was with this Greek conception of a family curse. **66. Tantalides** from *Tantalis*: 'we matrons of the house of Tantalus.' Niobe is often called *Tantalis* by the Roman poets, e. g. Prop. 2. 31. 14. For the form, cf. *Belides*, *Proetides*, *Oebalides*, *Tyndarides*, &c. **matres**: Hermione and Hippodamia were not *matres*, 'matrons,' when carried off, but *puellae*; the same remark applies to Helen when carried off by Theseus. *matres* is used with the same freedom in 3. 71 of women ripe for marriage. **69. longe**: joined with *porrectus*. **distinet**, 'keeps apart,' a 'vox propria' for land interposed between seas, or sea between lands. Cf. 12. 104; Stat. Theb. 7. 15; Lucan 4. 674; Lucret. 5. 203, and other passages, quoted by Heinsius. **70. Prop. 1. 2. 20** *Avecta externis Hippodamia rotis*. Ovid repeats this verse A. A. 2. 8. **peregrinis**: Pelops was of Phrygian birth, according to the tradition followed generally by Latin poets; cf. Prop. 1. 2. 19: he is called *Λυδὸς ἥρως* by Pindar Ol. 9. 15; hence *peregrinis*. Hippodamia (or as she is sometimes called Hippodame, Virg. Georg. 3. 7) was daughter of Oenomaus, King of Elis, who, warned by an oracle that he would be slain by his son-in-law, proposed a chariot race to aspirants to his

daughter's hand, on the condition that if the suitor lost the race he should die. The race course was, we are told by Diodorus and the scholiast on Apollonius Rhodius, from Pisa to the Isthmus, and Hippodamia was permitted to ride in the chariot of the suitor, Ap. Rhod. 1. 753 ἐν δὲ δύω δίφροι πεπονήατο δηριόωντες. Καὶ τὸν μὲν προπάρουθε Πέλοψ ἔθνε, τινάσσων Ἥνία, σὺν δὲ οἱ ἔσκε παραβίτης Ἴπποδάμεια· Τὸν δὲ μεταδρομάδην ἐπὶ Μυρτίλος ἤλασεν ἵππους. Σὺν τῷ δ' Οἰνύμαος προτενὲς δόρυ χειρὶ μεμαρπὼς ἄλξονος ἐν πλήμνησι παρακλιδὸν ἀγνυμένοιο Πίπτειν: hence *vecta* here represented *παραβίτης*. Pelops bribed Myrtilus, charioteer of Oenomaus, who left out the linch-pins in the axles of the latter, or, according to Servius (Georg. 3. 7), put in *cervos axes* (? read *cariosis*). Oenomaus was killed. Pelops flung Myrtilus into the sea called after him the Myrtoan; and from this murder all the woes of the Pelopidae came. **71. Castori Amyclaeo et Amyclaeo Polluci.** It is scarcely possible that Ovid wrote this verse. (1) Is *Castori* a Latin word? If so, it is a Cretic foot: Ovid nowhere elides Cretics. Is *Castori* a Greek word? If so, the *-i* cannot be elided. Besides, Ovid nowhere uses the Greek dative in *-i*: the only instances of the Greek dative with short *-i* in Latin poetry are *Minoidi* Catull. 64. 247; *Tethyi* Id. 66. 70; *Iasoni* Stat. Theb. 3. 521; *Palladi* Id. Ach. 1. 285; *Doridi* Silv. 4. 2. 28; L. Mueller R. M. p. 496. (2) The hiatus is unexampled in the elegies of Ovid. (3) This is the only spondaic hexameter in the elegies which has the fourth foot a spondee; see Appendix, Hiatus.

Amyclaeo: Amyclae was an ancient Laconian town on the Eurotas, now Slavochori. Stat. Theb. 7. 413 calls Castor and Pollux *Amyclaei fratres*, and talks of *Amyclaei olores* Silv. 1. 2. 142. Apollo is more properly called *ὁ Ἀμυκλαῖος* from his famous temple there, Pausan. 3. 19. 6. Ovid has the epithet only once, *Amyclaeis ahenis* Rem. 707.

72. Reddita Mopsopia, &c. See 5. 127 note. **Mopsopia** . . . urbe: in Athens, so called from Mopsopus (*Μόψοπος*), also called Mopsus, an ancient king of Attica: Met. 5. 661 *Mopsopium iuvenem* (Triptolemus), 6. 423 *M. muros*. See the authorities in Pape. **Taenaris** . . . soror: their Spartan sister; cf. 16. 30; 13. 45. This is the only passage where the word is applied to a person. Taenarum (*Ταίναρον*) or Taenaros, now Cape Matapan.

73. Taenaris: epanalepsis is one of the favourite handles of the interpolator. **Idaeo** . . . hospite: the violation of the laws of *Ζεὺς ξένιος* by Paris is much enlarged on by Greek and Roman poets. Cf. e. g. Aesch. Ag. 61, 362, 702, 747: Hor. Carm. 1. 15. 1 *Pastor cum traheret per freta navibus Idaeis Helenen perfidus hospitam*. Cf. 17. 9, 10; Prop. 2. 34. 7 *Hospes in hospitium Menelai venit adulter*.

75. Vix equidem memini: this digression 75–81 reads strange. If we compare it with 4. 53–62, it

would seem that the simple plan on which the passage was first projected, has been altered to bring in this digression, either by Ovid himself or an interpolator. It is true that no argument against the passage or epistle can, as Lachmann thought, be drawn from the fact that *Leda* in 78 has its last syllable short. Though Ovid writes *Lede* Am. 1. 10. 3; A. A. 3. 251, he has *Ledā* Am. 2. 4. 42, a passage not to be suspected. Lachmann's conjecture there, *Lyda*, has no likelihood. But the ineptitude of the lines is too great. (1) Hermione scarcely remembers—what? her mother's elopement. This is not what is stated in the previous verse, but the arming of Greece. (2) Though Hermione does not remember the facts well, she gives an extremely particular account of them. (3) *flebat avus flebatque soror* in 77 is wrong Latin: 'my grandfather (Tyndareüs) and her sister' (Phoebe): We can, however, read *Phoebeque* for *flebatque*. (4) The weeping of the Dioscuri is a very infelicitous invention: they should have been represented as *frementes* not *flentes*. (5) *Nam coniunx aberat* must mean 'for her husband was absent': it ought to mean 'my husband was absent.' Add the jingle of *vix equidem meminì, meminì tamen*, and of *sine me, me sine*: and what is *timoris* in 76? Of what were they afraid? I think 71, 72; 75-80 should be expunged, and 81 re-written on the model of 4. 61 *Ipsa ego nunc ne forte parum Pelopeia credar. omnia luctus . . . plena: omnia plena* is as common in Latin as πάντα μεστὰ in Greek: cf. e. g. 12. 64; Plat. Symp. 223 B θορύβου μεστὰ πάντα. Cf. Fast. 4. 537 *luctus videt omnia plena* (of Ceres and the dying Triptolemus). 77. *Phoebeque soror*: Eur. Iphig. Aul. 49 ἐγένοντο Λήδα Θεστιάδι τρεῖς παρθέναι, Φοίβη Κλυταιμνήστρα τ', ἐμὴ ξυνάορος, Ἑλένη τε: Prop. 1. 13. 30 *Et Ledae partu gratior, una tribus*, a simple passage, formerly misunderstood, owing to forgetfulness of Phoebe's existence. 79. *etiam tunc* to be joined with *longos*: having torn my hair which was still short; as being that of a child (*etiam nunc* s. Burmann, *etiamnum* Heinsius, wrongly). 83. *Apol- linis arcus*: 'Hectore sepulto, cum Achilles circa moenia Troianorum vagaretur, ac diceret se solum Troiam expugnasse; Apollo iratus Alexandrum Parin se simulans, talum, quem mortalem patuisse dicitur, sagitta percussit et occidit' Hyg. Fab. 107. The usual legend is that Apollo guided the arrow of Paris to its mark: Ov. Met. 12. 606; Virg. Aen. 6. 56. Cf. Hom. Il. 22. 359. 86. *Abducta* refers of course to Briseis. 88. *sidus*: Prop. 1. 6. 36 *Vivere me duro sidere certus eris*. Cf. Juv. 6. 569, 7. 194; Prop. 4. 1. 84; Cic. Div. 2. 43. 91; Ov. Trist. 5. 10. 45. 90. *vivant*: though the present is due, in the first instance, to the exigencies of the metre it admits of defence, for Menelaus and Helen are still living. 'Though my father and

mother are both alive, I was then an orphan.' **97. prodieram:** cf. Hor. Carm. 3. 14. 6 *Unico gaudens mulier marito Prodeat iustis operata divis*, of going out to meet a person returning. **98. nota:** one of the few fragments preserved from the *Hermione* of Sophocles is *γνώστῳ: ἀντὶ τοῦ γνῶριμος*: Dindorf, Frag. 212: possibly Ovid here may be translating it. **101. bene cessit:** cf. 10. 141: Hor. Sat. 2. 1. 31 *neque si male cesserat usquam Decurrens alio, neque si bene*. **102. pro se**, 'in his own defence': but *pro me* would be better. *pugnare pro* is always used by Ovid of fighting in defence of (or instead of) another: 17. 255; Met. 13. 415 *Mittitur Astyanax illis de turribus unde Pugnantem pro se proavilaeque regna tuentem Saepe videre patrem monstratum a matre solebat*; Am. 2. 12. 25. There is more poetry in *pro me*, 'do battle as my champion': and *pro me* is almost demanded by *ademptus*. (**103. raptam** Heinsius, who wrongly cites **P** for this reading.) **105. tamen**, i.e. miserable though I am, yet, &c. **instat:** of a charioteer urging his horses: so Pont. 2. 8. 50. But in Hor. Sat. 1. 1. 115 *Instat equis auriga suos vincentibus* the sense is different. The horses of the Sun were named *Pyrois*, *Eous*, *Aethon*, and *Phlegon*, Met. 2. 154. **106. Perfruo**, 'I enjoy my fill of': 16. 216; Rem. 537. There is something *παρὰ προσδοκίαν* in *in malo*. **110. virum** Heinsius, Burmann, with **s**, for **viro**, which is a harder reading, but probably the true one: *ab* must be supplied from *ab hoste*: or it may be regarded as a trajection for *fugio ab viro sicut hoste*; the construction *fugio hoste* is not Latin, it is of course not to be defended by such phrases as *fugerat ore color* 11. 27. **112. tetigi** and **sensi** are frequentative perfects: cf. 15. 147. **Scyria**: Pyrrhus was son of Deidamia, daughter of Lycomedes, King of Scyros, where Thetis had hid her son Achilles disguised as a girl. Hence *Scyria pubes* Virg. Aen. 2. 477, of the soldiers of Pyrrhus. **113. corpora**: poetic for *corpus*: cf. 3. 145; Met. 7. 634. **114. mihi . . . credor**, 'I am thought by myself': practically equivalent to *mihi videor*. **116. Exit**, 'is uttered': cf. Pont. 4. 12. 13 *Aut producat quae nunc correptius exit*, of lengthening the second syllable of the name *Tuticanus*. **120. se . . . ulta**, 'that they have avenged themselves': *se* is certainly right, not *sic*: see on *induit illa pater* ver. 50. Am. 2. 1. 13 *Cum male se tellus ulta est*. The passive use of *ultus* is unknown to Ovid. Loers does not read *sic*, though he approves of it.

IX. DEIANIRA TO HERCULES.

THIS epistle treats the same subject as the *Trachiniae* of Sophocles, namely, the death of Hercules. Hercules had taken Oechalia in Euboea, slain its king Eurytus, and captured his daughter Iole, of whom he had become enamoured, and sent her as a servant to Trachis, to his wife Deianira; he himself proceeding to the promontory of Ceneum in Euboea to sacrifice to Jupiter. On the arrival of Iole, Deianira, having learned the truth from a messenger, sent to Hercules a vest dipped in the blood of the Centaur Nessus, which Nessus had told her would act as a love-charm to win back her husband's affections. After sending it she is supposed to write the following letter to Hercules, and while writing it she learns that Hercules is perishing by the poisoned vest. The *Trachiniae* is followed, but not closely. Apollodorus, who is very full as regards the story of Hercules, is probably the chief source to which Ovid is here indebted. Ovid treats the same story at length Met. 9. 1-273. Seneca, in his Hercules Oetaeus, if the play is really Seneca's, has many close imitations of the language of this epistle. 1. *Oechaliam*: in Euboea according to Sophocles, Trach. 74; Strabo 10. 448 ἔστι δὲ καὶ Οἰχαλία κόμη τῆς Ἑρετρικῆς λείψανον τῆς ἀνααιρεθείσης πόλεως ὑπὸ Ἑρακλέους. Cf. Schol. Apoll. Rhod. 1. 86; Apollod. 2. 7. 7; Plin. N. H. 4. 12. 64 *Oechalia nunc Chalcide cuius ex adverso in continenti Aulis est*. Cf. Hecataeus of Miletus ap. Pausan. 283. Homer Il. 2. 730 gives Oechalia along with Tricca and Ithome as the towns ruled by Podalirius and Machaon. Strabo 8. 438 says that Oechalia was placed in Thessaly, Euboea, Arcadia, and elsewhere, and that it was a disputed point τίς ἦν ἡ ὑπὸ Ἑρακλέους ἀλοῦσα, καὶ περὶ τίνος συνέγραψεν ὁ ποιήσας τὴν Οἰχαλίας ἀλῶσιν. This poem, 'the capture of Oechalia,' is attributed to Homer by Proclus Chrest. 1. Pausanias 4. 2. 2, 3 considered Oechalia to be a Messenian town, afterwards Carnasium. The bones of Eurytus were shown there. Strabo mentions an Arcadian Oechalia, later Andania, 8. 339, which he says was the city of Eurytus, 8. 350, and, 10. 448, he enumerates five Oechalias, a Trachinian and an Oetolian Oechalia, beside those already mentioned. Hercules won great fame by his conquest of Oechalia, Virg. Aen. 8. 291; Ov. Pont. 4. 8, 62. *titulis accedere nostris: nostris* is used with dignity by Deianira as the lawful wife of Hercules, and

the legitimate partner of his glory. The expression is imitated, as Loers points out, by Lucan 2. 555 *Te quoque si superi titulis accedere nostris Iusserunt*. **2. victae:** Iole. **3. Fama:** Deianira was

informed of the truth about Iole by a messenger who had heard the account from Lichas, the herald of Hercules, who had been sent by Hercules with Iole to Deianira, but who himself refused to tell her the truth, Trach. 351 sqq. **Pelasiadas:** this form is attested by

Nomius 28. 34 Π. πῆληξ; σάλπιγξ 47. 568; Ἡρῆ 47. 534. Cf. Callim. Hymn. 5. 4 (Pape). **4. Decolor:** 'foul,' properly 'deprived of its

natural colour,' 'dark': generally applied to swarthy people like the Indians, A. A. 3. 130: used by Virg. Aen. 8. 326 in a metaphorical sense as here, *Deterior donec paulatim ac decolor actas Et belli rabies et amor successit habendi*: it is often confounded in MSS. with *discolor* 'of a different colour from,' which takes the dative after it. **infiti-**

anda, 'to be disowned by' your actions: which your actions should deny properly belongs to them, Met. 2. 34 *Progenies, Phaethon, haud infitianda parenti*; Mart. 5. 30. 1 *Varro Sophocleo non infitianda cothurno*.

5. seriesque inmensa laborum: Pont. 1. 4. 19 *Me quoque debilitat series inmensa malorum*. Cf. Pont. 2. 7. 45. **laborum:** *labores* is

the regular Latin word for the twelve labours of Hercules, imposed by Eurystheus, ἄθλοι, Hom. Il. 8. 363 ὑπ' Εὐρυσθέως ἀέθλων: Prop. 2. 23. 7 *Deinde ubi pertuleris quos dicit fama labores Herculis*. Plautus, Pers. 2; Cic. Fin. 2. 35. 118; Petron. 48 call them *aerumnæ*. Cp. Soph. Trach. 36. **7. Hoc velit Eurystheus:** Aen. 2. 104 *Hoc*

Ithacus velit et magno mercentur Atridae. **Eurystheus:** see Class. Dict., *Hercules*. The story of the births of Eurystheus and of Hercules is told at full, Hom. Il. 19. 97-133. **10. Non tanti, ut:** 'in whose estimation a single night was not thought great enough, that a son so great as you should be gotten in it.' The correction *non tanta* can scarcely stand for *satis longa*, and *non satis* is too far from the best MSS. **13.** Hercules was universally regarded in antiquity as the

great freer of the world from monsters: see note on 15 infra. With **vindicibus . . . viribus**, 'by thy champion strength,' cf. Met. 9. 241 *timuere dei pro vindice terrae*; Sen. Herc. Oet. 1023 *Totusque poscit vindicem mundus suum*. For *vindex* used as adjective cf. Met. 1. 230 *vindice flamma*; and *vi vindice* my conjecture in Catull. 68. 101. Cf. the use of *ultrix* 6. 90, &c. **pacatum . . . orbem:** cf. Prop. 3. 11.

19 *Ut qui pacato statuisset in orbe columnas*. **14. Qua, i. e. usque eo, qua:** 'far as the Atlantic, where you set up the pillars of Hercules': cf. Prop. l. c. and Pind. Nem. 3. 39; Sen. Herc. Oet. 3 *protuli pacem tibi Quacumque Nereus porrigi terras vetat*. **15. pax terrae:** Sen.

Med. 640 *Ipsæ post terræ pelagique pacem*; Herc. Oet. 286 *Totusque*

pacem debeat mundus tibi. Hence *Hercules Pacifer* in Inscriptions; Heinsius (Orelli 1536). Seneca Benef. 1. 13 contrasting Hercules with Alexander says *Hercules nihil sibi vicit; orbem terrarum transiit non concupiscendo sed vindicando: Quid vinceret malorum hostis, bonorum vindex, terrarum marisque pacator?* se . . . debent:

Met. 2. 644 *tibi se mortalia saepe Corpora debebunt*; 7. 48 *tibi se semper debebit Iason.* 16. *solis utramque domum*: both east and west.

Sen. Herc. Oet. 2 *Utracque Phoebe sentiunt fulmen domus*; Ov. Met. 1. 338 *Litora voce replet sub utroque iacentia Phoebo*; Fast. 2. 136 *Hoc duce Romanum est solis utrumque latus*: see Peerlkamp on Hor. Carm. 2. 2. 11 who there wished to read *uterque Phoebus* for *u. Poenus*.

18. *Atlans*: for the legend see Apollod. 2. 5. 11. It is often referred to in Roman poets, e.g. Prop. 4. 9. 37 *Audistisne aliquem tergo qui sustulit orbem?* All the early MSS. of Virgil have *Atlans*, Aen. 1. 741; 6. 797, and so good MSS. of Statius, Ausonius, and other poets: in Aen. 4. 481 F (Schedae Vaticanae) is the only one which has *Atlas*: Servius there has the comment 'Nullum nomen Graecum in NS terminatur,' which is ambiguous as to his view as to the right Latin spelling. In Pont. 2. 10. 24 the best MS. gives *gigans*; 3. 2. 59 *Thoans*.

19. *notitia*, 'notoriety,' a rare sense: it generally is simply knowledge. But cf. Pont. 3. 1. 50. *pudori* would be *pudoris* but for *quaesita*: 'what else is it but notoriety won for your shame?' 20. *cumulus* is, I think, to be retained: 'a shameful end.'

Juv. 3. 210 *ultimus autem aerumnae cumulus*; Sen. Phaedr. 1132 *equidem malorum maximum hunc cumulum reor*, with which passage cf. Eur. Hel. 510, where, I think, should be read *κακῶν δὲ θημῶν ἔσχατος* for *κακῶν δὲ θ' ἡμῖν ἔσχατον* of the MSS. *stupri* is, I think, an anagram of *turpis*; *stuprum* is enlarged on 47 sqq., as having been chargeable against Hercules long before. But, of course, there is little to be said against the reading *cumulas* (cf. 2. 57) *turpi . . . nota*. For the proper meaning of *cumulus* cf. Festus: *Auctarium dicebant antiqui quod supra mensuram vel pondus iustum adiciebatur; ut cumulus vocatur in modio*.

21. *angues*: the throttling of the snakes sent by Juno to destroy him by the infant Hercules is narrated by Pindar, Nem. 1. 33 sqq.; Theocr. Idyll. 24; Apollod. 2. 4; Hyg. Fab. 30; Diod. Sic. 4; Plautus Amph. ad fin.: cf. Virg. Aen. 8. 289; Ov. A. A. 1. 187; Met. 9. 67, &c.

25. *Stheneleius hostis*: Eurystheus, son of Sthenelus. 27. *nominor* Jahn, Loers, Merkel, with the MSS. But *nominer* restored by Heinsius from Cod. Argentinensis is demanded by *Sitque*, for which indeed Amar reads *Estque*. Those who read *nominor* must imagine a subtle distinction: it was a fact that she was styled the wife of Hercules, hence *nominor*; it was only a hypothesis that Jupiter was

her father-in-law, hence *sitque*. That such a distinction was in Ovid's thoughts is most unlikely. The subjunctives are used because 'the reason is given according to the views of another party,' Madvig, L. G. § 357. The scribes seem to have held the view that *quia* only took the indicative, and were always ready to substitute that mood when they could: see Keller on Hor. Sat. 1. 6. 47.

28. equis: for the car of Jupiter Tonans cf. Hor. Carm. 1. 34. 5 *Diespiter . . . tonantes Egit equos volucremque currum*, where see Orelli.

29. inaequales, 'ill-matched.'

30. premitur, 'kept down,' with a notion of disparagement: Pont. 3. 1. 116 *Quae praestat virtute sua ne prisca vetustas Laude pudicitiae saccula nostra premat*; Stat. Silv. 1. 2. 115 *quantum Latonia Nymphas Virgo premit*; Am. 3. 1. 25 *Materia premis ingenium*.

31. Non honor est sed onus: cf. Met. 2. 634 *mixtoque oneri gaudebat honore*; Rutilius Lupus 3. 18 *publicorum custodiam sacrarum non honori sed oneri esse existimavit*. **species,** 'state,' 'show.'

32. Siqua voles apte nubere, nube pari: Aesch. Prom. 906 ἢ σοφός, ἢ σοφὸς ὃς Πρωῶτος ἐν γυνάμῃ τὸδ' ἐβάστασε καὶ γλώσσαι διευμβολόγησεν, 'Ὡς τὸ κηδεῖσαι καθ' ἑαυτὸν ἀριστεύει μακρῶ, where the scholiast tells us the author referred to was Pittacus who, on being consulted by a man who was in doubt which of two women to take to wife, referred him to boys spinning tops, and told him to act according to what they said. The man went and listened to the boys whom he heard saying to their tops τὴν καθ' ἑαυτὸν ἔλαυνε, 'go your own road.' The saying τὴν κατὰ σαυτὸν ἔλα is attributed to Pittacus in the story as versified by Callimachus, Epigr. 1. 1-16.

33. notior hospes, 'is better known to me as a guest than a husband.'

35. operata: Hor. Carm. 3. 14. 6 *prodeat iustis operata sacris* (v. l. *divis*: perhaps *votis* should there also be read); Ciris 142 *sacris operata*; absolutely Prop. 2. 33. 2 *Cynthia iam noctes est operata decem*. The verb is regularly used of the performance of religious rites as a duty: cf. *πέζω*, *ἔρδω*, often in Homer and elsewhere, e. g. Soph. Trach. 288: cf. the word 'liturgy' and the similar use of *facere*.

36. ab hoste cadat: Met. 5. 191 *Magna feres tacitas solacia mortis ad umbras A tanto cecidisse viro*.

38. Iactor, 'I keep tossing' on my restless bed. *iactari* is regularly used of the restlessness of sleepless or fevered patients, Cic. Cat. 1. 13. 31 *Ut saepe homines aegri morbo gravi cum aestu febrique iactantur*; Trist. 4. 3. 25 *et nox immensa videtur Fessaque iactati corporis ossa dolent?* Juv. 6. 236 *Advocat Archigenen onerosaque pullia iactat*.

haesuros, 'dogs ready to fasten on you with triple mouths,' referring to the three-headed Cerberus, dragged from Hades by Hercules. Cf. Met. 3. 233 *Oresitrophus haesit in armo* of one of Actaeon's hounds; 1. 535, where a dog is described pursuing

a hare, *Alter inhacuro similis iam iamque tenere Sperat*. For the construction van Lennep compared Luc. Hermot. 74 ἡσθιε διὰ τριῶν στομάτων; Prop. 4. 9. 10 *Per tria partitos qui dabat ora sonos*; Sen. H. F. 800. In Tibullus 1. 3. 71, for *serpentum Cerberus ore*, we should, I think, read *per centum Cerberus ora*. 41. **Aucupor**, &c.: 'I catch at every whisper of uncertain rumour.' This is a very common use of *aucupari*. Cic. Pis. 24. 57 *inanem aucupari rumore*; Legg. 3. 16. 35 *aucupari rumusculos populares*; Sen. Oed. 361 *Hic aucupabor verba rumoris vagi*.

42. **spesque**: Aen. 1. 218 *Spemque metumque inter dubii*: cf. Fast. 3. 362. Hood, The Deathbed: 'Our very hopes belied our fears, Our fears our hopes belied.' 43, 44. I suspect this distich. It is inept and weak: if Alcmena was absent, how would Deianira know of her complaints? **Mater** and **pater** ought to mean *my* father and mother. **Abest** and **adest** so near together are displeasing. Most important, Amphitryon was dead nearly twenty years, as van Lennep points out: he was slain in battle with the Minyae before Deianira's marriage, Apollod. 2. 4. 11; Sen. Herc. Oct. 1784.

45. **Arbiter**, 'minister,' 'manager': I know no exact parallel to this use of the word: but compare *arbitrium salutis* 12. 73. Eurystheus imposed penalties on Hercules to satisfy Juno's wrath 'ad arbitrium suum.' The sense is something like that of *arbiter bibendi*, *arbiter Hadriae*, &c., but not exactly. 46. **Sentitur**: *sentio* is often used of feeling to one's cost, feeling with a vengeance, the power of another. Virg. Aen. 7. 432 *Rex ipse Latinus sentiat et tandem Turnum experiat*; Hor. Carm. 4. 6. 3 *Dive quem proles Niobeae magnae Vindicem linguae sensit*: cf. 3. 23. 5; 3. 27. 22; 2. 7. 10; Trist. 2. 8. 14. The Greek word is γινώσκω: Eur. Bacch. 859 γινώσεται δὲ τὸν Διὸς Διόνυσον; Soph. Ant. 960; Hom. Il. 18. 270; Theocr. 3. 15.

nobis: emphatic, 'I feel,' not you alone. 47. **parum**: cf. 3. 25. **peregrinos addis amores**, 'amours in foreign lands;' not 'foreign to my bed,' which is the sense of *externo amore* in Prop. 1. 3. 44. &c.: cf. 1. 76. 49. **Partheniis**. The Parthenian mountains separated Arcadia from Argolis: there Auge, daughter of Aleus, king of Arcadia, bore Telephus to Hercules, Hygin. Fab. 99.

50. **Ormeni nympa**: Astydamia, daughter of Amyntor, king of the Dolopes, son of Ormenus. Hercules slew her father, and became the father of Ctesippus by her, Diod. Sic. 4. 2; Apollod. 2. 7. 8; cf. Pind. Ol. 7.

51. **Teuthrantia turba, sorores**: a list of the children of Hercules by the fifty daughters of Thespius, king of Thespieae, son of Teuthras, is given by Apollod. 2. 7. 8. Thespius wished to have fifty grandchildren by Hercules, and when Hercules, aged eighteen years, came to stay with him for the purpose of slaying the lion

of Cithaeron, voluntarily allowed him the company of his daughters, Apollod. 2. 4. 10. **52. de populo.** The same expression is used of the fifty sons of Aegyptus 14. 115: it denotes merely a large number.

53. defertur, 'is laid to your charge by me.' nobis: dative of agent like *mihi credor* 8. 114; *vix audior ulli* Pont. 3. 9. 39. *defertur* probably became corrupted into *refertur*, which, in spite of the short vowel, was the reading of several early edd.: *refero* and *defero* are often confounded: *refertur*, the reading of G w, is adopted in most modern editions. Planudes must have found either *refertur* or *defertur* in his MS. The phrases *deferre nomen* and *deferre* absolutely are common phrases for to accuse.

54. Lamo: only mentioned here and Steph. Byz. After him the Thessalian town of Lamia had its name, Steph. Byz. s.v. Βάργασα and Λάμια (Pape). Hercules served the Lydian queen (Ὁμφάλη τῇ βασιλεύῃ Trach. 252) for a year according to Sophocles, for three years according to Apollod. 2. 6. 2. He was sold to her as a slave by Hermes in order that he might get absolution for stealing or attempting to steal the tripod from Delphi, because the priestess gave him no response when he asked how he might be purified from a disease into which he had fallen owing to his having slain Iphitus, Apollod. 2. 6. 2. Omphale was daughter of Iardanus, and queen of Lydia. **55.**

Maeandros: a river of Phrygia, rising near Celaenae, flowing into the Aegean at Miletus, after a course of 240 miles; now Bojuk Mender. Its windings were proverbial in antiquity, Strabo 12. 577; Ov. Met. 2. 246; 8. 162; Prop. 2. 34. 35; Sen. H. F. 688; Phoen. 606; Cicero Pis. 22. 53 *quos tu Maeandros . . . flexionesque quaesisti?* The noun was thus often used metaphorically. **56. lassas:** Met. 1. 582 *amnes. . . In mare deducunt fessas erroribus undas*; Lucan 5. 466 *neuter (amnis) longo se gurgite lassat*; Id. 6. 45.

57. monilia, 'necklaces' properly worn by women only. Quint. 11. 1. 3 *monilibus, et margaritis, ac veste longa, quae sunt ornamenta feminarum, deformantur viri*: see Dict. Ant. s.v. The word may be from *moneo*: their original use may have been tokens of recognition: cf. *monumenta*.

suspensa: they hung down on the breast, set with pendant gems.

60. Heinsius strongly advocates *apposuisse* which is in some inferior MSS., quoting Hor. Carm. 1. 16. 16 *insani leonis Vim stomacho apposuisse nostro*; Juv. 7. 192 *Appositam niveae lunam subtexere alutae* and other passages; editors before Merkel adopted *apposuisse*. There may however be more intended than simply 'to set on'; Ovid may have meant that Hercules tried to hide his brawny muscles by the gems he placed in front of them (*opposuisse*): cf. 7. 100; Fast. 3. 770; 4. 143. **61. Nempe:** 'Why, these were the arms.' *Nempe* of an

undeniable fact: 'these were the arms and no mistake about it.' Holtze, *Syntax* 2. 309; Am. 2. 6. 20 *Infelix avium gloria nempe iaces. pestis Nemeaea*: the lion slain by Hercules as his first labour at Nemea in Argolis, Apollod. 2. 5. 1. Van Lannep points out that Ovid is here copying Sophocles Trach. 1090 where Hercules himself says ὦ νότα καὶ στέρν', ὦ φίλοι βραχίονες, ὕμεις ἐκεῖνοι δὴ κατέσταθ', οἳ ποτε Νεμέας ἔνοικον, βουκόλων ἀλάστορα, Λέοντ', ἄπλατον θρέμμα κάπροσῆγορον, βία κατειργάσασθε: paraphrased by Cic. Tusc. Quaest. 2. 9. 22 *O pectora, o terga, o lacertorum tori, Vestrone pressu quondam Nemeaeus leo Frendens efflavit graviter extremum halitum?* cf. Met. 9. 197; Sen. Herc. Oet. 1239. **animam** . . . **Edidit**, 'yielded up his life.' Burmann quotes Cic. Sest. 38. 83 *si tunc P. Sestius, iudices, in templo Castoris animam, quam vix retinuit, edidisset*. The expression well describes the manner of the slaying of the lion which Hercules throttled as it could not be wounded, Apollod. 2. 5. **62. unde**: Apollodorus however tells us that it was the skin of the lion of Cithaeron which he had slain for Thespius (ver. 51 supra) that Hercules wore as a cloak. Statius Theb. 1. 485 says he wore the skin of the lion of Cithaeron until he slew the Nemean lion. **laevus**: the right arm was left free, the skin being fastened over the left shoulder like the ἐξωμίς and *paludamentum*: cf. Plaut. Mil. 4. 4. 44. **63. mitra**, 'the turban,' derived from the Lydians and Phrygians, worn by women and effeminate persons. Virg. Aen. 4. 215 *Maeonia mentum mitra crinemque madentem Subnixus*; Ib. 9. 616; Lucr. 4. 1129; Sen. Herc. Oet. 377 *Nempe illa cervix spolia deposuit ferae Crinemque mitra pressit*. **64. populus alba**: Virg. Aen. 8. 276 *Herculea bicolor cum populus umbra Velavitque comas*; Georg. 2. 66 *Herculeaeque arbor umbrosa coronae*; Ecl. 7. 61 *Populus Alcidae gratissima*. Its Greek name was λεύκη: Theocr. 2. 121 κρατὶ δ' ἔχων λεύκαν Ἡρακλέος ἱερὸν ἔρνος. Shuckburgh refers to Ar. Nubes 1007 μίλακος ὕζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλλοβολούσης: which shows it was the emblem of the manly athlete. Hercules made himself a wreath from the white poplar which grew in the infernal regions on his return from his expedition to bring up Cerberus: Servius on Virg. Ecl. 7. 61; Aen. 5. 135. The underside of the leaf of the *populus alba* is white. **65. Maeonia**, 'Lydian.' **67. crudi**: ὤμου, 'savage.' **Diomedis**: Diomedes, king of the Thracian Bistones, son of Ares, had a herd of man-eating horses: Hercules captured them in his eighth labour, and slew Diomedes: Apollod. 2. 5. 8; Hyg. Fab. 30; Diod. Sic. 4. 15; Eur. H. F. 381; Alcest. 483. **68. equas**: Apollodorus, Euripides, and others give the feminine: Hyginus, who says that

the horses' names were Podargus, Lampon, Xanthus, and Dinus, makes them male. **69. cultu:** cf. 5. 66. **Busiris:** tyrant of

Egypt, who used to sacrifice strangers to Zeus. On Hercules being led to sacrifice he broke his bonds, and slew Busiris and his men. Apollod. 2. 5. 11; Hyg. Fab. 31: cf. Herod. 2. 45; *inlaudati Busiridis aras* Virg. Georg. 3. 5.

70. Victori victo . . . pudendus erat, 'he should have covered his conquered conqueror with shame.' I explain *pudendus erat* from the sense which *pudere alicuius* often has to feel shame before or at the thought of any one: like *pudet me patris, pudet decorum atque hominum*. I cannot believe in either *Huic* or *Sic* at the beginning of the verse: *Huic* arose from dittography, and *Victori* lost the *-i*. **71. Antaeus:** see on 97.

73. Ioniacas: this form is not found in Greek, apparently, but all MSS. give it here and A. A. 2. 219 (where R has *Ioniacas inter*). There is some probability in *Ioniadas*: Nicander ap. Athenaeum 15. 681 d; 6. 3 a Ἰωνιάδες νόμφαι; Strabo 8. 356 (Pape).

calathum: the basket for holding the wool. Virg. Aen. 7. 805 of Camilla *non illa colo calathisque Minervae Femineas assuect manus*; Juv. 2. 54 *Vos lanam trahitis calathisque peracta refertis Vellera*; *calathisci* Catull. 64. 318; A. A. 2. 219 *Inter Ioniacas calathum tenuisse puellas Creditur et lanas excoluisse rudes*: see Dict. Ant. s.v.

75. fugis, 'refuse.' **76. Rasilibus,** 'polished,' 'smooth.' Cat. 61. 161 *Rasilemque subi forem*.

calathis: the repetition of this word is very objectionable: perhaps *qualis*, the Latin equivalent of the Greek *calathis*, should be restored here: but I should rather suppose that some word denoting the distaff, *colus*, is the true reading. The mention of the distaff is wanted: it was held in the hand: and as the distaff was 'commonly either a stick or a reed' (Dict. Ant. s.v. *fusus*) I should now read *calamis*.

77. deducis pollice: the threads were drawn down from the *glomus* with a spindle *fusus*, and twisted round by the thumb. See Catullus 64. 313 *Læva colum molli lana retinebat amictum, Dexterâ tum leviter deducens fila supinis Formabat digitis tum prono in pollice torquens Libratum tereti versabat turbine fusum*, where read Ellis's notes. Cf. Met. 4. 36; especially 12. 475 *columque I cape cum calathis et stamina pollice torque*.

78. Aequa . . . pensa: see 3. 75; Fast. 2. 743; Met. 13. 511; Trist. 4. 1. 13. Cf. Prop. 4. 7. 41 *Et graviora rependit iniquis pensa quasillis*, where *expendit* would be expected, for *rependo* is, as here, rather proper to the spinster who weighed back to her task-mistress the same weight of thread which she had received in wool. For Hercules spinning for Omphale and his awkward hands cf. Prop. 4. 9. 47 *Idem ego Sidonia feci servilia palla, Officia et Lydo pensa diurna colo; Mollis*

et hirsutum cepit mihi fascia pectus Et manibus duris apta puella fui; Eleg. in Maecen. 1. 75 (Baehrens, P. L. M. 1. 130) *Percussit crebros te propter Lydia nodos, Te propter dura stamina rupta manu.* 81-

84. See Crit. Note. 81 is altogether too bombastic for Ovid: he does not use *eximius* at all, *pompa* only in the sense of a triumphal procession: the phrase *semina laudum* occurs in Statius, Ach. 2. 374 of Chiron's training of Achilles; but it has no meaning here.

85. *hydros*: ver. 21 supra. 86. *caudis*: Met. 4. 361 of a serpent struggling with an eagle, *Alligat et cauda spatiantes implicat alas.* Heinsius in a long note collects many passages in support of *nodis*, but the change is quite unnecessary. Van Lennep gives the preference to *cunis* on the ground that 'sollennis in hac historia est mentio cunarum,' quoting Met. 9. 67 *Cunarum labor est angues superare mearum*, but an ablative of the instrument is wanted here. 87. The

range of Erymanthus was in the north-east, Tegea was in the south-west of Arcadia, so *Tegeaeus* must be generally used for Arcadian: so *Pan Tegeace* Prop. 3. 3. 30; *Tegeaea iuventus* Stat. Theb. 7. 605; and frequently in Latin poetry. There is cleverness in Unger's conjecture *Phgeus*, adopted by Ehwald; *Φήγεια* or *Φηγία* was an Arcadian town, which in earlier times was Erymanthus, later Psophis. Pausan. 8. 24. 2, 8, 10; Steph. Byz. s. v. Psophis is mentioned by Apollod. 2. 5. 4 as the place infested by the boar, *τοῦτο δὲ τὸ θηρίον ἡδίκηε τὴν Ψωφίδα, ὁρμώμενον ἐξ ὄρους ὃ καλοῦσιν Ἐρύμανθον.* It is against this emendation that Steph. Byz. tells us the inhabitants were called *Φηγείς*: hence *Phgeus* would be a disyllable, and would demand the insertion of *in* with *P*, which would make a bad caesura, and I can find no mention whatever of Phegea in Latin poetry. 88.

Incubet, 'made its lair.' Forcellini explains it 'fell' when slain, but *incubo* could not have this meaning. Forcellini cites no other passage but this for it: it is the dangers of the labours that are mentioned 85-100, not the successful performance of them; and Hercules did *not* slay the boar, but brought him alive to Eurystheus. *laedat*, 'dints.' Juv. 3. 272 *quanto percussum pondere signent Et laedant silicem.* The capture of the Erymanthian boar was the fourth labour, Apollod. 2. 5. 4.

89. *Threiciis adfixa penatibus ora*: Ovid makes Diomedes fasten the heads of strangers whom he had slain to the front of his house, as Virgil does Cacus, Aen. 8. 196 *foribusque adfixa superbis Ora virum tristi pendebant pallida tabo.* Cf. the *capitum maestissimus ordo* of the strangers killed by the pugilist Amycus, Val. Flacc. 4. 183, and of the rival charioteers defeated and slain by Oenomaus, Ibis 365, where see Ellis's note. Shuckburgh quotes Eur. Bacch. 1212.

91. *Hiberi*: Erythea is identified by

Apollod. l. c., and Strabo with Gadirā or Gades. **92. Geryones** lived in Erythea, an island of Ocean: he owned purple oxen, which Hercules carried off as his tenth labour. Apollod. 2. 5. 10; Hyg. Fab. 30; cf. Prop. 4. 9. 1. in *tribus unus*: Apollod. l. c. says he was ἐσχισμένος εἰς τρεῖς ἀπὸ λαγόνων τε καὶ μηρῶν. **94. Cerberos**: for the capture of Cerberus as the twelfth labour see Apollod. 2. 5. 12; Hyg. Fab. 30; Hom. Il. 8. 368; Od. 11. 622; Arist. Ran. 465 sqq., &c. *anguē*: collective, 'snakes.' Prop. 3. 5. 44 *Tisiphones atro si furit angue caput*. **95. rebellabat**, ἀνεμάχετο, 'came again to the fight,' is to be read instead of *redundabat*, which cannot bear the sense here demanded of returning again and again to fight: its general meaning is simply to overflow. The corruption in *P* clearly points to *rebellabat*, which is confirmed by Met. 9. 81, where Achelous says, describing his third bout with Hercules after having been worsted in the two previous, *tauro mutatus membra rebello*. Cf. Sen. Oed. 106 *ille dirus callidi monstri cinis In nos rebellat*; Plin. 25. 13. 174 *credunt, ea herba rursus sata, rebellare quae curaverint vitia*. Forcellini gives other instances of this metaphorical use. *serpens*: the hydra, slain by Hercules as his second labour: it lived on the marsh of Lerna in Argolis, and had nine heads, the middle one immortal. Hercules began by battering its heads with his club, but on one being battered two came in its place. For further details see Apollod. 2. 5. 2. See also Hes. Theog. 316; Eur. H. F. 420, &c.; Met. 9. 69. **96. dives ab ipsa suis**: 13. 116; A. A. 3. 668; Pont. 3. 3. 46; Ibis 406. **97. Antaeus**, king of Libya, forced strangers to wrestle with him. He gained fresh strength every time he touched his mother Earth: Hercules killed him by holding him in the air while he throttled or crushed him: κλάσας Apollod. 2. 5. 11; Hyg. Fab. 31; Lucan 4. 590 sqq.; Met. 9. 184. Cf. Juv. 3. 89 *Herculis Antaeum procul a tellure tenentis*; Prop. 3. 22. 9 *luctantum in pulvere signa Herculis Antaeique Hesperidumque choros*. **99. male confisum**: 7. 54. *formaque bimembri*: the reference is to the Centaurs (*bimembres* 2. 71), routed and many shot down by Hercules when on his way to capture the Erymanthian boar: for the cause of the quarrel see Apollod. 2. 5. 4. **100. Pulsum Thessalicis . . . iugis**: the scene of the conflict was Pholoe, on the borders of Elis and Arcadia. We must therefore render 'which had been expelled from the Thessalian mountains' (by the Lapithae): cf. Apollod. l. c. πρὸς Χείρωνά συνέφυγον, ὅς ἐξελαθεῖς ὑπὸ Λαπιθῶν ὄρους Πηλίου παρὰ Μαλέαν κατῴκησε. **101. Sidonio . . . amietu**: cf. Prop. 4. 9. 47, 48 quoted above. **103. Iardanis**: Omphale, see ver. 54. **106. Quo tu non esses iure**, 'with a right you could not claim'; with a higher right than you.

esses is descriptive subjunctive. **109, 110.** *Illi procedit*, &c. 'To her accrues the sum-total of your property: resign your goods: your mistress has succeeded to your fame.' This passage forms one of the many metaphors derived from legal phraseology found in Ovid. Ruhnken and Loers wrongly say that the metaphor is drawn from military affairs, because *aera procedere militibus dicebantur*. But the process known as *cessio bonorum* was the origin of the metaphor in both lines. The process in its simplest form was this: when a man found he had more debts than he could hope to pay, he handed over his property to his creditors. There was an ancient gloss describing the *cessio bonorum* (see Dict. Ant. ed. 2. s.v. *Bonorum cessio*), thus: 'Cedere bonis est *ab universitate rerum suarum recedere*.' These words are remarkable, as they probably represent the legal form Ovid was thinking of when he wrote the words *Illi procedit rerum mensura tuarum*, almost the identical words, except that *universitas* is expressed by *mensura*, which very probably was itself a legal term, meaning the same thing. *Heres laudis amica tuae* is a continuation of the same metaphor, for it was possible to alienate the right of inheritance also by the form of *bonorum cessio* (Dict. Ant. s.v. *Heres*). Ovid's meaning, expressed more freely, is this: 'The glory that once was yours has passed to her, your conqueror: bankrupt as you are in reputation, you may as well formally declare yourself so, and appoint your mistress the heir to the fame that once was your rightful inheritance.' *Procedere* was a legal term used 'de iis quae in utilitatem alicuius cedunt, prosunt, iuvant': Forcellini. Cf. Just. Inst. 13. 5 *possessio testatoris heredi procedit*. Hence, it was said of a creditor who was made receiver of his debtor's income. The phrase *aera procedere militibus* was only one out of many applications of the term. **rerum mensura**: we have *census mensura* in Juv. 14. 316, which, although *mensura* there bears a somewhat different meaning from that in the passage before us, seems to show that the word was regularly used when speaking of the amount of a man's fortune—as we would say 'the inventory,' which probably took place in a *cessio bonorum*. **111.** *costis* as Bentley and Madvig have shown is to be read: *costas exuta* means 'which have had their ribs taken off': like *unum exuta pedem* in Virgil: the meaning is of course simply which have been stripped off the ribs, *exuta costis*. **114.** *tua*: objective, equal to *tui*, *de te*. **feri**: the masculine is often used in poetry instead of *fera*. Heinsius quotes Met. 6. 77; 8. 355, 382, 422, and other passages. **115.** *Lernaeis atra venenis*. Hercules poisoned his arrows by dipping them in the hydra's bile, Apollod. 2. 5. 2. **atra**, 'poisoned': *ater* and *niger*

are often used of poisons, poisonous serpents, &c.: Virg. Aen. 2. 221; Georg. 2. 130; 1. 129. **116.** *gravem lana . . . colum*: the distaff which was inserted in the *glomus*.

118. *Vidit et in speculo*: perhaps in Juvenal's mind when he wrote 2. 100 (of Otho) *speculum quo se ille videbat Armatum cum iam tolli vexilla iuberet*. **119.**

Haec tamen audieram. 'This however I had merely heard, and I need not have believed it': cf. A. A. 2. 405 *Haec tamen audierat: Priamida viderat ipsa* (of Clytaemnestra).

120. *venit ad sensus*: simply 'comes to the senses,' i. e. is felt: Burmann's proposal to take *ad* as 'in comparison with' is inadmissible. He remarks that Orientius Commonit. 2 seems to have a reminiscence of this passage, *Luminibusque illinc hinc venit aure dolor*. *mollis ab aure dolor*: Hor.

A. P. 180 *Segnius irritant oculos demissa per aurem*, &c., cf. Pont. 3. 4. 21.

121. *adducitur*. Burmann well illustrates this word (against *deducitur* cod. Leid.) from Fast. 3. 483 *Ausus es ante oculos adducta felice nostros*, &c.; Ter. Heaut. 5. 4. 18; Eun. 4. 7. 24. *paelex*, Iole: see Argument.

She was brought to Trachis by Lichas, the squire of Hercules, who pretended he did not know anything about her: the truth was revealed to Deianira by an officious messenger, Trach. 380. **123.**

averti: to turn my eyes from the sight. **125.** *captarum more*: in Soph. Trach. 367 the messenger says Hercules had sent her οὐδ' ὥστε δοῦλην.

126. *Fortunam vultu*, &c.: 'confessing her fortune by a face becoming it,' i. e. a sad, down-cast face: cf. Juv. 10. 136 *tristis captivus in arcu*. Van Lennep well cites Trist. 1. 1. 3 (ad librum suum) *Vade, sed incultus, qualem decet exulis esse: Infelix habitum temporis huius habe*. The old reading *tegendo* cannot of course stand: no passage from any Augustan poet can be cited for the *-dō* save the false reading Tibull. 3. 6. 3 *Aufer et ipse meum pariter medicando dolorem* (*patra medicante* Wyngard).

129. *Dat vultum*, 'she shows her face': I do not know any nearer parallel than *dare se*, 'to show oneself off.'

sublimis, 'walking erect.' *ut Hercule victo*, 'as though Hercules had been conquered': *ut = vultu*.

A possible construction is that of the old edd. before Burmann, who leave out the stop after *victo*, *ut* then meaning 'so that.' *sublimis ab Hercule victo* is also possible: 'proud owing to her conquest of Hercules'; but I fail to understand the defence put forward by Heinsius of *sublime sub Hercule victo*, which Burmann read, and which is recalled by Elwald.

131. *Aetolide*: Deianira was daughter of Oeneus, king of Calydon; Αἰτωλὶς γυνή Soph. Trach. 7.

133. *atque Aonii* is the best conjecture for *et insanii*: *insani* will not do: first, on account of the spondee in the fourth foot in a spondaic hexameter; secondly, a proper name is expected; thirdly, *insani*

gives unsatisfactory sense. *atque Aoniū* may be right, but the key to the true reading will probably yet be found in *et insaniū* of P: *atque insani* (G ω) is an evident attempt at correction. *Aonius*, 'Boeotian,' is often used by Ovid. It is applied to Hercules more than once: Met. 9. 112; Ibis 393.

138. *pugnae bis tibi causa fui*: with Achelous and Nessus.

139. *Cornua flens legit*. Hercules had a wrestling match with Achelous for the hand of Deianira: Apollod. 2. 7. 5; Soph. Trach. 9-21 φοιτῶν ἐναργῆς ταῦρος; cf. 507-525; Ovid, Met. 9. 1-88; Hygin. Fab. 31. According to Sophocles and Ovid in Met. l. c., Achelous took three forms—a man, a serpent, and in the final bout, a bull, Ovid, Met. l. c.; in this bout, Hercules broke off one of his horns. Of this broken horn Achelous says Ovid l. c. 87 *Naidēs hoc pomis et odoro flore repletum Sacrarunt: dīvesque meo Bona Cōpia cornu est*. So Hyginus also. Apollod. says that Achelous got back his horn from Hercules, giving in exchange for it the horn of Amalthea, ἡ κέρως εἶχε ταύρου: the myths as to this horn are various, and it does not concern us here to narrate them.

141. *lotifero*: Bentley's slight change for *letifero*: cf. *aquatica lotos* 15. 159; Met. 9. 341; 10. 96.

Eveno: this river, formerly called Lycormas, now Fidhari, flows through Aetolia into the Adriatic. When Hercules was bringing his bride from Aetolia the centaur Nessus, who acted as a ferryman for travellers across the Evenus, carried Deianira across, but on using violence to her, he was shot by Hercules. Before his death he told Deianira the blood from the poisoned wound would form a love-charm, Soph. Trach. 555 sqq. Deianira kept this blood with her, λέβητι χαλκῷ κεκρυμμένον Soph. Trach. 556: cf. Apollod. 2. 7. 6; Hygin. 34. According to the more usual account, Nessus gave his own tunic or shirt dipped in the blood to Deianira: Ovid, Met. 9. 132 *calido velamina tincta cruore Dat munus raptae velut irritamen amoris*.

142. *equinus*: he was shot through the heart, Apollod. l. c.: through *terga* and *pectora*, Met. l. c.

144. *meae*: this looks as if Ovid here made Deianira dip a vest of her own in the poison. So

Trach. 580 χιτῶνα τόνδε: 602 πέπλον: Cic. N. D. 3. 28. 70. 146. *Impia quid dubitas Deianira mori*: the only other recurring burden in Ovid is in Am. 1. 6. 24, &c., where the verse *Tempora noctis cunt excule postea seram* occurs five times. Theocritus in Greek, Catullus, and Virgil in his Bucolics, have many such burdens.

147. *An*: for paratactic questions with *an* see on 8. 17.

Oeta: Mount Oeta is regularly made by the poets the site of the apotheosis of Hercules. He was placed there in the midst of his tortures on a funeral pyre, which was lighted by Philoctetes, and his mortal part was consumed, his immortal part being translated to the skies: Met. 9. 230-272. Ovid

here however (as well as in Met. l. c.) diverges from Sophocles : Oeta is not mentioned in the Trachiniae until after the suicide of Deianira. The tortures of Hercules in that play take place for the most part at the Cœnæum promontory in Eubœa : he is thence brought by ship to Trachis. 803 ; Deianira kills herself before seeing him, 930 ; and afterwards Hercules enjoins Hyllus to bear him to Mount Oeta and there burn him on a funeral pyre, 1191 sqq. So also Apollod. 2. 7.

149. Si quid adhuc habeo facti, &c. : 'if I have ever in my life done anything wherefore I should be believed to be the wife of Hercules, death shall be the final pledge and proof of my marriage to him.' If *Equid* is read with Ehwald a question stop then must be put at *Credar* : 'Have I any deed yet possible by which I can be thought the wife of Hercules? Yes, death,' &c. **151. Meleagre** :

son of Oeneus and Althæa, famous for his bravery in the Calydonian hunt, and for his love of Atalanta. **153. Agrios.** Homer, Il.

14. 115 Diomedes says Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, Ὀκείων δ' ἐν Πλευρώνι καὶ αἰπεινῇ Καλυδῶνι, Ἀγριος ἡδὲ Μέλας, τρίτατος δ' ἦν ἱππῶτα Οἰνεύς, Πατρὸς ἐμοῖο πατὴρ. After the death of Meleager, Agrios, brother of Oeneus, 'ut vidit Oeneum fratrem orbem liberis factum egentem regno expulit, atque ipse regnum possedit,' Hygin. Fab. 175. **155.**

Exulat ignotis Tydeus, &c. Tydeus, brother of Deianira, was driven into exile by Oeneus, having slain, according to Hygin. Fab. 69, his brother Melanippus (Hyg. Fab. 69), or Oleinas (Pherecyd. ap. Apollod. 1. 8. 4), or according to others the sons of his uncle Melas, Apollod. 1. 8. 4. **ignotis** : simply 'foreign' : Tydeus settled at Argos.

156. fatali vivus in igne fuit. The legend of the brand is later than Homer : see on 3. 93. The story as told by Apollod. 1. 8 is that seven days after the birth of Meleager the Fates said he would die as soon as the brand then burning on the hearth should be consumed. Althæa thereupon snatched it from the fire and locked it in a chest. When the hunt of the Calydonian boar took place, Meleager slew his mother's brothers, who quarrelled with him because he gave the skin of the boar to Atalanta. Althæa thereupon burned the brand, and Meleager died : cf. Hygin. Fab. 174 ; Ovid, Met. 8. 445 sqq. **vivus in igne fuit**, 'his life depended on a fateful fire' ; a large number of unnecessary conjectures are found in late MSS. It is strange that Ruhnken should record with apparent concurrence Oudendorp's *stipes* for *vivus*.

157. Exegit ferrum, &c. Cf. Stat. Theb. 10. 308 *ferrum per pectus Agyllus Exigit* : so Met. 8. 531. According to Apollodorus she and Cleopatra, wife of Meleager, ἀνήρτησαν ἐαυτάς.

165. Gorge : sister of Deianira : on the death of Meleager all her

other sisters were transformed into guinea-hens, *meleagrides*: Hygin. Fab. 174; Ovid, Met. 8. 542. 167. lux . . . novissima: farewells to the light of day by those about to die are usual in Greek tragedy. 168. sed o possis: scil. *valere*. Hyllē: Hyllus, only son of Hercules and Deianira, by his father's wish married Iole after the death of Hercules; Apollod. 2. 7. 7. 11.

X. ARIADNE TO THESEUS.

THE sixty-fourth poem of Catullus is the source of this epistle, and probably Ovid had recourse to no other authority. The carrying away of Ariadne by Theseus from Crete is mentioned by Homer, who however knows nothing of her desertion by Theseus: Odyss. 11. 321 sqq.:

Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδην,
 Κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς
 Ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων
 Ἦγε μέν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἀρτεμις ἔκτα
 Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρήσιν.

This has little in common with the ordinary legend. The only other mention of Ariadne in our Homer is Il. 18. 592, where Hephaestus is described as making on the shield of Achilles a *χορός*:

Τῷ ἴκελον οἶόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
 Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.

In the Cypria, according to Proclus Chrest. ap. Phot., Nestor, in a digression, told Menelaus τὰ περὶ Θησέα καὶ Ἀριάδην. Hesiod, Theog. 947, merely states that Dionysus wedded the fair-haired Ariadne and that Zeus made her ἀθάνατον καὶ ἀγήρω for him. The story, as we know it, is mentioned by Apoll. Rhod. 3. 996 where Jason appeals to Medea to aid him, as Ariadne had helped Theseus, and at 4. 432, where Dionysus is described as καλὰ μεμαρπὼς Στήθεα παρθενικῆς Μινωίδος, ἣν ποτε Θησεὺς Κνωσσόθεν ἐσπομένην Δίῃ ἐνὶ κάλλιπε νήσῳ. It was narrated by Apollodorus (see 3. 1. 2), but his account of Theseus breaks off before this episode is reached. Cf. Diod. Sic. 4. 61. 5; Hygin. Fab. 42, 43; and Plutarch, Life of Theseus. See Ellis's and Bachrens's remarks on Catullus 64. 52. The place where Ariadne was abandoned was the shore of the island Dia, an island always identified by the ancients with Naxos. Ellis and Bachrens on Catullus l. c. cite Diodor. 4. 61; schol. on Hom. Od. 11. 321; on Apoll. Rhod. 4. 426, where a line is attributed to Callimachus ἐν Δίῃ· τὸ γὰρ ἔσκε

παλαιερον οὔρου Νάξω; Etym. Mag. Δία; Eratosth. Catast. 5; Plutarch Thes. c. 20; Ov. Met. 3. 636 and 690 (Νάξος in 636 and the same island Δία in 690); Serv. on Aen. 3. 125; Schol. on Germ. Arat. p. 384 Eyss. There were other islands named Dia: and Schulze Jahrb. f. Philologie 1882, pp. 206–208, holds the view that a little islet of that name near to Crete is referred to. But the passage from the Odyssey, obscure as it is, seems to show that it was Bacchus's sacred island, i.e. Naxos; and nothing is gained by the supposition.

1. Mitius inveni, &c. Cf. Timon of Athens, Act 4, Sc. 1: 'Timon will to the woods, where he shall find The unkindest beast more kinder than mankind': cf. Am. 1. 10. 26.

2. Credita . . . peius: cf. note on *male credere* 7. 54. non ulli: i.e. *non ulli ferac*, not *non ulli hominum* as Loers takes it.

6. Per facinus: the same expression occurs Rem. 62; Ibis 566: cf. *per dolum*, *per scelus*, *per vim*, &c.

8. tectae fronde queruntur aves: i.e. 'the earliest pipe of half-awakened birds,' Shuckburgh; before they have left their nests and perches. queri is often used of birds: 18.

82. Ruhnken quotes Am. 3. 1. 4; Fast. 4. 166; Lucr. 4. 548.

9. Incertum vigilans: cf. Hor. Sat. 2. 5. 100 *certum vigilans*; Stat. Theb. 5. 212 *incertumque oculis vigilantibus*.

a somno languida: *languida* after sleep, as the result of sleep. The ideas of *post somnum* and *per somnum* are perhaps both combined: cf. *ab imbre graves* 138.

10. prensuras, 'to grasp,' 'feel for.' *pressuras* 'to squeeze,' though adopted by Burmann, is quite out of place. On the other hand *pressare* is preferable to *prensare*, Hor. Sat. 1. 9. 64, where the sense of pinching is demanded. Fast. 5. 476 *Lubrica prensantis effugit umbra manus*.

semisupina, 'turning on my side': the same reading with the same variant *semisōpika* occurs Am. 1. 14. 20; A. A. 3. 788 (*semisopora* is a poor conjecture of Heinsius).

12. Perque torum moveo brachia: Shuckburgh quotes Tennyson's description of the widower in *In Memoriam*, who 'moves his doubtful arms and feels Her place is empty.' Burmann quotes Lycoph. Alex. 113 ἐξ ὀνειράτων Κενᾶς ἀφύσσων ὀλέναισι δέρμια. Nullus erat, 'he was not there': for this use of *nullus* cf. Plaut. As. 2. 4. 2 *is nullus venit*, and Ellis and Baehrens on Catull. 8. 14 *rogaberis nulla*.

13. metus: for the plural cf. 17. 6. 14. praecepitata toro: cf. Tennyson, Enid 'At this he hurled his huge limbs out of bed.'

15. adductis: i.e. *ad pectora ductis*: cf. ver. 104 and Trist. 4. 2. 5 *adducta collum percussa securi*. It would be natural to translate 'clenched' if the noun were *pugnis*: but the palm was used in beating the breast.

16. Utque erat e somno turbida, 'Tost as it was after sleep'; i.e. without more ado. Shuckburgh

points out that the Greek of *ut erat* is *ὡς εἶχεν*, and notices that the expression is a favourite with Ovid, quoting A. A. 1. 529; Met. 4. 474; 9. 113; 12. 22; Fast. 1. 503; 5. 456. *rupta* is more likely than *rapta*: but here and elsewhere as A. A. 3. 570 it is perhaps rash to change the MSS. *rapere* is more usual of tearing another person's hair, Am. 1. 7. 49: *rumpere* of tearing one's own. 19. et utroque: *retroque*, J. Ulitius: a possible reading. 25.

Cf. Catull. 64. 126 *Ac tum praeuuptos tristem conscendere montes Unde aciem in pelagi vastos profunderet aestus.* 26. Nunc

scopulus, &c.: all that was left of what was formerly a mountain, with a mountain forest on it, is a cliff undermined by the waves: cf. 5. 62.

27. I doubt the authenticity of this distich: (1) on account of the division of the fifth foot *atque ita*: (2) on account of *prospectu*, which Ovid nowhere uses, and which ought to mean that which is seen, not the act or faculty of seeing: (3) *metior* is not used by Ovid in this sense of 'surveying.' Ruhnken quotes Lucan 6. 32 *Metitur terras oculis*; Stat. Theb. 10. 840. (4) *Inde* in 29 ought to be brought nearer to *scopulus*.

30. *praecipiti*, 'headlong': Hor. Carm. 1. 3. 12 *praecipitem Africum*; Ov. Met. 11. 481 *praiceps spirare valentius Eurus.*

31. *Aut vidi aut*, &c. 'I either saw it, or certainly, as though I thought I saw it I became colder than ice.' If this reading is sound, and it is adopted by both Merkel and Ehwald, *me* and *putarem* are given for *se* and *putaret* by the attraction which converts a third person into a first, e.g. 6. 8 *Hypsipyle missa digna salute fui* for *fuit*. I have nothing better to propose. For the sentiment cf. Virg. Aen. 6. 454 *Aut videt aut vidisse putat per nubila lunam*: cf. 18. 32. Apoll. Rhod. 4. 1477 cited by Heyne on Virg. Aen. 1. c. μήνην ἢ ἴδεν ἢ ἐδόκησεν ἐπαχλύουσαν ἰδέσθαι. Catull. 64. 55 has *Necdum etiam sese quae visit visere credit.* 36.

Flecte ratem: *flecto* is nautical: Virg. Aen. 5. 28 *flecte viam velis.* *numerus*: πλήρωμα, full complement of crew and passengers. Burmann quotes Cic. Verr. 5. 51, 133 *si suum numerum naves haberent.* See note on *numeros* 4. 88.

37. *Haec ego*: the verb is often omitted: cf. 14. 67; Am. 2. 5. 33; Rem. 39; Prop. 1. 13. 13 *Haec ego non rumore malo non augure doctus*; 1. 16. 45 *Haec ille, et si quae miseri novistis amantes.* *plangore*: beating of the bosom.

replebam: cf. note on *implesti* 6. 58; Met. 1. 245 *alii partes assensibus implent.*

38. *Verbera cum verbis*: a paronomasia, like that on *honor* and *onus* 9. 31. Loers refers to Cic. Tusc. 3. 27. 64 *Pueros vero matres et magistri castigare etiam solent, nec verbis solum, sed etiam verberibus.*

40. Codex Douzæ *Iactantes* which Ruhnken prefers for the sake of euphony: he seems to take *signa* twice:

'signa autem intellige mappam vel simile quid in altum iactatum'; and he quotes Am. 3. 2. 74 *Et date iactatis undique signa tegis*. This tells against, not for, him; and Ariadne evidently first waved her hands aloft, then resorted to this kind of signalling which is described in the following verse.

44. *Torpuerant*, 'had lost their feeling,' 'been frozen': cf. 11. 82 of the tongue. *genae*, 'eyes' as often in poetry. 20. 206; perhaps in strictness the parts of the cheek round the eye, which the Latin poets regarded as supplying the eye with tears.

46. *desieram*, not *desierant*: 'I was to be pitied, because I had lost sight of your sails.'

48. The comparison of distracted women to female Bacchantes is a common-place in Latin poetry: cf. 4. 47; Prop. 3. 8. 14 *Seu sequitur medias Maenas ut icta vias*. *Ogygio*

. . . *deo*: the Theban god, Bacchus. Ogygus is said to have been a son of Cadmus, or of Poseidon and Alistra (see the authorities in Pape), or according to Pausanias (9. 5. 1) to have been an *αὐτόχθων*: Ogygia was the name of a daughter of Amphion and Niobe (Apollod. 3. 5. 6; Hygin. 11), and one of the gates of Thebes was called *ᾠγύγαι πύλαι*, Apollod. 3. 6. 6.

50. *Quamque lapis sedes*, &c. 'I was as much a stone, as the stone which was my seat.' Ovid here and in 48 divides into two pictures the single image of Catullus 64. 61 *Quam procul ex alga maestis Minois ocellis Saxea ut effigies bacchantis prospicit*. Ellis there notices the likeness of Eur. Andromeda (Frag. 124 Nauck) *παρθένον τ' εἰκὼ τίνα Ἐξ αὐτομόρφων λαϊνῶν τυκισμάτων*; Baehrens quotes Met. 5. 509 *stupuit ceu saxea*; 3. 419; Am. 1. 7. 51, &c.

52. *exhibiturus erat*: in this expression there is probably an allusion to the *Actio ad exhibendum*, the object of which was to compel a person to produce an article of property which was being sued for, lest it should be made away with in the meantime. Translate, 'the couch which had received us both, but which was fated not to make good its receipt.' See Dict. Ant. *Exhibendum*, *Actio ad*: cf. 17. 194; Met. 11. 264 *Exhibita estque Thetis*.

53. *quae possum*, i. e. *quae (una) tua possum tangere*: see on 8. 3. *vestigia* are the traces, impression, left by Theseus on the couch: cf. Aesch. Ag. 411 *ἰὼ λέχος καὶ στίβοι φιλόνορες*: Prop. 2. 9. 45 *Nec domina ulla meo ponet vestigia lecto*.

59. As Ellis remarks on Catull. 64. 184 Plautus Rudens 1. 3. 21 sqq. was here the main model of Catullus. See the passage quoted in full by Ellis. *vacat insula cultu*. Loers quotes Cic. Tusc. 1. 20. 45 *regiones omni cultu propter vim frigoris aut caloris vacantes*.

60. Homer, Odyss. 10. 98 *ἔνθα μὲν οὐτε βοῶν οὐτ' ἀνδρῶν φαίνεται ἔργα*. Cf. Catull. 64. 184 where I read *Practerea nullo colitur sola insula tecto*; Plaut. Rud. 1. 3. 32 (214) *Nec prope usquam hic quidem cultum agrum conspicer*.

62. *ambiguas*, 'perilous': cf.

dubius 16. 21; A. A. 2. 514; Trist. 1. 11. 13. 64. *Quid sequar?* 'What place shall I make for?' See note on *sequi* 7. 10. *accessus*: for the plural cf. note on 3. 67. Cf. Catull. 64. 177-183. 66. *Eulos* of P is merely an accidental anagram of *Eolus* (Aeolus): there is no necessity to read *Acolos* with Heinsius, which fails to account for the -u. 67. Crete was famous from early times for its hundred cities: *ἐκατόμπολις* Il. 2. 649; *ἐκατομπτολίεθρος* Eur. Frag. 475. 3; Virg. Aen. 3. 104 *Crete Iovis magni medio iacet insula ponto, Mons Idaeus ubi et gentis cunabula nostrae: Centum urbes habitant magnas*; Hor. Carm. 3. 27. 24; Epod. 9. 29. For Crete as the nursery of Jupiter cf. Callim. Hymn. Jov. 6; Apollod. 1. 1. 6; Met. 8. 99 *Iovis incunabula Creten*. Cf. 4. 163; Am. 3. 10. 20. 69. *iusto regnata parenti*. Minos on account of his justice was after his death made one of the three judges in Hades, Homer Od. 11. 569. Ovid makes no distinction between the *θαλασσοκράτωρ* Minos and this earlier Minos, the infernal judge: nor does Propertius 3. 19. 27. For the dative Burmann quotes Hor. Carm. 2. 6. 11 *regnata petam Laconi Rura Phalanto*. 71. *tecto . . . recurvo*: the labyrinth of Crete. Cf. 4. 60 *curva . . . tecta*; Met. 8. 158 *caccis tectis*; Catull. 64. 113; Virg. Aen. 6. 29. 72. *regerent*: this verb is regularly used in this myth of the clue by which Theseus guided his footsteps out of the labyrinth. Catull. l. c. *Errabunda regens tenui vestigia filo, Ne labyrintheis e flexibus egredientem Tecti frustraretur inobservabilis error*; Prop. 2. 14. 8 *Daedalium lino cum duce rexit iter*. 73. *per ego ipsa pericula*: Ovid is very fond of this tmesis of *per*, one of the few he employs, where a pronoun is interposed: it is an imitation of the Greek *πρός σε γονάτων* and the like. 76. *sepulta*: opposed to *vivit*: not alive but dead, nay buried. 77. *fratrem*: 4. 115. *mactasses*: 'you ought to have slain me with the club with which you slew the Minotaur, and your promise would have been discharged by my death.' The absence of the copula is idiomatic: *mactasses* is jussive: cf. note on 7. 110. 79, 80. For *recordor* used of future events Burmann quotes Justin. 5. 7 *iam ruinam urbis et incendia, iam omnium captivitatem et miserrimam servitutem recordantes*. For all that the distich, which is entirely otiose, seems spurious. 81. *pereundi mille figurae*: Catull. 64. 187 *ostentant omnia letum*. 83. Catull. 64. 152 *Pro quo dilaceranda feris dabor alitibusque Praeda, neque iniacta tumulabor mortua terra*. 85. *ista*, 'this': *ista* was acquiring this sense in Ovid's time: it became frequent in the time of Juvenal and Martial. 86. *Quis scit, an et saevam tigrida Dia ferat?* This reading is not satisfactory on account of the accusative *tigrida*, which is not used elsewhere in Latin. The regular declension of *tigris* in Augustan

poetry is gen. *-idis*, abl. *-ide*, or *-i*, acc. *-im* (Virg. Aen. 9. 730; Ovid does not use the accus. sing.): plur. *tigres*, *-ium*, *tigribus*, *tigres*. There is no trace of *tigrida* or *tigrides*. We must therefore seek for some other emendation. That *Dia* is to be restored in the second part of the verse is far from improbable. Cf. Catull. 64. 52 *fluentisno prospectans litore Diae* and 121; Ov. Met. 8. 174 *Protinus Aegides rapta Minoide Diam Vela dedit, comitemque suam crudelis in illo Litore destituit*. *insula* may be a gloss as Heinsius said on *Dia*. Perhaps Heinsius's own conjecture *Quis scit an et sacra tigride Dia tacet* is the best yet made though far from satisfactory. I will add *Quis scit an et tigres insula <sola> creet?*

87. dicuntur: who told her so? To save the writer's credit we must suppose Ariadne to speak generally of all seas. **expellere**, ἐκβάσσειν, 'to cast on shore.' Met. 15. 511 *Corniger hinc taurus ruptis expellitur undis*: cf. 18. 197.

88. gladios: of pirates, probably. **90. serva**: adjectival as Fast. 6. 558; Am. 1. 6. 26 *serva bibatur aqua*. **91.**

filia Phoebi: Pasiphae: 4. 159. **92. pacta**, 'betrothed': cf. 6. 5.

93. vidi: for this frequentative perfect, see note on 8. 112 supra. Cf. Prop. 2. 1. 7 *Seu vidi ad frontem sparsos errare capillos*. Loers quotes *petiere* Am. 1. 9. 5; *poposcit* Ib. 1. 10. 27; Virg. Georg. 1. 330, 331 *fugere . . . stravit*.

95. restabat: the imperfect is used on account of the preceding perfect. **simulacra deorum**:

probably phantoms, supposed divine, seen by Ariadne hovering in the air. Cf. 13. 111; Am. 1. 6. 9 *At quondam noctem simulacraque vana timebam*; Virg. Aen. 2. 622 *Apparent dirae facies inimicaque Troiae Numina magna deum*. Van Lennep thought the reference was to Bacchus and his thiasus hovering in air. Cf. Catull. 64. 251 *At parte ex alia florens volitabat Iacchus Cum thiaso Satyrorum et Nysigenis Siknis Te quaerens, Ariadna, tuoque incensus amore*. This idea would have been more clearly expressed. Burmann thought ver. 95 was spurious, and that the genuine hexameter was lost. He however mistakes the meaning of *Caelum restabat*, which he supposes to mean that Ariadne thought of escaping through the sky *pennis adsumtis*. The meaning of course is that she finds objects to frighten her in the sky as well as land and sea. The pentameter 96 however has no proper connexion with 95, and the only way out of the difficulties which beset the passage is to eject 93 to 96, or, better, 89 to 96. **96.**

rapidis: 11. 111. **99. Viveret Androgeos utinam**, 'I would Androgeos had lived.'

Androgeos, brother of Ariadne, murdered by the Athenians, on account of which they were compelled by Minos to send a tribute of seven youths and seven maidens annually to be devoured by the Minotaur. Catull. 64. 76-83; Virg.

Aen. 6. 20-22. 100. *funeribus* and *Cecropi terra* recall Catull. 64. 82, 83 *potius quam talia Cretam Funera Cecropidae nec funera portarentur*. 102. *Ardua*, 'raised on high.' 103. *reditus*: 3. 67. *fila*: ver. 72. 104. *adductas*, 'drawn towards you': see on 15 supra. *recepta*: taken hold of again and again, as is seen in hauling in a rope (*relecta* Heinsius, a good but unnecessary emendation, which does not suit *adductas* so well). 105. *si stat victoria tecum*: 'that Victory sides with you': *stare* often has this meaning. Plaut. Men. 799 *hinc stas illim causam dicis*; Ennius Ann. 246 *Iuppiter hac stat*; Hor. Carm. 3. 4. 58 *hinc avidus stetit Vulcanus*. Loers remarks that the expression is found in prose: Liv. 5. 38 (*fortuna*); 20. 41 (*di*); but the inference he draws that there is no personification of victory is not justified. 106. *planxit humum*, 'smote the earth' (in its fall). Heinsius, who, as well as Bentley, made this conjecture, supports it by 16. 336; Met. 3. 125 (of the death of the Terrigenae) *Sanguineam trepido plangebant pectore matrem*; Fast. 1. 578 *Et lato moriens pectore plangit humum*; Ib. 4. 896 *Atque indignanti pectore plangit humum*. 107. *cornu*: of the Minotaur. 110. *Thesea*: for the climax cf. 2. 138. 112. *Aut semel*, &c. The meaning of the distich is, 'I should not have slept at all or I should have slept for ever.' See note on the parallel passage 12. 11-16. *premenda*: often of night, Hor. Carm. 1. 4. 16; 3. 29, 30. 114. *in lacrimas*: 4. 16; 18. 60. 116. *fides*: 'your oath,' 'your plighted troth': cf. Ter. Phorm. 3. 3. 7 *Sin fidem do?* ver. 78 supra. 121. *peregrinas ibit in auras*. Pope's Elegy on the death of an Unfortunate Lady seems indebted to this passage especially for the lines 'By foreign hands thy dying eyes were closed, By foreign hands thy decent limbs composed.' 122. *positos*. Ruhnken takes this in the same sense as *compositos*, 'laid out.' Met. 9. 503 *toroque Mortua componar*; Catull. 68. 98; Tac. Agr. 45 *paucioribus tamen lacrimis compositus es*; Prop. 2. 24. 35 *Tu me compones et dices ossa, Properti, Haec tua sunt*. I doubt: *positos* means, I think, simply 'as they lie.' Cf. Virg. Aen. 2. 644 *Sic o sic positum affati discedite corpus*; 4. 681 *sic te ut posita crudelis abessem*. *positus* is said of the man who lies down to die: *compositus* of the man whose limbs are 'composed' on the bed of death by his friends. The same distinction is observable in *positi crines* (cf. 4. 77) and *compositi crines*: cf. Prop. 1. 15. 5. *unguet*: Ennius Ann. 153 *Exin Tarquinium bona femina lavit et unxit*; Virg. Aen. 6. 219 *corpusque lavant frigentis et unguunt*. See Bentley on Hor. Epod. 17. 11. 123. *Ossa superstabunt*, &c. From Prop. 3. 7. 11 *Sed tua nunc volucres astant super ossa marinae*. 124. *sepulera*: does Ovid mean

that the birds which devour Ariadne are her tomb? The thought is not a pleasing one, but *sepulera* can only mean 'tombs,' not 'funeral rites': for the same grim realism cf. Ennius 138 *Volturus in spinis(?) miserum mandabat hominem: Heu quam crudeli condebat membra sepulcro.*

125. *Ibis Ceeropios portus*: like *Laviniae venit Litora* Virg. Aen. 1. 1. 2; *devenero locos* Ib. 6. 638; the use of the accusative of motion towards is much extended in poetry.

126. *Cum steteris urbis celsus in arce tuae*: so Burmann, rightly, I think: cf. 7. 20. For the long *-is* cf. *vitaris* 13. 67; *reddideris* Am. 1. 4. 31; *biberis* Ib. 1. 4. 32. There was probably originally a distinction between the future perfect and future subjunctive as to *-is*, *-itis*, and *-is*, *-itis*: though it is difficult to say which tense originally had the long, which the short vowels: however the tenses became confused and it is correct to say these syllables were, in general use, of common quantity: see the list in Ramsay's Latin Prosody, pp. 75, 76. The copyist may have been puzzled by this long *-is* and may have inserted *tu* before *urbis*: hence the *turbes* of P₁. *turbae in aure tuae* might perhaps stand for 'in the hearing of your followers,' though I cannot quote a parallel to this use of *in aure*. But *in ore* gives no sense here. *In ore populi esse* means 'to be talked about by the people,' yet Loers, though reading *in ore*, understands it of Theseus relating his exploits. (Five inferior MSS. have *in orbe* according to Burmann.)

128. *saxea tecta*: the labyrinth cut out of rock into puzzling paths.

136. *Haerentem scopulo*: not 'clinging to' simply 'seated on': Prop. 2. 30. 27 *Illic aspiciet scopulis haerere sorores.*

143. *nec poena quidem*: 'but certainly not punishment, either.' *quidem* is γε intensive. Shuckburgh points out that *ne poena quidem* is also capable of defence: he quotes Cic. Phil. 2. 5. 10 *non tractabo ut consulem, ne ille quidem me ut consularem*; Sen. Epist. 5 *non splendeat toga, ne sordeat quidem.*

147. *qui superant*: left after her tearing her hair: cf. 137.

149. *Flecte ratem*: ver. 36. *versoque relabere velo*, 'shift your sail and return.'

For *vertere velum* cf. 13. 132; Plaut. Epid. 49 *Utumque in alto ventust, Epidice, exim velum vortitur.*

XI. CANACE TO MACAREUS.

PLUTARCH, Moral. 312 C (Wytttenbach) thus tells the story of Canace: *Ἀϊόλος, τῶν κατὰ Τυρρηνίαν βασιλεὺς, ἔσχεν ἐξ Ἀμφιθέας θυγατέρας ἑξ καὶ ἵσους ἄρρενας. Μακαρεὺς δὲ ὁ νεώτατος ἔρωτι ἐφθειρε μίαν ἣ δὲ παιδίον ἐκίχησεν ἐμπεσοῦσα (l. τεκοῦσα Wytt.) δὲ καὶ ξίφους πεμφθέντος ὑπὸ τοῦ*

πατρός, ἄνομον κρίνασα ἑαυτὴν διεργάσατο· ὁμοίως δὲ καὶ ὁ Μακαρεὺς· ὡς Σώστρατος ἐν δευτέρᾳ Τυρρηνικῶν. Stobaeus Fl. 64. 35 (Gaisford): Σωστράτου ἐν δευτέρῳ Τυραννικῶν (l. Τυρρηνικῶν)· Αἰόλος τῶν κατὰ Τυρρηνίαν βασιλεὺς τόπων ἔσχευ ἐξ Ἀμφιθέας θυγατέρας ἐξ καὶ τὸν αὐτὸν ἀριθμὸν ἀρρένων παίδων, ὧν ὁ πρεσβύτατος Μακαρεὺς Κανάκης τῆς ἀδελφῆς ἐρασθεὶς ἐβιάσατο τὴν προειρημένην. Αἰόλος δὲ περὶ ταῦτα μαθὼν τῇ θυγατρὶ ξίφος ἔπεμψεν· ἡ δὲ ὡς νόμον (l. ἄνομον) δεξαμένη τὸν σίδηρον αὐτὴν ἀνείλε. Μακαρεὺς δὲ τὸν γεννήσαντα προξυλωσάμενος ἔδραμεν εἰς τὸν θάλαμον· εὐρῶν δὲ τὴν ἀγαπωμένην αἱμορραγοῦσαν τῷ αὐτῷ ξίφει τὸν βίον περιέγραψε. Aristoph. Nub. 1371 ὁ δ' εὐθὺς ἦσ' Εὐριπίδου ῥήσιν τιν' ὡς ἐβίνει Ἀδελφός, ὦλεξίκακε, τὴν ὁμομητριάν ἀδελφήν, on which the scholiast says: γέγραπται Εὐριπίδου Αἰόλος δρᾶμα οὕτως καλούμενον ἐν ᾧ παρήγαγε Μακαρέα τὸν παῖδα τοῦ Αἰόλου φθείροντα Κανάχην τὴν ἀδελφήν. Dionys. Hal. Rhet. c. 9. 11, vol. 5. p. 354 ἐν τῷ Αἰόλῳ ὁ Μακαρεὺς ἐστὶν ὁμιλήσας τῇ ἀδελφῇ καὶ λαϊθάνων καὶ συμβουλευέων τῷ πατρὶ τὰς ἀδελφὰς τοῖς ἀδελφοῖς συνοικίσαι ἵνα τὸ οἰκεῖον διοικήσῃται. Euripides dramatized the story in his 'Aeolus,' a play which greatly scandalized the Athenians. This play was probably the only source of Ovid's epistle, and we may guess accurately enough at its plot from the remarks of Stobaeus and Dionysius. Macareus having seduced Canace, and fearing the wrath of Aeolus for her and himself, tells Canace that he will persuade her father to allow him to marry her. He gains his father's consent after a specious argument: but meantime Canace's child is born. Aeolus, ignorant of its paternity, dooms her to die, and sends a sword to her. Macareus hearing of this goes again to Aeolus, confesses all, and implores his pardon for her and himself. He succeeds, and rushes to Canace's chamber with the news, but only to find her dying of a self-inflicted wound, on which he slays himself with the same sword. The play must have been painfully tragical. It was, it is supposed, parodied by Aristophanes in his Aeolosicon, and by Antiphanes in his Aeolus (3. 7 Meineke). Ovid refers again to Canace, Trist. 2. 384 *Nobilis est Canace fratris amore sui*. The emperor Nero acted the part of Canace in an opera on the subject, *Cantavit Canacem parturientem* Suet. Ner. 21. Cf. Dion Cassius 63. 10; 22. (See Dindorf. Frag. Eur. in Poet. Scen. Graec., p. 292.) The poem is the most finished of the whole series. The subject was one of those in which the soft genius of Ovid luxuriated, and there is nothing forced or unnatural in it. The verses 111-120 are pathetic in a high degree. 1. **Siqua tamen caecis**: copied from Propertius 4. 3. 3 *Si qua tamen tibi lecturo pars oblita decrit, Hanc erit e lacrimis facta litura meis*. **tamen** refers probably to an implied thought that she was doing all in her power to avoid blots. For the abrupt *tamen* Ruhnken quotes Cic.

Att. 12. 2 *Hic rumores tamen Marcum periisse naufragio.* 2. a dominae caede: 4. 32. 3. calamum, 'the reed-pen': Dict. Ant. 4. charta soluta: a scroll of parchment unrolled for writing on. 7. spectator: borrowed, as Loers points out, from Virg. Aen. 10. 443 *superem ipse parens spectator adesset.* 8. *exigeretur*: 'that the work might be performed to the satisfaction of him who ordered it.' *exigere aliquid* is to demand a strict account of the performance of any piece of work by a contractor. Cic. Verr. 2. 1. 51, 133 *ad perpendicularum columnae exiguntur*; Liv. 6. 4 *aedilibus velut publicum exigentibus opus.* So the common phrase *sarta lecta exigere.* Tac. Germ. 7 *exigere plagas*, to demand a strict account of the wounds; Met. 14. 268 *Ipsa quod hae faciunt opus exigit* (of Circe among her maids); Rem. 372 *ad numeros exige quidque suos.* 9. *Ut ferus est*, 'Cruel as he is.' Cic. Rosc. Am. 12. 33 *Ut erat furiosus*, 'like the madman he was'; Ov. Met. 13. 3 *Utque erat impatiens irae.* 11. *est aliquid*: 3. 131; 'it has great effect': the meaning is that Aeolus, by constantly living with the winds, has become like them in character. Rem. 480 *Est aliquid valida sceptrum tenere manu.* 13. *Sithonio*: 3. 6. 14. *proterve*, 'saucy.' Hor. Epod. 16. 22 *protervus Africanus*; Carm. 1. 16. 2 *venti.* This adjective is not used by Virgil. 17-20. *Quid iuvat*, &c. Cf. Prop. 4. 11. 11-13. *admotam*: Ruhnken quotes Sil. Ital. 8. 295 *Sed genus admotum superis summumque per altos Attingebat avos caelum.* 21. *commisit*: 2. 31. *in unum*: adverbial neuter like *in idem* 15. 121, not *in unum locum*, although that is a common phrase. 25. *qualemque*: sc. *potentem*, Loers; but the limitation is not justified; all the attributes of love were now felt by her. 26. *tepente*: Hor. Carm. 1. 4. 20 *quo calet iuventus Nunc omnis et mox virgines tepebunt*, where there is a contrast between *tepere* and *calere*, which does not seem intended here. 27. *ore*: for *fugio* with an ablative without a preposition cf. Hor. Carm. 3. 27. 4 *porta fugiens eburna*; 2. 2. 15 *nisi causa morbi fugerit venis*; Virg. Aen. 5. 821 *fugiunt vasto aethere nimbi*; Ov. Met. 5. 286 *fugiebant nubila caelo.* *adduxerat artus*, 'had pinched my limbs': Virg. Georg. 3. 484 *sitis miseros adduxerat artus*; Ov. Met. 3. 397 *Adducitque cutem macies.* 28. *ora coacta*, 'forced to eat': not with Burmann and Ruhnken 'contracta, minora facta per maciem,' which indeed is unintelligible, said of the mouth. Loers compares Am. 1. 8. 83 *oculi lacrimare coacti*; and 16. 228. *cibos*: often in the plural of food given to invalids: 20. 132; Rem. 795. 43. *admotis*: *propria in re medica locutio*, Ruhnken, quoting Rem. 116 *Admoxo tardam nunc tibi lentus opem*; Cic. Tusc. 4. 28. 61 *sed alia quaedam sit ad eum admovenda curatio.* 48. *rudis*, 'untried': of

a soldier's first campaign.

nova miles: for the gender cf. 6. 82.

50. pressit: literally laid her hand on her mouth. This literal sense may be the true one in Virg. Aen. 7. 119 *primamque loquentis ab ore Eripuit pater et stupefactus numine pressit*: cf. Aen. 6. 155.

53. elapsaque verba reprendo, 'I try to recall the words which had escaped me.' The commentators quote Ter. Ad. 4. 4. 15 *set me reprehendi tamen Ne quid de fratre garrulae illi dicerem*, but the sense of *reprehendi* there is not so strong as here.

54. lacrimas conbibere: Fast. 4. 845 *lacrimas introrsus obortas Devorat*. Burmann also quotes Senec. Cons. ad Marc. 12 *fundere lacrimas et gemitus devorare*; Jos. Iscan. Bell. Tro. 2. 153 *Et lacrimas bibit ipse suas*.

56. crimen: because her shame would be detected if she died.

60. corpore: 'by (the death of) one body.'

62. de quo mater: cf. 9. 48. *de* is thus often used by Ovid, e.g. Am. 2. 19. 28.

64. positum est: *deponere* is more often used of birth. Catull. 34. 7 *Quam mater prope Deliam Deposivit olivam*. Burmann quotes Phaedr. 1. 18. 5 *Onus maturum melius quo deponeret*: cf. Id. 1. 19. 4; Met. 1. 300 *Nunc ibi deformes ponunt sua pignora phocae* (but all good MSS. give *corpora*); Callim. Hymn. Jov. 15 and Dian. 25 ἀπεθήκατο κόλπον.

67. Frugibus: probably ears of corn, as van Lennep takes it, comparing Met. 10. 433 *spicea sarta*, offered to Ceres.

albentis olivae: wreaths of olive were customary in sacred rites of several divinities, especially Pallas, its producer. The lower part of the leaf is white or grey: hence *canens* Met. 6. 81.

68. vittis seem to be festoons of wool with which the olive branches were decked; Soph. Oed. R. 3. Victims and religious ministers were also decked with *vittae*: Met. 15. 131; 7. 429; Fast. 3. 30.

69. Fictaque sacra facit: Valerius Flaccus makes Hypsipyle have recourse to a somewhat similar stratagem to secure the escape of her father Thoas from Lemnos: she dresses him up as Bacchus.

72. ille, not *ipse*: *ipse* would naturally refer to *vagitus*.

75. stringitur, 'ruffled.' *stringi* is to be grazed, just touched: cf. 16. 277 *districta sagitta*; Met. 11. 733 of a bird skimming the surface of the water.

76. fraxinus ieta: Ovid nowhere uses *fraxinus* as an adjective, nor does any Latin writer. Ovid uses *fraxineus* twice, Met. 5. 9; 12. 369. It is true that *faginus* exists alongside of *fagineus*; but *faginus* is correctly formed: *fraxinus* adj. is not; and in the case of *faginus* there is no noun of the same form with which it might be confounded. More to the point is *Romulus* adj. beside *Romulus* noun. But the two facts combined (1) that *P* does not give *fraxina*, (2) that *fraxina* nowhere else occurs are, it seems to me, quite sufficient to justify a conjecture. Cf. Consol. ad Liv. 101 (*nives*) *Zephyris*

et solibus ictae; 10. 139 *Corpus, ut impulsae segetes aquilonibus, horret.*
 78. *ab inposito corpore*: cf. 4. 32. 82. *Torpuerat*: 10. 44.
lingua retenta metu occurs again, Am. 1. 7. 20: cf. also 9. 102.
 85. *sensisse*, 'that he understood,' 'noticed' (so of the doomed
 babes Romulus and Remus, Fast. 2. 405: cf. Fast. 3. 221). Cf.
 Theocr. 15. 14 αἰσθάνεται τὸ βρέφος: Stat. Theb. 8. 156 (of horses)
sensisse putes: cf. 12. 37; 16. 239. 86. *Quaque . . . poterat*
voce, 'with such voice as he could': cf. note on 8. 5 *quod potui*.
 87. *Quid . . . animi*: so *quid mentis* 7. 66. 89. *mea . . . Viscera*:
 see note on 1. 90. *inimicus*: not Aeolus, but the slave who had
 received his orders. 92. *Contigit, inque meas . . . ire comas*: Am.
 1. 7. 64 *Proflinus in vultus unguibus ire meos*. Ruhnken quotes also
 Quint. Decl. 10. 15 *omnes ire in ista ora debebant*: cf. 1. 13. That
 there is not much to choose between *comas* and *genas* is proved by
 Am. 3. 6. 48 *Ungue notata comas, ungue notata genas*: cf. 10. 16; 15.
 114. 94. *indignos*, 'shameful.' 96. *Et iubet ex merito*
scire, quid iste velit, 'and he bids you infer from your conduct
 what it (the sword) means.' 100. *dote*: cf. 5. 92. 101. *de-*
cepte . . . Hymenaeae: this looks as if in the *Aeolus* of Euripides
 Aeolus had assented to the proposal of Macareus to marry his
 daughters to his sons: Macareus had probably proposed this plan in
 order to soften Aeolus's wrath on his amour being detected. *faces*:
 see Index *fax* and *tacda*. *Hymenaeus*: cf. 12. 137; 21. 157 sqq.
 102. *turbato . . . pede*, 'with hurried, startled, pace': Fast. 2. 342 *ut*
sacpe viator Turbatum viso rettulit angue pedem. 103. *faces*: the
 Erinyes were regularly represented as carrying torches. Ar. Plut.
 425 ἀλλ' οὐκ ἔχει γὰρ δᾶδας and schol.; Cic. Rosc. Am. 24. 67; Sen.
 Agam. 759; Val. Flacc. 393: they are so represented on coins. No
 marriage ceremony will there be after all—a funeral instead. Away
 then with the torches of Hymenaeus: let the Furies instead bring
 their torches to light my pyre withal. *atrae*: Burmann quotes
 Aesch. Ag. 470, where the Furies are called κελαιναί. Cf. Sil. Ital. 2. 529;
 Cic. Vatin. 13. 31. 105. *Nubite felices, &c.* Loers quotes Prop. 3.
 19. 25 *At vos, inuuptae, felicius urite tacdas*. 106. *Amissae*, not
admissi: for if they are to be married, a warning to beware of her
 guilt is out of place and useless. 107. Cf. Lucan 2. 108 *Crimine*
quo parvi cadem potuere mereri? *tam paucis editus horis*: see
 note on *tot noctibus* 3. 21. 110. *plectitur*. This verb is properly
 used of undeserved or vicarious punishment. Ennius, Fab. 64 *Ergo*
plector quod tu peccas? cum delinquas arguor? Cic. Or. 2. 69. 280
Aemilius fecit, plectitur Rutilius; Hor. Ep. 1. 2. 14 *Quicquid delirant*
reges plectuntur Achivi; Carm. 1. 28. 27 *plectantur silvae, te sospite*;

Auson. Cupid. Cruc. (Pref.) *quae sibi ignoscunt et plectunt deum.*

111. rapidarum: Lachmann on Lucr. 4. 712 (*rapidi leones*) denies altogether the meaning of *rapax* to *rapidus*, holding that in passages like this *ravidus* should be always substituted for it. While admitting that there is a large number of passages where *rapidus* has been substituted by the scribes for *ravidus*, it yet seems possible that Roman writers sometimes intentionally used *rapidus* with the derivation from *rapio* before their eyes in the sense of 'tearing,' and this is one of them. These verses are among the finest and most pathetic verses written by Ovid; Loers very properly quotes the remarks of Amar: 'Hi versus et qui sequuntur ad v. usque 124 ex animo vere materno effluunt, nullo apparatu, ambitione nulla infucati; et quod apud Nasonem rarius nullus hic poetae locus; totum mater occupat.'

116. tonsas . . . comas. The custom of bearing a lock of hair to the grave of the dead is well known from Hom. Il. 23. 141; Aesch. Cho. 167; Soph. El. 901; Prop. 1. 17. 21 *Illa meo caros donasset funere crines*. Cf. Met. 13. 427.

119. prosequar: 'follow after' on his way to Hades. Heinsius remarks that *prosequi* is properly applied to funerals: he quotes several passages from Apuleius. But Canace was to die herself: she was not to escort the dead body of her child to the grave; that funeral would never be. But she was going to follow the shade of her child, herself a shade. This is a metaphor from the ordinary use of *prosequi*, and the introduction of the idea of a funeral destroys the passage. Cf. Shaks., Ant. and Cleop., Act 4, Sc. 14 'I will o'ertake thee, Cleopatra.'

121. sperate, 'hoped for,' i.e. as a husband: used almost as equivalent to 'sponsus' betrothed. Nonius *virgo antequam petitur, sperata dicitur, dehinc promissa, vel pacta, vel sponsa dici potest*; Afranius (Ribb. 2. 174) *Speratam non odi tuam*; Id. 175 *curre nuntia Venire et mecum meam speratam adducere*; Hygin. Fab. 33 of Hercules *Centaurum interfecit, suam speratam abduxit*; Arnobius 4 *Habent speratas, habent pactas, habent interpositis stipulationibus sponsas*. Cf. Plaut. Amph. 2. 2. 44.

123. socio . . . sepulcro, 'a common sepulchre,' i.e. the vault in which the urn containing the ashes of Canace and the bones of her child should be deposited.

125. lacrimasque in vulnera funde: Heinsius quotes Met. 4. 140 *Vulnera supplevit lacrimis, fletumque cruori Miscuit*; 13. 490 *Huic quoque dat lacrimas, lacrimas in vulnera fundit*; Pont. 4. 11. 4 *Fovisti lacrimis vulnera nostra tuis*; Lucan. 8. 727; Stat. Theb. 8. 654; 3. 131; 11. 604, 642; and other passages.

127. Tura rogo, &c. 'Do thou bear to my pyre the incense which the sister who was too dear to you enjoins.' That Canace would have a *rogos* is likely: see 104, and cf. 7. 193, and especially 14.

126. That gifts of frankincense and other spices were brought to burning pyres is well known: Virg. Aen. 6. 225 (of the funeral pile of Misenus) *congesta cremantur Turea dona*; Consol. ad Liv. 188 *nec pascunt tura ferenda rogo* (where *rogo* is wrongly altered to *foco* by Baehrens: the meaning is the gods ask for no incense at their altars, because it is all needed for the pyre of Drusus. Cf. Stat. Silv. 5. 1. 212 *Indorumque arsura seges praeceplaque templis Tura*); Prop. 2. 13. 30 *Cum dabitur Syrio munere plenus onyx*; Lucan 8. 729 *Non pretiosa petit cumulado ture sepulcra Pompeius*; Id. 9. 1089 *iusto date tura sepulcro*. *ferre tura* and *dare tura* are the phrases commonly used. Martial seems to have a reminiscence of this passage (cf. ver. 115) 10. 26 *Spargere non licuit frigentia fletibus ora Pinguia nec maestis addere tura rogis*. *mandata* is often used of the last instructions of a dying person: Fast. 5. 654 *Atque aliquis moriens hoc breve mandat opus*; 657 *Displicet heredi mandati cura sepulcri*; Trist. 1. 2. 53 *Est aliquid, satore suo ferroque cadentem In solida moriens ponere corpus humo*; *Et mandare suis aliqua aut sperare sepulcra*; Virg. Aen. 11. 825 *haec Turno mandata novissima perfer*. Cf. Trist. 3. 43. I have some confidence in *Tura rogo*, and *placitae* seems probable enough. Ovid uses this participle seven or eight times, e. g. A. A. 1. 37, and cf. especially Met. 1. 547 *Qua nimium placui mutando perde figuram*.

XII. MEDEA TO JASON.

THE history of Medea was a favourite with the Romans: Ennius wrote one, if not two tragedies, on the subject; in his *Medea Exul* he nearly translated the play of Euripides. Accius also wrote a *Medea*. Ovid himself wrote a tragedy, the only play ascribed to him, on the subject, one of his earliest works: cf. Am. 2. 18. 13; 3. 1. 11, 67; Trist. 2. 553. This play gained considerable reputation: Tac. Dial. 12 *Nec ullus Asinii aut Messalae liber tam illustris est quam Medea Ovidii aut Varii Thyestes*; Quintil. 10. 1. 98 *Ovidii Medea videtur mihi ostendere quantum ille vir praestare potuerit, si ingenio suo imperare quam indulgere maluisset*. Only two lines from the play have come down to us: see them quoted on ver. 76 and 4. 47. Ovid's authorities in this Epistle were the Argonautics of Apollonius, third and fourth books, and the *Medea* of Euripides. The subject is also treated by Hyginus, Fab. 21-25, Apollodorus 1. 9. 23 and the Colchian part by Valerius Flaccus. Ovid's play or epistle or both were largely imitated by Seneca in his *Medea*. Ovid tells most of Medea's history, *except* her expulsion from Corinth, and her slaying of

her children, i. e. except the subjects which had formed the groundwork of his tragedy, Met. 7. 1-424 ; and no story was better known to the Romans, so much so that Propertius writes to Cynthia 2. 24. 29 *Iam tibi Iasonia nota est* (i. e. I need not tell you the story of) *Medea carina, Et modo servato sola relicta viro* : and Juvenal 7. 170 refers to the *malus ingratusque maritus* as a stock subject for school declamations.

1. *At tibi . . . vacavi* : 'But when I was queen of the Colchians I found time to listen to *your* prayers.' *At* is just the particle to lead *in medias res* as it implies a reference to a previous current of thought, like *sic* 7. 1. 'So the man carrying the babes Romulus and Remus says suddenly, as if answering his own thoughts : *At quam sunt similes ! At quam formosus uterque !*' Shuckburgh. Here it must be supposed that Medea imagines Jason tossing her letter aside with the words 'non vacat.' To this she indignantly replies *At*, &c. The late copyists saw there was a reference to a previous *vaco*, but they went wrong in thinking it necessary to supply one : Vahlen argues on the contrary side, pp. 15 sqq. For *at* as an exordium where indignation is intended cf. Virg. Aen. 2. 635 ; Hor. Epod. 5. 1 ; Ov. Met. 12. 366. The compendious use of ἀλλά in Greek oracles is not unlike : it is used to cut short introductory matter. Herod. 1. 55 'Ἄλλ' ὅταν ἡμίονος βασιλεὺς Μήδοισι γένηται. *vacare* is often joined with a dative but generally of things. Cic. Div. 1. 6. 11 *philosophiae, Quinte, semper vaco* ; Tac. Ann. 16. 22 *clientium negotiis vacavisse*. So absolutely Am. 2. 2. 2 *Dum perago tecum pauca sed apta vaca.*

regina, 'princess.' Ruhnken quotes Curtius 3. 11, where the daughters of Darius are called *reginae* ; and Florus 4. 9 where the sons of kings are called *reges*.

2. *Ars, magica.* 3. *dispensant . . . fila*, 'portion out our mortal threads.' For *fila*, which seems to be indubitable, Heinsius quoted El. in Maecen. (Baehrens P. L. M., vol. i, 6. 139) *Nestoris annosi vixisses saecula, si me Dispensata tibi stamina mente forent*. The fact that Juvenal has *dispenso filum* 3. 287, though of the wick of a candle, in some degree supports *fila* : cf. also many passages where *nere* is said of the Fates, e. g. Trist. 5. 3. 25 ; Pont. 1. 8. 64 : *fata* came from the proximity of *Sorores*.

4. *evoluissse*, 'to have unwound my spindles,' i. e. to have completed my thread of life : see on 9. 76, 77. Forcellini says *evolvere fusos* is *volvere usque dum omni filo spolientur* : the spindle was used not only for insertion in the *glomus*, and drawing out the thread, but also for the purpose of having the thread wound round it ; the thread was unwound from the *fusus* when it was full and wound into balls, hence the metaphorical phrases *evolvere fastos* Trist. 2. 307 ; *oras evolvere belli* Virg. Aen. 9. 526 ; *seriemque evolvere fati* Met. 15. 152. For the diaeresis see on 5, 6.

quidquid . . . vitae: cf. Prop. 1. 4. 3 *vitae quodcumque sequetur*; Lucr. 2. 16 *Qualibus in tenebris . . . Degitur hoc vitae quodcumque est.* poena: rather 'misery' than 'punishment': 'interdum poena est labor, molestia,' Forcellini. 7, 8. Eur. Med. 2 Μηδ' ἐν νάπαισι Πηλίου πεσεῖν ποτὲ Τμηλείδα πύκῃ, μηδ' ἐρετμῶσαι χέρας Ἀνδρῶν ἀριστέων κ. τ. λ. Ennius Med. Ribb. vol. i, Frag. 205 *Utinam ne in nemore Pelio securibus Caesa accedisset abiugna ad terram trabes, Neve inde navis incohandae excidium Coepisset, quae nunc nominatur nomine Argo, &c.* 7. iuvenalibus P₁, iuvenilibus P. ma. 2, and other MSS. If there is a distinction iuvenilis is νέος 'young,' iuvenalis νεανικός 'youthful,' or 'having the strength of youth': thus Met. 12. 465 *Vīs iuvenalis erat* is the best supported reading. iuvenale femur Am. 5. 22; A. A. 3. 781. 8. Pelias: of Mount Pelion in Thessaly: cf. Πηλιάδα μελίην of the ashen spear of Achilles, Hom. Il. 21. 162, &c. So Paris tells of his ship being built of the pines of Ida 16. 107: so Catullus tells of his ship being built from a tree of Cytorus 4. 16. 9. Magne-tida: from Magnesia, the most eastern district of Thessaly: in it was Pelion. Argon: 6. 65, Crit. Note. 10. Phasiacam: the Phasis (Faz or Rion) is a large river navigable for large vessels for thirty-eight miles from its mouth: it flowed through Colchis into the east end of the Euxine sea: Strabo 498, 500. There was a proverb εἰς Φάσιν ἔνθα ναῦσιν ἔσχατος δρόμος: see Strabo 497. 11. flavi: Ap. Rhod. 3. 1016 Τοῖος ἀπὸ ξανθοῖο καρήατος Αἰσονίδαο Στρίπτειν Ἔρως ἠδέϊαν ἀπὸ φλόγα. 12. Ap. Rhod. 3. 453 of Medea Προπρὸ δ' ἄρ' ὀφθαλμῶν ἔτι οἱ ἰνδάλλετο πάντα Ἀυτὸς θ' οἷος ἔην, οἷοισί τε φάρεσιν ἔστο, Οἷά τ' ἔειψ', ὥς θ' ἔζει' ἐπὶ θρόνου, ὥς τε θύραζε Ἦιεν οὐδέ τιν' ἄλλον δίστατο πορφύρουσα Ἐμμεναι ἀνέρα τοῖον ἐν οὔασι δ' αἰὲν ὁρῶρει Ἀυδὴ τε μῦθοί τε μελίφρονες, οὓς ἀγόρευσεν. linguae gratia ficta recalls Medea's reproaches against Jason, Eur. Med. 582 Ἰλῶσση γὰρ αὐχῶν τὰδικ' εὖ περιστελεῖν, Τολμᾷ πανουργεῖν. 13. Aut, semel, &c.: cf. 10. 111 *Crudeles somni, quid me tenuistis inertem? Aut semel aeterna nocte pre-menda fui*, where, as here, the interrogative is equivalent to the first member of a disjunctive proposition. Cf. Am. 2. 16. 17 *Aut iuvenum comites iussissent ire puellas.* nova, 'strange,' 'unheard of': cf. inexpertam ver. 23; Prop. 3. 19. 16 *Arboris in frondes condita Myrrha novae.* Ovid calls the Argo the first ship ever built: Am. 1. 15. 21 *Varronem primamque ratem quae nesciet actas* speaking of the Argonautics of Varro Atacinus. Cf. Met. 6. 721; Val. Flacc. 1. 1; Phaedr. 4. 7. 10 referred to by Baehrens on Catull. 64. 11 *Illa rudem cursu prora imbuat Amphitriten.* But the Colchians had ships of an inferior kind, according to Ap. Rhod. 3. 341: cf. Val. Flacc. 8. 201. 15. praemedicatus, 'without being first anointed,' referring to the

φάρμακον called Προμήθειον Ap. Rhod. 3. 844, because made partly of the blood of Prometheus which dropped on Caucasus, which Medea gave to Jason, Ap. Rhod. 3. 1013, and told him to smear himself and his arms with. The compound is only here, but *medicatus* occurs ver. 107; Rem. 706; Met. i. 716.

16. *Immemor*=*insciūs*, 'thoughtless.' *adusta*: ver. 42, 44.

18. *ab ipse*: 13, 116. 21. Eur. Med. 473 Ἐγὼ τε γὰρ λέξασα κουφισθήσομαι Ψυχὴν κακῶς σε καὶ σὺ λυπήσει κλύων.

ingrato: this is the stock charge against Jason: ingratitude, Prop. 2. 24. 30; Juv. 7. 170.

23. *inexpertam*: much the same as *nova*, ver. 13. *Iussus*: by Pelias, Jason's uncle, who hoped he would perish in the expedition.

advertere: a nautical term, like *adpellere*, *applicare*, Virg. Aen. 7. 35. Ruhnken quotes Livy 37. 9 *in portum, quem vocant Achaeorum, classem primam advertit*; Val. Flacc. 4. 733.

24. *beata*, 'wealthy': the story of the quest of the golden fleece is perhaps, as Ramsay remarks, a mythical embodiment of the early explorations of the Greeks for gold in the countries east of the Euxine. The inhabitants of these countries are said still to collect the gold-dust in the Rion (Phasis) by means of a fleece. Colchis was celebrated in the earliest times for its linen trade also: Herod. 2. 105; Strabo 498. (Smith, Dict. Geog.)

27. *Ephyre* or *Ephyra* was the old name of Corinth: Strabo 338; Apollod. i. 9. 3; Plin. 4. 4: cf. Hyg. Fab. 275.

bimarem: *bimarisve Corinthi* Hor. Carm. i. 7. 2; Ov. Met. 6. 419: cf. 4. 106.

28. *Omne tenet*: *omne*, in geographical descriptions, is sometimes used without a noun, but *quod* usually follows: Stat. Theb. 7. 15 *Omne quod*

Isthmius umbo Distinct. Heinsius quotes Claudian 21. 215 (Koch) *Omne quod Oceanum fontemque interiacet Istri*;

Florus 11. 17 *Omne intra Iberum et Tagum flumen depopulatus*. The meaning is that the dominions of Aeetes extended along the north of the Euxine until they reached Scythia on the left or west side of that sea.

When Ovid was banished to Tomi he plays on the double sense of *sinistra* as applicable to Scythia, Trist. 5. 14 *Scythici vere terra sinistra freti*.

29. *Accipit hospitio*: cf. Hor. Serm. i. 5. 2 (*excipit s*). See Ap. Rhod. 3. 300 sqq.

Aeeta: the Latinized form, after the Aeolic dialect like *poeta*, *Atrida*, *Marsya*, *Sarmata*, *Iarba*.

Pelasgos: Europeans as distinct from Asiatics.

30. *pictos*, i. e. *acu pictos* covered with embroidered coverlets.

31. *tunc coepi scire, quid esses*, 'then I first felt what you were,' what your power was, what there was in you. Pont. i. 6. 11 *Certe ego cum primum potui sentire quid essem*;

Hor. Ep. i. 11. 7 *Scis Lebedus quid sit*; Serm. i. 6. 55 *Virgilius post hunc Varius dixere quid essem*. Cf. 11. 32; Trist. 8. 38; 4. 1. 99; Met. 6. 551; Boet. Cons. Phil. i. 6 *quid ipse sis nosse desisti*

(Heinsius and Burmann). *quis esses* could only mean 'who you were': cf. Pont. 3. 6. 3 *At si cauta parum scripsisset dextra quis esses* (your name). **32.** *ruina*, 'break down.' **33.** *Et vidi et perii*.

Loers well defends *Et vidi et perii* against the plausible *Ut vidi ut perii* by pointing out that *Et vidi* after a previous *vidi* is essentially Ovidian: 5. 43 *Flesti discedens . . . Et flesti et nostros vidisti flentis ocellos*; 5. 154 *auxilium tu mihi ferre potes: Et potes et merui*; Fast. 5. 528 '*Coniugio*,' *dixi*, '*sola fruiere meo*. *Et dixi et seruo*.' For *ut . . . ut* Heinsius relied on Homer, Il. 19. 16 'Ως εἶδ', ὥς μιν μᾶλλον ἔδου χόλος: cf. Il. 14. 294: Theocr. 3. 41 ἂ δ' Ἀταλάντα ὥς ἴδεν ὥς ἐμάνη, ὥς ἐς βαθὺν ἄλγας ἔρωτα: cf. Theocr. 2. 82; and Virgil's imitation, Ecl. 8. 42 *Ut vidi ut perii, ut me malus abstulit error*. **nec notis ignibus**

ars, 'I burned with no ordinary fires, (but) as a pine brand on the altar.' In Ap. Rhod. 3. 291 the kindling passion of Medea is likened to blazing straw, Ὡς δὲ γυνὴ μαλερῷ περὶ κάρφεια χεύατο δαλῷ Χερυήτης . . . τὸ δ' ἀθέσφατον ἐξ ὀλίγοιο Δαλοῦ ἀνεγρόμενον σὺν κάρφεια πάντ' ἀμαθύνει.

35. *mea fata trahebant*: see on 6. 28. **36.** *Abstulerant*, 'captivated': A. A. 1. 509 *Minoida Theseus Abstulit, a nulla tempora comptus acu*; Met. 12. 404 *Multae illum petiere sua de gente, sed una Abstulit Hylonome*; Rem. 343 *Auferimur cultu*; Virg. Aen. 4. 29 *Ille meos primus qui me sibi iunxit amores Abstulit*, 'won my heart' rather than 'carried with him to the grave' as Conington renders. See note on *ablate* 6. 131; Ap. Rhod. 3. 1017 Τοῖος ἀπὸ ξανθοῖο καρήματος Αἰσονίδαιο Στράπτειν Ἔρως ἡδέϊαν ἀπὸ φλόγα· τῆς δ' ἀμαρναγὰ Ὀφθαλμῶν ἥρπαζεν. Ovid may have had this ἥρπαζεν in his mind. **37.**

sensisti: 11. 85. *quis enim bene celat amorem*: cf. Shakespeare, Twelfth Night, Act iii. Sc. 1: 'A murderous guilt shows not itself more soon Than love that would seem hid: love's night is noon.'

39. *lex*, 'the ordeal': 16. 269; Met. 7. 8 *Lexque datur Minyis magnorum horrenda laborum*.

40. Ap. Rhod. 3. 409 Διῶ μοι πεδίον τὸ Ἀρήιον ἀμφινέμονται Ταύρω χαλκόποδε, στόματι φλόγα φυσιῶντες· Τοὺς ἐλάω ζεύξας στυφελὴν κατὰ νεῖον Ἀρῆος Τετράγωνον τὴν αἴψα ταμῶν ἐπὶ τέλσον ἀρύτρω Οὐ σπόρον ὀλκοῖσιν Δηοῦς ἐνὶβάλλομαι ἀκτὴν, Ἀλλ' ὄφιος δεινοῖο μεταδῆσκοντας ὀδόντας Ἀνδράσι τευχηστῆσι δέμεις· τοὺς δ' αὖθι δαΐζων Κεῖρω ἐμῷ ὑπὸ δουρὶ περισταδὸν ἀντιῶντας. Ἡέριος ζεύγνυμι βόας, καὶ δείελον ὦρην Παύομαι ἀμήτοιο· σὺ δ', εἰ τάδε τοῖα τέλεισσεις, Ἀντήμαρ τὸδε κῶας ἀποΐσσαι εἰς βασιλῆος. Compare Hyg. Fab. 22.

43. *Aero*: the oxen were the work of Hephaestus. Ap. Rhod. 3. 228 Καὶ οἱ χαλκόποδας ταύρους κάμει, χάλκεα δὲ σφρων Ἦν στόματ', ἐκ δὲ πυρὸς δειῶν σέλας ἀμπνέισκον.

praetentaque: 'praetendi dicuntur quae adversus vim muniunt et tegunt. Lucan. 9. 673 *Defenduntque caput praetentis criminibus hydri*,' Rulmken. **46.** *devota*, 'doomed.' **49.**

Lumina custodis, &c. The putting the serpent to sleep is not among the tasks recited by Aeetes: Ap. Rhod. and Hyg. ll. c. The serpent was drugged afterwards: Ap. Rhod. 4. 147 sqq. Ovid makes it one of the tasks of the ordeal for the sake of compression. 51.

maesti consurgitis: Ap. Rhod. 3. 448 δόμων ἐξήλυθον ἀσχαλῶντες.

52. **Mensaque purpureos deserit alta toros.** Burmann suspects corruption, liking neither the word *deserit* nor *alta* applied to *mensa*: the *torus* is *altus*, not the table, Virg. Aen. 2. 2. It is difficult to suggest an emendation. The tables were small and low and were placed beside the couches, and removed at each course: see Dict. Ant. *Mensa*: hence the expression *mensam apponere, removere*. Loers understands *alta* to mean piled-high with viands. Planudes may have so understood it (πολυτελής), but he certainly does not translate the Latin verse, as we have it.

53. **Quam tibi tunc longe:** 'how useless then!' Virg. Aen. 12. 52 *Longe illi dea mater erit*; Florus 2. 2. 8 *longe illis nauticae artes*; Petronius 58 *Curabo longe tibi sit cumula ista*; Sil. Ital. 17. 80 *Longe coniugia ac longe Tyrios Hymenaeos Inter Dardanias acies fore*, Ruhnken. Henry on Aen. l. c. cites Florus 2. 6 of Syracuse: *longe illi triplex murus totidemque arces, nisi quod hactenus profuere ut pulchritudini victae urbis parceretur*: cf. Met. 8. 435.

Creusa, daughter of Creon, king of Corinth, Clitod. in Schol. Eur. Med. 19 (Pape); Prop. 2. 21. 12; Ov. A. A. 1. 335; Stat. Silv. 2. 1. 142. Glaucē by Apollodorus 1. 9. 28; Hygin. Fab. 25; where see Muncker's note. Euripides avoids mentioning her name.

55. **abeuntem prosequor:** Ap. Rhod. 3. 444 ἐπ' αὐτῷ δ' ὄμματα κούρη Δοξά παρὰ λιπαρὴν σχομένη θηέτο καλύπτρην, Κῆρ ἄχεϊ σμύχουσα.

57. **male saucia**, 'sore stricken' with love's dart: Ap. Rhod. 3. 275 sqq. See on *vulnus* 16. 38.

58. **per lacrimas:** cf. Ap. Rhod. 3. 671. **nox . . . quanta fuit**, 'the livelong night,' 3. 49: add Virg. Aen. 4. 193 *Nunc hiemem inter se luxu, quam longa, fovere*; Prop. 4. 1. 1 *quam maxima Roma est*.

59. **Ante oculos taurique meos, &c.** For the ὄλοοι ὄνειροι of Medea see Ap. Rhod. 3. 617-632.

62. **soror:** Chalciope. She had been the wife of Phrixus, and by him had four sons, Argus, Phrontis, Melas, Cylindrus (or Cytisorus). These had attempted to return to Thessaly to their grandfather Athamas, but were wrecked on the island of Dia in the Euxine. There they were found by the Argonauts, and joined the expedition; hence Chalciope's favour towards the Argonauts. See Hyg. Fab. 14, 21; Apollod. 1. 9. 1, 6; Ap. Rhod. 2. 1095 sqq.

63. **Disiectamque comas**, 'with my hair tumbled,' a strong expression, for which Ruhnken quotes Met. 11. 386; Sil. Ital. 5. 203. **adversaque in ora iacentem**, 'lying on my face,' *adversa* pressed full on the pillow.

Ap. Rhod. 3. 655 *Λέκτροισι πρηνῆς ἐνικάππεσεν εἰλιχθείσα*. 'But I was down upon my face, Oriana.' Tennyson. 65. *Alter petit, alter habebit*, i.e. the real suppliant is another, Jason: I give him, what my sister asks. I formerly preferred *petit altera et altera habebat*, 'one sister sues, the other had the power to grant': but the reading of **P** suits the pentameter better and gives a stronger sense. 66. *Aesonio*, son of Aeson. 67. *piceis*: *picea* is properly an adjective, sc. *arbor*, but is often used as a noun: it is a species of pine or fir, Plin. 16. 10. 8. 69. *fuerant*: 1. 115. Heinsius preferred *fuerunt*. 70. *stat, ἴσταται*: cf. 2. 67. 71. *Noseis?* Do you recognize it by my description? in effect, do you remember it? *Nostin* is a glaring false quantity. If such a form could exist it could only be for *nostisne*, and such a contraction would of course be impossible in Ovid. I am wrong however in saying that *nostin* is the reading of all editions from Burmann's until Merkel's: it is the reading of Jahn, Loers, Terpstra, van Lennep, Lemaire, and the Oxford ed.; but in Valpy's Delphin ed. of 1822 *nescio an* is read. Ovid would not however elide *nescio*, which is a cretic, save before enclitics as *nescioquis*. *exciderunt*: 2. 105. 75. *Perdere posse sat est*: Fast. 4. 922 *posse nocere sat est*; Juv. 10. 96 *et qui nolunt occidere quemquam Posse volunt*. 76. *servatus*: Ovid in his play *Medea* ap. Quint. 8. 5. 6 *Vehementius apud Ovidium Medea dicit*: '*Servare potui: perdere an possim rogas?*' Prop. 2. 24. 30 (*Medea*) *modo servato sola relicta viro*; Eur. Med. 476 Ἐσώσά σ', ὥς ἴσασιν Ἑλλήνων ὅσοι Ταυτὸν ξυνεισέβησαν Ἀργῶν σκάφος: 515 ἦ τ' ἔσώσά σε. 78. *avi*: the Sun, father of Aeetes, Hyg. Fab. 22. With *cuncta videntis avi* Shuckburgh compares *παρόπτης* Aesch. Pr. 91, Ennius Med. Fr. 14 *Tuque adeo, Sol, qui omnes res suspicis*, see on 15. 89. 79. *triplicis* many MSS. and Planudes, and it is a question whether *triplicis* of **P** is genitive or accusative. Virg. Aen. 4. 511 *Tergeminamque Hecaten tria virginis ora Dianae* favours either view. Hor. Carm. 3. 22. 4 *Diva triformis* rather defends the genitive: so also Fast. 1. 387 *Quae semel est triplici pro virgine caesa Dianae*; and Inscr. Gruter p. 28 quoted by Burmann *triplicis cultor venerande Dianae*. The order of the words is in favour of regarding *triplicis* as accusative. She was worshipped as Luna in heaven, Diana on earth, Hecate in Hades. Hence she was called *τρίμορφος*, *τριπρόσωπος*, *τρισοκέφαλος*; hence too she was worshipped in *triviis*. 80. *Et si forte aliquos gens habet ista deos*, 'and by the patron deities of your race if such there be' (as well as by Diana who I know is your own patroness). There may be some plausibility in the reading of *alios*, but Ruhnken's interpretation of *aliquos* or *alios quos* is quite impossible. It is curious that in the parallel passage, Met. 7.

94 there is nothing to correspond with *gens*: *Per sacra triformis Illi deae lucoque foret quod numen in illo Perque patrem soceri cernentem cuncta futuri Eventusque suos et tanta pericula iurat*. Can *gens* be corrupt? Some word corresponding to *lucus* ought to be here. Heinsius would read *alios* 'vel sine assensu veterum librorum.'

82. *Effice me meritis . . . tuum*: this is the exact meaning of *demerere*.

84. *faciles*, 'compliant,' often of favouring gods, 18. 3. *unde*: Hor. Sat. 2. 5. 102 *unde mihi tam fortem tamque fidem?* 2. 7. 116 *Unde mihi lapidem? . . . unde sagittas*; Juv. 14. 56 *Unde tibi frontem libertatemque parentis?*

meosque, i. e. *faventes*. This use is especially applied to gods and winds: Tibull. 3. 3. 28 *Audiat aversa non meus aure deus*; Virg. Aen. 2. 396 *Vadimus immixti Danaïs haud numine nostro* (where however the sense is disputed); Hor. Epod. 9. 30 *Ventis iturus non suis*, where Orelli quotes Ov. Trist. 3. 5. 4 *Nave mea vento forsan eunte suo*; Seneca, Ep. 71 *ignoranti quem portum petat, nullus suus ventus est*; Sall. Jug. 61 *Iugurtham . . . suo loco pugnam facere*.

85-88. Jason says, Ap. Rhod. 4. 95 *Δαιμονίη, Ζεὺς αὐτὸς Ὀλύμπιος ὄρκιος ἔστω, Ἥρη τε ζυγίη, Διὸς εὐνέτις, ἣ μὲν ἐμοῖσιν Κοιριδίην σὲ δόμοισιν ἐπιστήσσεσθαι ἄκοιτιν*: with 85 compare also οὐ δ' ἄμμε διακρινέει φιλότῃτος Ἄλλο, πάρος θανάτῳ γε μεμορμένον ἀμφικαλύψαι, where *διακρινέει* favours *transcendit*.

87. *maritis* adj. = *maritalibus*.

89. *quota pars haec sunt rerum quas vidimus ambo*. Cf. Pont. 4. 10. 24. 90. *dextera iuncta meae*. Ap. Rhod. 4. 99 ὦς ἡῶδα καὶ χεῖρα παρασχεδὼν ἦραρε χειρὶ Δεξιτερῇν: cf. 2. 31.

93. *inadusto corpore*: Met. 7. 115 *subit ille (Jason) nec ignes sentit anhelatos*. Cf. Ap. Rhod. 3. 1287 ad fin.

95. *venenatis . . . dentibus*: these teeth once belonged to the Theban dragon slain by Cadmus: they were drawn from its jaws and given to Aeetes by Pallas, Ap. Rhod. 3. 1176.

98. *subitos*: 3. 103; Ibis 276, where Ellis quotes Trist. 2. 389.

99. *terrigenae*, *γηγενεῖς*: Ap. Rhod. 4. 1379.

100. *Inter se strictas*, &c.: 'engaged each other with weapons drawn.' The earth-sprung brothers were turned against each other by Jason flinging a huge stone among them, μέγαν περιηγά πέτρον Δεινὸν Ἐνναλίου σόλον Ἄρεος: cf. Met. 7. 139. For the construction cf. Liv. 21. 1 *haud ignotas belli artes inter se, sed expertas primo Punico conserebant bello*. For *strictas manus* cf. Am. 1. 6. 14; Trist. 5. 2. 30 *strictas in mea fata manus*.

103. *ubi erant*: 4. 150. *regia coniunx*, Creusa: γάμοι βασιλικοί Eur. Med. 547; λέκτρα βασιλέων Ib. 594.

104. *distinet*: 8. 69.

105. *Illa ego*: Henry on Virg. Aen. 1. 1 *Ille ego qui quondam* gives a very large number of instances of this idiom which was a favourite with Ovid. Am. 2. 1. 2 *Ille ego nequitiae Naso*

poeta meae; 3. 8. 23; Met. 1. 757; Trist. 4. 10. 1; Soph. Phil. 261 ὅδ' εἴμ' ἐγὼ σοι κείνος, ὃν κλύεις ἴσως. *barbara*: Eur. Med. 591 Οὐ τοῦτό σ' εἶχεν, ἀλλὰ βάρβαρον λέχος Πρὸς γῆρας οὐκ εὐδοξον ἐξέβαινέ σοι. 107. *subduxi*, 'lowered' in sleep: the serpent would be said '*lumina submittere*.' *medicato . . . somno*: she sprinkled a sleepy mixture on his eyes, Ap. Rhod. 4. 156. 109. *Proditus est genitor*, &c.: Eur. Med. 166 ὦ πάτερ, ὦ πόλις, ὃν ἀπενύσθην Δισχυρῶς, τὸν ἐμὸν κτείνασθαι κάσιν. 110. *Munus, in exilio quod licet esse, tuli*: 'the only gift I received from you was that I was permitted to live in exile' (from Colchis). Sen. Ben. 5. 17 *Rutilius innocentiae pretium tulit in Asia latere*. Jahn and Merkel have *quodlibet*; and this I formerly adopted, translating 'I considered it to be the greatest boon to live in exile' (so long as I should be with you); and so Burmann and Loers understood *tuli* as *duxi*, both however reading *quolibet*. I cannot however adduce a passage where *ferre* is used in this sense, and *Munus tuli*, if taken together, can only here mean, as Planudes renders, δῶρον ἔλαβον. Sen. Med. 492 *Poenam putavi munus, ut video, est fuga* does not apply here. Medea makes that answer to Jason, who had announced that Creon would spare her life but banish her. Mr. Stephen Gwynn has suggested to me that, keeping *quodlibet*, the sense might be, 'I endured to take any post, to fulfil any function, in exile,' comparing such phrases as *summus honor*, Juv. 1. 117, for a chief magistrate. Perhaps the simplest solution is to read *quolibet* with Burmann, but to translate 'I received the boon of living in any exile, no matter how wretched.' Burm. cp. Prop. 1. 8. 4 *Ut sine me vento quolibet ire velis*. 111. *latronis*, 'brigand,' 'filibuster.' Plaut. Stich. 135 *Vosne latrones et mendicos homines magni penditis?* 112. *matre*, Idyia: 17. 232. 113. *sine me*, 'behind me.' *germane*: Absyrtus. According to Ovid, who here closely follows Apollodorus (1. 9. 24), Absyrtus was in the company of the Argonauts when they fled from Colchis, and Medea slew him with her own hand, and scattered his limbs about the place he once called Tomi to delay Aeetes, who was closely pursuing: Trist. 3. 9. Ap. Rhod. 4. 306 sqq. makes Absyrtus pursue the Argonauts, and makes Jason slay him after he has been entrapped in an ambushade, 4. 404, and says nothing about the scattering of his bones; nor does Hyginus, who also makes Jason the slayer, Fab. 23. Valerius probably followed Apollonius. 118. *pelago*: 7. 58. *iamque*, ἤδη, having now become guilt-stained. Prop. 2. 26. 10 *iam dea, Leucothea*; Juv. 8. 153 *Iam senis*; Id. 3. 206 *Iam vetus*; Id. 11. 77 *Haec olim nostri iam luxuriosa senatus Cena fuit*; Virg. Aen. 7. 790 *iam sactis obsita, iam bos* (ol Io). *iam* means that a state has been

reached that did not exist before: cf. 13. 98.

119. Numen ubi est? ubi di? 'What has become of the divine presence?' that I am not punished for my guilt. For *ubi est* see on 4. 150.

meritas subeamus in alto: apparently said retrospectively, if the distich is sound. But no two verses of the *Heroides* are more frigid and absurd; that a woman should assign her credulity as a reason for her deserving retribution from heaven, after mentioning that she had murdered her brother, is laughable. Verily bonus Ovidius dormitat. Is it too wild to suppose these lines spurious: that *crudelitatis* was the original reading written by a scribe who regarded sense more than quantity, *credulitatis* a correction by a scribe who regarded quantity more than sense? Loers makes the best of a bad case, 'nimia eius credulitas omnium illorum flagitiorum (109-116) fuerat causa' (two MSS., Vict. and Erf. and Ed. Ven. 1487, have *crudelitatis*: clever is cod. Monac. *impictatis*). **121.**

Symplegades: Eur. Med. 2 Κυνάεας Συμπληγάδας: called πλαγκταί by Homer Od. 12. 61, who says the only ship that ever got safely past them was 'Αργὼ πᾶσι μέλουσα, παρ' Αἰήταυ πλέουσα: Ap. Rhod. 2. 318 Κυνάεας: 2. 598 Πληγάσι: he places them at the entrance to the Euxine, l. 581. Plin. 6. 32 calls them *insulae in Ponto Planctae sive Cyaneae sive Symplegades*: cf. Plin. 4. 92; called also Συνδρομάδες Eur. I. T. 422; Theocr. 13. 22; *concurrentia saxa* Juv. 15. 18; *concurrentes cautes* Ov. Am. 2. 113. Cf. Prop. 2. 26 b. 19; Sen. Med. 342; Val. Flacc. 4. 707, &c.; Ov. Met. 7. 63 who, in these passages, all call them *montes*. Medea's wish was impossible as the rocks, after the passage of the Argo, *πολεμέες ἐρρίζωθεν* Ap. Rhod. 2. 604.

123. Scylla: the sea-monster, placed on the shore of Brutii, opposite the whirlpool Charybdis in Sicily, Homer, Od. 12. 85; she was once a beautiful maiden beloved by Glaucus, and transformed by Circe from jealousy into a monster: 'ab inguinibus eius canes sunt nati atque ferox facta [quae] iniurias suas executa est,' Hyg. 199. Ovid, in the next verse, confounds her with Scylla, daughter of Nisus, king of Megara: she cut off the purple lock of hair on which her father's power depended, having fallen in love with Minos, king of Crete, who was besieging him; Minos after victory refused to take the traitress with him to Crete: she leaped into the sea to follow him (Ov. Met. 8. 141 and read *ut persequeretur* with Muncker in Hyg. 198) and was transformed into the bird called ciris: but according to Hyginus into a fish, Nisus being turned into the haliaetetus or sea eagle, which makes the ciris his prey. This confusion is found Virg. Ecl. 6. 74 *Quid loquar ut Scyllam Nisi quam fama secuta est Candida succinctam latrantibus inguina monstribus*

Dulichias texasse rates et gurgite in alto A! timidos nautas canibus lacerasse marinis; Ov. Am. 3. 12. 21; A. A. 1. 331; Prop. 4. 4. 4 *Quid mirum in patrios Scyllam sacvisse capillos Candidaque in sacros inguina versa canes*. Ovid does not confound the two Scyllas in Met.: cf. 8. 141; 13. 330. For full information see Muncker's learned notes on Hyg. 199, 200. **mersisset**: I prefer this word to *misisset*; for the dogs are parts of Scylla: and *mittere*, to fling, is only proper of throwing to that which is at least a little distance away.

125. Quaeque: the whirlpool Charybdis: Virg. Aen. 3. 420 *Dextrum Scylla latus laetum implacata Charybdis Obsidet atque imo barathri ter gurgite vastos Sorbet in abruptum fluctus, rursusque sub auras Erigit alternos*. Cf. Met. 13. 730; Catull. 64. 156; Prop. 2. 26. 54; 3. 12. 28; Hom. Od. 12. 104-106. The Argonauts, according to Apollod. 1. 9. 24, after the murder of Absyrtus were driven wandering by Jupiter. After sailing by the Eridanus they came to τὰ Λιγύων καὶ Κελτῶν ἕθνη, the Sardinian sea; Tyrrhenia; Aeaea in Ausonia, where they were purified by Circe; then the Sirens (whom they got past by Orpheus singing even sweeter); then Scylla and Charybdis and the πέτραι πλαγκταί (not the Symplegades). **127. Haemonias**,

'Thessalian': Αἰμονίη was the old name of Thessaly, Strab. 9. 443.

129. Peliae: Jason's uncle, the usurper Pelias, on whom Jason revenged himself for the deaths of his parents by the aid of his witch-wife, who persuaded his daughters to slay him and boil his body in a cauldron, on the assurance that he would regain youth by the operation, having previously given them confidence by thus rejuvenating an old ram. Apollod. 1. 9. 27; Met. 7. 297 ff. **132.**

nocens: Sen. Med. 280 *Totiens nocens sum facta sed numquam mihi*. **133. Ausus es, &c.** A great leap on the writer's part.

According to Apollod. 1. 9. 28, after being expelled by Acastus, son of Pelias, from Iolcos they came to Corinth καὶ δέκα μὲν ἔτη διετέλουν εὐτυχοῦντες before Glaucus or Creusa was betrothed to Jason by King Creon; unless there is a lacuna Ovid *ad eventum festinat* too fast.

sua verba, 'fitting words': 14. 67; 20. 76; Fast. 2. 542 *Adde preces positis et sua verba focis*. **134. Aesoniam . . . domo**:

from Jason's house, from his father's name Aeson. Cf. 17. 230; Prop. 3. 11. 12. **cede domo**: a formula of divorce for which Heinsius refers to Quintil. Decl. p. 258. Ruhnken quotes Titinius 51 (Ribb.)

at vestrorum aliquis nuntiet Geminiae ut res suas procuret et facessat aedibus; Mart. 2. 105 *Uxor, vade foras*. More common formulae were *Res tuas tibi habeto: res tuas tibi agito*.

135. natis . . . duobus: Mermerus and Pheres; Apollod. 1. 9. 28 τοὺς δὲ παῖδας, οὓς εἶχεν ἐξ Ἰάσονος, Μέρμερον καὶ Φέρητα, ἀπέκτεινε: Hyg. Fab. 25. **136.**

A line of irritating bathos. **137. Hymen**: the marriage-song, here chanted by the procession escorting the bride to Jason's house. Catullus gives it in two forms: in 61 *Io Hymen Hymenae io, Io Hymen Hymenae*; in 62 *Hymen o Hymenae Hymen ades o Hymenae*. The first syllable is common in *Hymen* in Latin; short in Catull. 61, long in Catull. 62. For the Greek forms of the refrain see Ellis on Catull. 61. 4.

138. lampades: the torches carried by the marriage procession. Cf. Stat. Theb. 8. 235 *multa deductam lampade fratrum Harmoniam*; 11. 491 *dum lampade nostra In thalamos Iocasta venit*.

139. Tibiaque: the flute was usual in weddings; the *tuba* (140) at funerals. Propertius has the same contrast, 2. 7. 11 *A mea tum quales caneret tibi tibia somnos Tibia funesta tristior illa tuba*. Cf. Ter. Ad. 907 *Missa haec face, Hymenaeum turbas lampadas tibicinas*; Plaut. Cas. 750 *Age tibicen dum illam educunt huc novam nuptam foras, Suavi cantu concelebra omnem hanc plateam hymenaeo. Io hymen hymenae hymen!* For the *tuba* at funerals Loers refers to Am. 2. 6. 6; Hor. Sat. 1. 6. 42; Virg. Aen. 11. 192; Aul. Gell. 20. 2; Servius on Aen. 5. 140.

socialia: 4. 17; 4. 62.

142. toto pectore: Loers quotes Cic. Tusc. 4. 22. 49 *Hectorem toto pectore tremantem*; and for *frigus* 1. 22; 15. 112; 19. 192; Met. 9. 582; Fast. 1. 98. Cf. Aesch. Theb. 834 *Κακὸν με καρδίαν τι περιπίπτει κρύος*.

143.

Hymenaeae: A. A. 1. 563 *Pars 'Hymenaeae' canunt*; 14. 27 (*hymenaea s* and some old edd. is barbarous).

frequenter,

'with many voices': combining the meanings of 'often' and 'in crowds.' For the former cf. Trist. 4. 7. 25, for the latter Am. 2. 6. 2 *exsequias ille frequenter aves*.

144. mihi peius erat, 'the more I felt ill at ease.' Ruhnken here quotes Catull. 39. 1 *Malest, Cornifici, tuo Catullo*; Petron. 54 *pestime mihi erat*: its opposite is *bene esse*.

145. Diversi: withdrawing in different directions. Virg. Aen. 5. 166 *Quo diversus abis?*

146. nuntius esse mali: Soph.

Ant. 277 *Στέργει γὰρ οὐδείς ἄγγελον κακῶν ἐπῶν*, Ciofani.

149. lassus:

tired with walking, for I take the scene to be in the street. Medea left Jason's house as bidden, *Iussa domo cessi*; while wending her way through the streets she meets the marriage troop.

150. ad geminae limina prima foris: this then must be the door of a house in the street, not the palace. The child is tired trudging along; besides he wants to have a good view, so he naturally mounts the threshold of a house.

151. Hinc mihi mater, abi, 'come this way, mother!' Perhaps *hac* is preferable to *hinc*. For *abi* cf. Hor. Carm. 3. 14. 23 *Si per invisum mora ianitorem Fiat, abito* 'come away'; Ov. Met. 3. 454 *Quisquis es huc exi!* *i*, like *ἴθι*, is often 'come' rather than 'go.'

152. aureus: 'in gold-laced robe':

A. A. 1. 214 *Quattuor in niveis aureus ibis equis*; Am. 1. 2. 42 *Ibis in auratis aureus ipse notis*. *auratus*, 'gilt,' is used of the robe, 13. 32; Met. 8. 448; 14. 263; Prop. 4. 7. *aureus* of the wearer. 155. *Ire* . . . in: 1. 13 and add Sen. Med. 27 *Non ibo in hostes*? Ov. Am. 1. 64 *in voltus unguibus ire meos*; A. A. 2. 148 *Et pavidum solitos in pecus ire lupos*; Fast. 5. 713 *Ibat in hunc Idas*. 157. *sic laniata*, 'all hair-tost as I was' = *ut eram laniata*. Loers very prosaically, as well as incorrectly, joins *sic* to *clamarem*. 158. *meus est*: cf. 20. 145: for the *iniectio manus* see on 8. 7, 16. 160. *Inferias*, &c. 'Shades of Absyrtus, receive your atoning sacrifice,' i.e. my misery. Fast. 5. 422 *Inferias tacitis Manibus illa dabunt*; Hor. Carm. 2. 1. 27 *victorum nepotes Rettulit inferias Iugurtha*. 161. *Deseror* . . . *Coniuge*: 5. 75. I have seen no explanation so satisfactory of the omission of *a* or *ab* with the agent as that insisted on by the late Dr. Maguire that when the preposition is omitted it is the result not the agent to which attention is called. *Deseror a coniuge* would call attention to the guilt of Jason; *deseror coniuge* to the forlorn state of Medea. Fast. 1. 415 *Priapus* . . . *Lotide captus erat* means P. was caught by her beauty; *a Lotide* would mean he was unmoved by her allurements. The difference between *mare percussus puero*, Juv. 1. 54, and *mare percussus a puero* is immediately obvious. The preposition may also be omitted where there is an important epithet: Juv. 13. 124 *Curentur dubii medicis maioribus aegri*, and when the person is *ἐμφυχον ὄργανον*: Lucan 7. 402 *vincto fossore coluntur Hesperiae segetes*. See Maguire in Journ. Phil., vol. 3. 162. *solus*: Eur. Med. 228 *Ὅτι γὰρ ἦν μοι πάντα . . . Κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμὸς πόσις*. *omnia*: Ruhnken quotes Liv. 40. 11 *Demetrius iis unus omnia est*: see on 3. 52. 163. *igitur*: *ἄρα*, 'and so.' 165. *rēpuli* read by Loers with *s* is a false quantity; *re-* is invariably long in compound perfects when the reduplication is dropped, as *reppuli*, *reccidi*, *rettuli* (for *reletuli*), *repperi*, Ramsay's Lat. Pros., p. 134. 168. *Nil* . . . *agunt*: Hor. Epod. 17. 81 *Plorem artis in te nil agentis exitus*? there too of magic arts; but *nil agere* is also general: Prop. 2. 32. 19 *Nil agis, insidias in me componis inanes*. 169. *amarae*: the regular epithet for sleepless, unhappy nights. Prop. 1. 1. 33 *In me nostra Venus noctes exercet amaras*; 4. 7. 5 *Cum mihi somnus ab exequiis penderet amarus*; ibid. 2. 19. 6; 4. 3. 29. 170. *Et tener*, &c.: Trist. 4. 3. 22 *Lenis ab admonito pectore somnus abit*; Pont. 3. 2. 12 *Pulsus et e trepido pectore somnus abit*. Cf. Met. 7. 643; 9. 471; 15. 664; Fast. 3. 23; 6. 389. For *tener* applied to *somnus* cf. A. A. 2. 546 *Cum tener ad partes tu quoque, somne, venis*. The idea of retaining *Nec* (see Crit. Note)

occurred to Ellis before me. Merkel's reading *habet* = 'dwells' cannot stand as Ovid never uses *habet* in this Plautine sense. 173.

servavi: ver. 76.

175. *Forsitan*, &c.: Prop. 2. 9. 22 *Forsitan et de me verba fuere mala*. te iactare, 'show yourself off,' 'brag':

21. 62; Trist. 4. 3. 53 *Tempus ubi est illud, quo te iactare solebas Coniuge, nec nomen dissimulare viri?* Hor. Carm. 1. 2. 18; Pers. 4. 15 *caudam iactare popello*.

179. *sublimis*: Burmann quotes Sen. Agam. 879 *Et ipse picta veste sublimis iacet*.

180. *adusta*: literally burnt, along with her father, by the poisoned gifts, the robe and diadem, sent as presents to her by Medea: Eur. Med. 1136-1230; Hyg. Fab. 25. *adurere*, which generally means 'to scorch,' 'singe,'

sometimes has a stronger meaning, Hor. Epod. 5. 24; here the sense is 'eaten into by fire.'

184. *animis . . . verba minora meis*, 'humbler words than match my anger': see the rendering of Planudes. Prop. 4. 9. 32 *Et iacit ante fores verba minora deo*; Met. 6. 367 *nec dicere sustinet ultra Verba minora dea* (of Latona).

197. *Te peto, quem merui*: cf. ver. 82, and *emeruit* 6. 138.

199. *campo*: the πεδίων Ἀρήιον: see Ap. Rhod. cited on ver. 40. *numeravimus*, 'I paid it down,' 'counted it out.' *numerare* is technical of paying in cash, opposed to *solvere a mensa, ab argentario*, to pay by draft; or *perscribere*, to pay by note of hand.

202. *quam, dicam si tibi redde*, *neges*: both in Roman and Attic law the dower brought by a wife had to be restored on divorce, if not caused by the misconduct of the wife: see Dict. Ant. s.v. Divortium.

204. *Sisyphias*, 'Corinthian': Apollod. 1. 9. 3 Σίσυφος δὲ Αἰόλου κτίσας Ἐφύραν τὴν νῦν λεγομένην Κόρινθον.

205. *potentis* is of course plural accusative. 206. *Hoc ipsum, ingratus quod potes esse, meum est*: a fine verse: that Jason is alive to be ungrateful is Medea's own doing.

207. *Quos equidem actutum*—for aposiopesis in threats cf. Virg. Aen. 1 *Quos ego—sed motos praestat componere fluctus*, where the commentators quote Ter. Andr. 164 *Quem quidem ego si sensero—Sed quid opus verbis?* Stat. Achill. 1. 47 *Nunc quoque—sed tardum est*.

208. *parturit*, 'is big with.' Ruhnken quotes Cic. Mur. 39. 84 *periculum conceptum respublica parturit*; Phil. 2. 46. 119 *aliquando dolor populi Romani pariat quod iam diu parturit*. So κύειν is used.

211. *Viderit ista deus*: this phrase is used when the speaker throws the responsibility of a course of conduct on another. Rem. 250 *Viderit, Haemoniae si quis mala pabula terrae Et magicas artes posse iuvare putat*; Ib. 601 (of Phyllis) *Nona terebatur miserae via: 'viderit' inquit: Et spectat zonam pallida facta suam*; A. A. 3. 671 *Viderit utilitas; ego coepit fideliter edam*; 2. 371 *Viderit Atrides; Helenen ego crimine solvo*; Sen. Consol. ad Helv. 14. 2 *Viderint illae*

matres, quæ potentiam liberorum muliebri impotentia exercent; Dial. 1. 3. 7 *Viderint, inquit, isti quos Romæ deprehendit felicitas tua*; Ben. 2. 14. 3 *viderit: de se non de me queretur*; 7. 18 *ille uti illo non poterit? viderit* (that's *his* business); S. Matt. 27. 4 *Τί πρὸς ἡμᾶς; σὺ ὄψει*. See Heinsius on Pont. 1. 2. 9. **mea pectora versat**, 'goads my breast': Prop. 4. 5. 61 *His animum nostræ dum versat Acanthis amicæ*. The metaphor may be from riding or driving: cf. 4. 45; Hor. Sat. 2. 7. 94 *Subiectat lasso stimulos versatque negantem*. **212.** **Nescio quid . . . maius**: Eur. Med. 171 *οὐκ ἔστιν ὅπως ἐν τινι μικρῷ Δέσποινα χόλον καταπαύσει*.

XIII. LAODAMIA TO PROTESILAUS.

HYGINUS, Fab. 103: 'Achivis fuit responsum, qui primus litora Troianorum attigisset, periturum. Cum Achivi classes applicuissent, ceteris cunctantibus, Iolaus Iphicli et Diomedæ filius primus e navi prosilivit, qui ab Hectore confestim est interfectus: quem cuncti appellarunt Protesilaum, quoniam primus ex omnibus perierat. Quod uxor Laodamia Acasti filia cum audisset cum perisse, flens petit a diis, ut sibi cum eo tres horas colloqui liceret: quo impetrato, a Mercurio reductus, tres horas cum eo collocuta est. Quod iterum cum obisset Protesilaus, dolorem pati non potuit Laodamia.' 'Itaque (Fab. 104) fecit simulacrum cereum simile Protesilai coniugis, et eum colere coepit': and he goes on to narrate that a slave saw her through a chink embracing the image, and thinking she had a lover, told Acastus, who, discovering the truth, ordered the image to be burnt on a pyre: 'quo se Laodamia dolorem non sustinens immisit atque usta est.' Homer thus refers to Protesilaus: Il. 2. 695 seqq. *Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, Δήμητρος τέμενος, Ἰωνῶ τε μητέρα μῆλων, Ἀρχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὼν λεχεποῖν, Τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν Ζωὸς ἑὼν· τότε δ' ἤδη ἔχεν κάτω γαῖα μέλαινα. Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ Νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.* On verse 701 Eustathius, p. 325, quoted by Bachrens in his valuable disquisition on Laodamia and Protesilaus, Comm. on Catull. 68 b. 33, 34, p. 512, writes: *γυνὴ δὲ Πρωτεσιλάῳ Λαοδάμεια ἢ Ἀκίστου φίλανδρος πάντῃ καὶ μὴ ἀνασχομένη ζῆν μετὰ τὸν τοῦ ἀνδρὸς θάνατον, περὶ ἧς λόγος φέρεται τοιοῦτος. Πρωτεσίλαος καὶ μετὰ θάνατον ἑρῶν τῆς γυναικὸς κατὰ μῆνιν Ἀφροδίτης ἠτήσατο τοὺς κάτωθεν ὄντας ἀνελθεῖν καὶ ἀνελθὼν εἶδεν ἐκείνην ἀγάματι αὐτοῦ περι-*

κειμένην αἰτήσαντος δέ· φασι μὴ ὑστερεῖν αὐτοῦ ξίφει διεχρήσατο ἑαυτήν. Another account of her death is given by Eustathius a few lines further on: ἀναγκαζομένη πρὸς τοῦ πατρὸς γάμῳ δευτέρῳ ζευχθῆναι οὐκ ἀπέστη τοῦ ἑρᾶν, ἀλλὰ κατεχομένη ἐνκτέρεινε μετὰ τοῦ ἀνδρός, μᾶλλον αἰρουμένη τὴν πρὸς τὸν τεθνεῶτά φασι συνουσίαν ἢ τὴν πρὸς τοὺς ζῶντας ὁμιλίαν, καὶ ἐξέλιπεν ὑπ' ἐπιθυμίας. Cf. Servius on Aen. 6. 447 (*His Laodamia It comes*): 'uxor Protesilai fuit; quae cum maritum in bello Troiano primum perisse cognovisset, optavit ut eius umbram videret: qua re concessa, non deserens eum, in eius amplexibus periit.' Laodamia has then earned her name among the heroines of Greece by her passionate love for her young husband, and justly claims a place beside Alcestis, Evadne, Oenone and Penelope. Strange to say her story is almost unsung by Greek writers of the classical period; Pape quotes no Greek author who mentions her name before Nonnus and Lucian. But there is no doubt that a tradition grew around the ἀμφιδρυφῆς ἄλοχος of Homer, and that the story was treated in the Protesilaus of Euripides: Frag. 649-658 (Dindorf). Nauck cites the scholiast on Aristides, p. 671: ὁ Πρωτεσίλαος δράμα γέγραπται Εὐριπίδῃ. λέγει δὲ ὅτι γαμήσας καὶ μίαν ἡμέραν μόνην συγγενόμενος τῇ γυναικὶ αὐτοῦ ἠναγκάσθη μετὰ τῶν Ἑλλήνων κατὰ τῆς Τροίας ἐλθεῖν καὶ πρῶτος ἐπιβὰς τῆς Τροίας ἐτελεύτησε· καὶ φασιν ὅτι τοὺς κάτω δαίμονας ἠτήσατο καὶ ἀφείθη μίαν ἡμέραν καὶ συνεγένετο τῇ γυναικὶ αὐτοῦ. Nauck thinks Hyginus followed Euripides. Antonius Volscus in his argument to this epistle says: 'Pacuvius et Titinius (*Titius* Dilthey) Prothesilaum tragoediam ediderunt: ex qua multum in hanc epistolam Ovidius transtulit.' (Dilthey, *Cydippe*, p. 59.) What authority there is for this statement is unknown. Laevius wrote a poem called *Protesilaudamia*, which L. Mueller calls an 'oda instar epyllii'; it described the marriage and fate of the pair: see the Fragments in L. Mueller's edition of Catullus, p. 81. It is from Catullus we gain the truest conception of Laodamia's passion: 68. 73: 'Coniugis ut quondam *flagrans* advenit amore Protesilaeam Laudamia domum and 80 amisso Laudamia viro Coniugis ante coacta novi dimittere collum, Quam veniens una atque altera rursus hiems Noctibus in longis *avidum saturasset amorem*, Posset ut abrupto vivere coniugio;' (105) 'Quo tibi tum casu pulcherrima Laudamia Ereptumst *vita dulcius atque anima* Coniugium tanto te absorbens vortice amoris, *Aestus in abruptum detulerat barathrum*,' &c. Propertius describes the love of Protesilaus for his wife as no less ardent, and as bursting the bonds of death itself. 1. 19. 7: 'Illic Phylacides iucundae coniugis heros Non potuit caecis immemor esse locis; Sed cupidus falsis attingere gaudia palmis Thessalis antiquam venerat umbra domum.' Ovid often refers to the story; and in Am. 2. 18. 35

he thus addresses his friend Macer who was writing an epic poem on the Trojan war: 'Nec tibi, qua tutum vati, Macer, arma canenti Aureus in medio Marte tacetur Amor: Et Paris est illic et adultera nobile crimen; Et comes extincto Laodamia viro.' From these lines many critics have supposed that Macer was the author of this epistle and of the 16th and 17th: Merkel, praef. xi: '(Macer) tantum non scripsisse Helenam et Laodamiam dicitur.' But it is evident, as the late T. Maguire pointed out to me, that Ovid's words are quite inconsistent with this view, and that he is referring to episodes on Laodamia and Helen introduced by Macer in his epic (*vati arma canenti: in medio marte: illic*).

1. *ire*: scil. *salutem*, not *ipsa*: Pont. 3. 2. 1 *Quam legis a nobis missam tibi, Colla, salutem, Missa sit ut vere perveniatque precor.* 2.

Haemonis: 12. 127. *Laudamia*: the MSS. of Virg. Aen. 6. 447 are unanimous for *Lao-*: but in Catullus 68 *GO* always give *Lau-*. Baehrens says that *Lau-* is an older form: he compares *Laudice*, *Laumedon*, *Laucoon*. *GO* also agree with *P* here in giving *Laudom-*: this may have been an accepted spelling likewise. 3. *Aulide*:

Hom. Il. 2. 303; Aesch. Ag. 179; Eur. Iph. Aul. 120, &c. 4.

A me cum fugeres: although I have so written I take *A* for the interjection, as always regarded before Elwald, who takes it for the preposition, and states that Madvig in his marginal notes took the same view. But Ovid seems to use *fugere ab* only with places or things as *patria*, *urbe*, *ore*. On the other hand, cf. Virg. Aen. 4. 314, *Mene fugis?* Hor. Carm. 1. 7. 22 *Teucer Salamina patremque Cum fugeret*. Hilberg, p. 201, holds that Ovid would have written *A! cum me fugeres*, as there is no reason for changing the natural order of the words; but surely the emphasis on *me* is a reason: 'Ah! when you were hurrying from me.' *fugere me* does not imply avoidances of Laodamia any more than *fugere a me* does: *fugio* often denotes simply rapid flight: cf. *fugisque* Hor. Sat. 2. 7. 35; Stat. Theb. 7. 140 *fugitur cum portus ubique*. *hic ubi ventus erat?*

Prop. 2. 9. 28 *Hic ubi tum pro di perfida quisve fuit?* Milton: 'Where were ye nymphs when the remorseless deep Closed o'er the head of your loved Lycidas?' Scott: 'Where, where was Roderick then?'

9. *praeceps*: 10. 30. *vocaret* and *cupe-*rent in 10 are descriptive subjunctives: so *deceat* ver. 81. *vocare* is often used of the wind: Virg. Aen. 3. 70 *lenis crepitans vocat Auster in altum*; 3. 356 *aurae Vela vocant*; Hor. Epod. 16. 22 *quocumque per undas Notus vocabit aut protervus Africus*. 15. *Incubuit Boreas*:

Virg. Aen. 1. 84 *Incubere mari totumque a sedibus imis Una Eurisque Notusque ruunt*; Georg. 2. 312 *Praesertim si tempestas a vortice*

silvis Incubuit; 3. 197 *Qualis Hyperboreis Aquilo cum densus ab oris Incubuit*. Cf. *Aen.* 12. 367. (*Arreptaque* for *abreptaque* Σ, old edd. Burmann, Loers.) 23. *tenebrisque . . . obortis*: Ciofani quoted *Plaut. Curc.* 2. 3. 30 *tenebrae oboriuntur, genua inedia succidunt*; *A. A.* 2. 88 *Nox oculis pavido venit oborta metu*; cf. *Trist.* 1. 3. 91; *Am.* 3. 5. 45 *gelido mihi sanguis ab ore Fugit et ante oculos Nox stetit alta meos*; *Catull.* 51. 11 *gemina teguntur Lumina nocte*. 24. *Succiduo . . .*

genu: Ruhnken quotes *Met.* 10. 458 *Poplite succiduo genua intremuere*. *Stat. Theb.* 4. 324. *dicor*: cf. *referunt* 4. 51. 26. *mater*: her mother's name has not been handed down. *aqua*: *Plaut. Mil.* 4. 8. 23. 29. *rediit*: 6. 31. 30. *legitimus . . . amor*, i. e.

the love of husband and wife. Cf. 5. 78. *Prop.* 4. 3. 49 *Omnis amor magnus sed aperto in coniuge maior, Hanc Venus ut vivat ventilat ipsa facem*. 31. *pectendos . . . praebere* to the *ancilla ornatricis*, as Ruhnken says. *Juv.* 6. 496 *Altera laevum Extendit pectusque comas et volvit in orbem*. Cf. ἀκτένιστος *Soph. Oed. C.* 1261 and our 'unkempt.'

32. *aurata*: 12. 152. 33. *Ut quas pampinea, &c.* Frenzy was supposed to be created by the touch of the thyrsus. *Am.* 3. 15. 17 *Corniger increpuit thyrso graviore Lyaeus*; *Hor. Carm.* 2. 19. 8 *Parce Liber parce gravi metuende thyrso*. Cf. *A. A.* 3. 710; *Am.* 3. 1. 23; *Met.* 9. 640; *Juv.* 7. 60. It is here called *hasta pampinea*: it was a wand or dart whose point was wreathed with vine leaves. *Met.* 3. 667 *Pampineis agitat velalam frondibus hastam*; *Val. Flacc.* 2. 269 *Pampineamque quatit ventosis ictibus hastam*; *Sen. Herc. F.* 904 *Tectam virente cuspidem thyrso gerens*. Cf. *Virg. Ecl.* 5. 31. It was sometimes wreathed with ivy; *Prop.* 3. 3. 35 *Haec hederas legit in thyrsos*: hence called κίσσων βέλος *Eur. Bacch.* 25: cf. *Diod.* 3. 64 cited by Ellis on *Catull.* 64. 256. For excited women compared to Bacchantes cf. 4. 47. *Bicorniger*: Bacchus: ταινύκερων θεόν *Eur. Bacch.* 100. See on 15. 23.

35. *Phylleides*: I now admit this form with Heinsius, out of deference to the authority of P. *Phyllos* was a well-known town of Thessaly, with a temple of Apollo: *Strabo* 9. 345; *Steph. Byz.* The inhabitants were Φυλλεῖς, *Steph. Byz.* Hence the feminine would be Φυλληίς. Heinsius quoted *A. A.* 3. 783 *Nec tibi turpe puta crimem, ut Phylleia mater, Solvere*, where he held that *Phyllia mater* is Laodamia, comparing *A. A.* 3. 137 *Longa probat facies capitis discrimina puri*; *Sic erat ornatis Laodamia comis*. *Phyllos* was in Phthiotis, not far from Iolcos and Phylace. Iolcos was under Pelias, father of Acastus, and it is possible that Acastus had settled at Phyllos, and that thus Phyllos was the native home of Laodamia. It would be natural for the ladies of her native town to come to visit the bride at Phylace, the residence of Protesilaus, only

a few miles off, and that they should express their disappointment at not finding her in regal attire. Apart from the authority of **P** there is no objection to *Phylacides* which is the Vulgate. Phylace, according to Dicaearchus Descr. Gr. 3. 2 the earlier name of the Phthiotic Thebes, was the home of Protesilaus; Pape quotes Il. 2. 695, 700; 13. 696; 15. 535 with Scholiast; Odyss. 11. 289; Pind. Isth. 1. 59; Apollod. 1. 9. 12; Strabo 9. 433, 435; Hesych. and Steph. Byz. s. v. According to the Scholiast on Il. 2. 695 and Steph. Byz. it was built by Phylacus, grandfather of Protesilaus. From it comes the adjective *Phylaceius*. Trist. 5. 14. 39 *Ut vivat fama coniunx Phylaccia*. The form *Phylaceis* is not elsewhere derived from *Phylace*. In Ap. Rhod. 1. 47 Ἀλκιμέδην Φυλακηίδα is Alcimedede, daughter of Phylacus. In Stat. Theb. 5. 273 *Si lux una retro Phylacida rettulit umbram*; *P. umbram* is Protesilaus himself, grandson of Phylacus. The first syllable of *Phylacus* is short, see Odyss. 15. 231, but *Phylacides* like *Priamides*, Hom. Il. 2. 705; 13. 698; Ov. Am. 2. 6. 41; A. A. 2. 356; 3. 17; Prop. 1. 19. 7. 36. *regales . . . sinus*, 'robes that suit a queen.' For *sinus* of a flowing robe, cf. Prop. 1. 2. 2 *Et tenues Coa veste movere sinus*; Virg. Aen. 1. 320 *nodoque sinus collecta fluentes*. 37. *Scilicet*: sarcastic, 'I suppose,' δῆθέρ. *geram*, 'am I to wear?' meditative subjunctive. *saturatas murice vestes*: Prop. 4. 3. 51 *Nam mihi quo Poenis (nova) purpura fulgeat ostris? saturatas* implies that the robes have been dyed more than once: Mart. 2. 29. 3 *Quaeque Tyron totiens epolarere lacernae*. Pliny, H. N. 21. 8. 46 quoted by Ruhnken, uses *saturatas* of the deep colour of the heliotrope. 41. *Qua possum*, &c., 'as far as I can, namely, by mourning attire': = *quantum possum*. The meaning would be slightly different if we read *quo*: *squalore*, *quo [uno] possum*. See on 8. 3. *quo* is defended by Trist. 4. 10. 112 where Owen cites no variant: *Tristia, quo possum, carmine fata levo*. 43. *Dyspari*: see Crit. Note and cf. Eur. Hec. 944 Ἰδαῖν τε βούταν Αἰνόπαριν κατὰ διδοῦσα. 44. *hostis . . . hospes*: see on 17. 10. *iners*, 'coward.' Hor. Sat. 1. 7. 15 *duo si discordia vexet inertes*. 47. *pro rapta nimium . . . laboras*: Herod. 1. 4 τὸ μὲν νυν ἀρπάζειν γυναικας, ἀνδρῶν ἀδίκων νομίζειν ἔργον εἶναι . . . τὸ δὲ μηδεμίαν ὥρην ἔχειν ἀρπασθεσίων, σωφρόνων. 48. *flebilis*, 'the cause of weeping.' Cf. Fast. 2. 109. 49. *omen sinistrum* contained in the previous line. 50. *reduci . . . Iovi*, 'to Jove the bringer back.' Forcellini refers to Gruter Inscr. p. 22, 3 *Templum Iovi Reduci*; Martial 8. 15. 2 *Omnis et ad reducem dum litat ara Iovem*, not rightly, I think, explained to mean Domitian by Friedlaender. The custom of soldiers after a campaign hanging up their arms to the gods is often referred to:

Prop. 4. 3. 71 *Armaque cum tulero portae votiva Capenae, Subscribam, salvo grata puella viro.* So the gladiator Veianius. Hor. Ep. 1. 1. 5 *armis Herculis ad postem fixis*; Ov. Trist. 4. 8. 21 *Miles ubi emeritis non est satis utilis annis Ponit ad antiquos quae tulit arma Lares*; Lucan 1. 239 *stratisque excita iuventus Deripuit sacris adfixa penatibus arma.*

51. *subiit*: ver. 123. Trist. 1. 3. 1 *Cum subit illius tristissima noctis imago*; Virg. Aen. 2. 562 *subiit deserta Creusa.* Cf. 18. 62.

58. *Qui . . . ferret*: descriptive subjunctive: see on ver. 10, and cf. Plaut. Rud. 2. 2. 7 *Ecquem adolescentem hic Vidistis, qui tres duceret chlamydatos cum machaeris?*

60. *Et sequitur regni pars quota quemque sui.* Either (1) how small a part of the whole force of a kingdom is wont to follow a prince? Loers, Ramsay, or (2) taking *sequitur* historical 'how small a number of their subjects followed each chieftain,' referring to the chieftains Paris may be supposed to have had in his train. If we read *quota cumque, sequitur* must be historical, but *Paridem* must be supplied. Cf. 12. 89; Pont. 4. 10. 24 *Qui quota terroris pars solet esse mihi?*

61. *His ego te victam, &c.* Cf. 17. 351 seqq. *consors*: properly a law-term 'co-heir,' applied to brothers, or sisters, or brothers and sisters. Forc. quotes Festus: 'sors et patrimonium significat unde consortes dicimus,' and 'disertiones, divisiones patrimoniorum inter consortes.'

Varro L. L. 5. 7 *sunt enim consortes quorum hereditas nondum divisa est: et dicitur plerumque de fratribus.* Cf. Just. 31. § 4, Dig. 27. 1. 1. 3. Forcellini is full of references. *gemellis*: Castor and Pollux: Catull. 4. 27. 63, 64, intended to refer to 16. 367, 368, but probably spurious.

65. *Hectora*: according to Hyginus, Fab. 103 Protesilaus was slain by Hector. 67. *vitaris*: 10. 126.

68. *multos illic Hectoras*: Cic. De Or. 2. 66. 265 *cum Sex. Titius se Cassandram esse diceret, 'Multos' inquit Antonius 'possum tuos Aiaces Oileos referre'*; Suet. Jul. 1 *Caesari multos Marios inesse.* Shuckburgh quotes Shakespeare, Rich. III, 'I think there be six Richmonds in the field,' and Troil. and Cress. 5. 5 'There is a thousand Hector in the field.'

69. *facito dicas*: Loers quotes ver. 144; 20. 152, 203; 2. 98; Rem. 613; Fast. 3. 343; Trist. 4. 1. 104. 70. *Parcere*: 4. 162.

71. *sub milite*, 'beneath': from the idea of a form prostrate under the victor: the idea of agency does not belong to *sub* as to *ὑπό*, although the original of that use of *ὑπό* may be the idea here underlying *sub*.

72. *Te quoque, &c.*: 'you, as well as others, being unwounded.' Cf. Fast. 3. 594 where Merkel reads, rightly I think, *nec iam moderator habenis Utilur aut votis his quoque poscit opem*, 'for these dangers also' (as well as for others before): the situation being beyond praying for.

77. *vivere pugna*, 'struggle to live.' Rem. 122 *Pugnat in adversas*

ire natator aquas; Pont. 3. 2. 86 *inque vicem pugnat uterque mori*, of Orestes and Pylades; Am. 1. 5. 14 *Pugnabat tunica sed tamen illa tegi*: cf. 17. 137. 78. *pios*, 'loving,' 'affectionate.' 85.

animusque ferebat: Met. 1. 1 *In nova fert animus mutatas dicere formas Corpora*: 775; A. A. 3. 467. 87. *velles*: 3. 58.

88. *offenso limine*: to stumble against the threshold was held a very bad omen. Am. 1. 12. 3 *modo cum discedere vellet, Ad limen digitos restitit icta Nape*; Tibull. 1. 3. 19 *O quotiens ingressus iter mihi tristitia dixi Offensum in porta signa dedisse pedem*; Trist. 1. 3. 55 *Ter limen tetigi ter sum revocatus*: cf. Met. 10. 452. The *limen* or door-sill was often some inches from the ground, so it was necessary to lift the feet carefully to avoid striking it. Hence it was that the bride was generally lifted over the threshold; in Plaut. Cas. 4. 4. 1 she is warned to step over it slowly and carefully: *Sensim super limen pedes attolle mea nova nupta*; Catull. 61. 106 *Transfer omine cum bono Limen aureolos pedes*. 90. *Signa reversuri*, &c. An attempt to convert a bad omen into a good one like Caesar's *tenco te Africa* where he had fallen on landing. [*recursuri* s.] 93. *Sors quoque*: i. e. not only my own presentiments, but the warning oracle: see Hygin. Fab. 103, quoted at beginning. Auson. Epit. 12 *Fatale adscriptum nomen mihi Protesilao*; *Nam primus Danaum bello obii Phrygio Audaci ingressus Sigeia litora saltu Captus pellacis Lartiadæ insidiis*; *Qui ne Troianae premeret pede litora terræ Ipse super proprium desiluit chlypeum. Quid queror? hoc letum iam tum mea fata canebant Tale mihi nomen cum pater imposuit*. It is not clear whether the writer and Hyginus connected the name *Protesilaus* with *πρωτος-λαων* or *πρωτος-ἄλλυσθαι*. Cf. Trist. 2. 404. 97. *mille rates*: 8. 23. 98. *Iam . . . fatigatas* are of course to be joined together: the waters which will by that time (ἤδη) have been as if wearied by the oars of the other vessels: see note on 12. 118. 100. *Non est, quo properas*, 'the shore you are hurrying to is not your native land.' As Loers well pointed out, *properes* the old reading would mean 'you have no native land to hurry to,' which is not sense. 101. *remoque . . . veloque*. This is a common expression to signify great haste: cf. Plaut. Asin. 1. 3. 5; Cic. Tusc. 3. 11. 25. 104. *dolor*: of sadness caused by the absence of the loved one: Munro Crit. and Eluc. of Catullus, p. 7. 106. *colla*: Catull. 68. 81 *Coniugis ante coacta novi dimittere collum*. 107. *Auepor*: 9. 41. I have corrected *μαντεύομαι* of Planudes to *μαρτεύομαι*, 'I seek for,' a verb used in that age; if *μαντεύομαι* is sound, he must have read *Auguror*. Cf. Prop. 4. 4. 65 *Experiar somnum; de te mihi somnia quaeram*; *Fac venias oculis umbra benigna meis*. 109. She dreams of seeing the ghost of Protesilaus; it is not his

actual return from Hades that is referred to; for he has not yet been slain.

110. Cur venit a verbis multa querella latens? 'Ah! why does many a dark-worded plaint reach my ears?' See Crit. Note. It would be fatal to this reading if *latens* were participial. Ovid is very chary of ending a pentameter with a participle: the only true participles are *amans* Pont. 2. 9. 46; *favens* Ib. 3. 1. 160. But *latens* is adjectival, and is used simply as=*obscura*. Cic. de Orat. 2. 66. 268 *Arguta etiam significatio est cum parva re et saepe verbo res obscura et latens significatur*; Ov. Met. 9. 527 *Apla minister Tempora nactus adit traditque latentia verba*; Fast. 2. 705 *Illie Tarquinius mandata latentia nati Accipit et virga lilia summa metit*; Lucan 1. 257 *gemitu sic quisque latenti Non ausus timuisse palam: vox nulla dolori Credita*. Cf. A. A. 1. 569 for the meaning. Ovid has no objection to a participle used as noun or adjective here. The following list is, I think, complete: *amans* occurs as noun at end of pentameter: Am. 1. 9. 10; 3. 6. 22; A. A. 1. 502; 3. 554; Rem. 36; Her. 4. 154; 11. 126; 18. 56; as participle only in Pont. 2. 9. 46: *decens* occurs as adj., Rem. 350; Fast. 5. 356: *favens* as part., only in Pont. 3. 1. 160; *nocens* as noun or adj., Am. 2. 19. 14; Trist. 2. 10; Pont. 2. 10. 12; Her. 2. 10 (according to Merkel's reading); 4. 28; 12. 132; as adj., Trist. 2. 270; Her. 12. 106, 132; *potens* as adj., A. A. 3. 258. Ovid would not, before his exile, have written e.g. Prop. 4. 8. 68 *Lygdamus ad plutei fulcra sinistra latens*, and the reading proposed here by Baehrens, Comm. Catull. 64. 223, p. 417 *Cur venit a! verbis multa querella carens* fails. For *querella*, *queri* of a plaintive inarticulate cry cf. Met. 14. 99 (of the Cercopes transformed into apes by Jupiter): *abstulit usum Verborum et natae dira in periuria linguae*; *Posse queri tantum rauco stridore reliquit*; Met. 2. 665 *Talia dicenti pars est extrema querellae Intellecta parum confusaque verba fuerunt*. Cf. Met. 11. 734.

111. Executior somno: Virg. Aen. 2. 302; Ov. Met. 9. 694 *velut excussam somno*; Fast. 4. 555 *Executitur somno stulle pia mater*.

simulacra, 'phantoms': Lemures, which she sees or imagines she sees about her bed. Am. 1. 69 *At quondam noctem simulacraque vana timebam*.

112. Nulla . . . Thessalis ara: she offers sacrifice on every altar in Thessaly to avert the ill omens of her dreams. This custom is referred to in Greek tragedy: Aesch. Pers. 200 καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω. 'Ἐπεὶ δ' ἀνέστην καὶ χερσὶν καλλιρρόου Ἐψανσα πηγῆς, σὺν θυηπόλῳ χερὶ Βωμῷ παρέστην, ἀποτρόποισι δαίμοσι θέλουσα θῦσαι πέλανον. Cf. Ar. Ran. 1331 seqq. For the exaggeration in *nulla* cf. Prop. 1. 4. 23 *Nullas illa suis contemnet fletibus aras*.

113. lacrimam, for *lacrimas*, like δάκρυ for δάκρυα. Met. 11. 720; Trist. 1. 8. 19.

114. flamma: the flame of the altar here, not

the lamp as Loers takes it, comparing 19. 151, Prop. 4. 3. 60 which are not in point here. Wine was regularly poured in libations on altars: Ruhnken quotes Suet. Aug. 35 *ut ture ac mero supplicaret apud aram eius dei in cuius templo coiretur*. 117. *erit, ut*: Lucr. 1. 620 *Nil erit ut distet* with Munro's note; Hor. Carm. 3. 1. 9 *Est ut viro vir latius ordinet Arbusta sulcis*. bene iunctus, perhaps 'close joined': cf. 12. 37; 5. 107; 6. 24. 121. *resistunt*: often of pausing in speech. Aen. 4. 76 *Incipit effari mediaque in voce resistit*. 122. *Promptior*: often of fluent speech. Fast. 4. 310 *Cultus et ornatis varie prodisse capillis Obfuit, ad rigidos promptaque lingua senes* (of Claudia). *refecta*: a certain emendation. Fast. 4. 610 *Haud secus indoluit quam si modo rapta fuisset Maesta parens longa vixque refecta mora est*: cf. 7. 175. 124. *Spes bona*: 11. 61; Caes. B. C. 2. 5 *plenus spei bonae atque animi adversus eos proficiscitur*; Cic. Verr. 1. 14. 42 *An iste umquam de se bonam spem habuisset?* Id. Cat. 2. 11. 25 *bona spes cum omnium desperatione confligit*; Xen. Apol. 2. 1. 18 ἐπ' ἀγαθῇ ἐλπίδι πονῶν; Plat. Phaed. 67 C ἡ γὰρ ἀποδημία ἡ νῦν ἐμοὶ προσεταγμένη μετὰ ἀγαθῆς ἐλπίδος γίγνεται: cf. bonne espérance, and the Cabo di Buena Esperanza: the opposite is *mala spes*, κακὴ ἐλπίς. *vieta timore cadit*: 9. 42; 15. 176. 127. *in patriam*: 7. 143, 145. 128. *pelago . . . vetante*: 2. 100. 129. *suam*: 3. 151. 132. *Non subiti casus, &c.* *subitus* is often applied to things which are apparently accidental. Forc. quotes Cic. Or. 1. 33. 150 *subitam et fortuitam orationem commentatio et cogitatio facile vincit* and other passages. 133. See ver. 47 note. *adultera*: Ovid here copies Catullus, 68. 103 *Ne Paris abducta gavisus libera moecha Otia pacato degeret in thalamo*. 134. *Inachiae*, i. e. Argive, 14. 105. 135. *revocaminis*: Fast. 1. 561 *Accipio revocamen ait*; Met. 11. 506 *tibi ait revocamina, corvus, Sint precor ista malo*. Cf. Met. 3. 567. 'Multus est in his vocibus Noster, si attendas. hinc *renovamen*, *remoramen*, *moderamen*, *solamen*, *oblectamen*, *irritamen*, *piamen*, *iuvamen* et infinita huius generis. qualia et apud Lucretium passim occurrunt ut *lateramen*, *duramen*, *glomeramen*, *frustramen*;' Heinsius. I would however now read in the first part of the line *Sed quid ego haec?* with Oudendorp and Heinsius. Cf. Sil. Ital. 6. 110 *Sed quid ego haec?* for the omission of *dico*, see on 10. 37. (Oudendorp reads *Sed quid ego haec? revocone? omen revocantis abesto*. Burmann *Sed quid ego revoco haec? omen revocantis abesto* where *ego* is, of course, impossible.) To call any one back starting on a journey was a notoriously evil omen both to Greeks and Romans. The daughter of Polycrates incurred her father's displeasure by saying ill omended words (possibly words of recall) to him when departing to visit Oroetes: Herod. 3. 124 ταύτην

ἰδοῦσα τὴν ὄψιν παντοίῃ ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτεα παρὰ τὸν Ὀροίτεια, καὶ δὴ καὶ ἰόντος αὐτοῦ ἐπὶ τὴν πεντηκόντερον ἐπεφημίζετο. Ὁ δὲ οἱ ἡπείλησε, ἦν σὼς ἀπονοστήσῃ, πολλόν μιν χρόνον παρθενεύεσθαι. 136.

secundet: Prop. 3. 20. 14 *Iam liquidum natis aura secundat iter.*

137. sic: οὕτως, αὐτως, 'just as they are,' 'without any difficulty.' 'sic pro leviter et negligenter, quod Graeci οὕτως dicunt,' Donatus on Ter. And. 1. 2. 4. See Jebb on Soph. Ant. 315 ἡ στραφεῖς οὕτως ἴω; Liddell and Scott s.v. οὕτως; and Orelli on Hor. Carm. 2. 11. 13 *iacentes sic temere*. He quotes, with other passages, Dio Chrys. 15. p. 445 R οὐκ ἐν τῇ ἀγορᾷ οὕτωςι δὲ κατ' οἰκίαν. Cf. S. John 4. 6 ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. Cf. Prop. 2. 16. 52 *Nec sic de nihilo fulminis ira cadit*. 143. Producet:

προπέμψει will escort on his way to the field. Prop. 4. 1. 89 *Dixi ego cum geminos produceret Arria natos, Illa dabat natis arma velante deo*; Sil. Ital. 1. 112. 'Prithee, honey-sweet husband, let me bring thee to Staines,' Shaks. Hen. V. ii. 3. 144. Iovi: ver. 50. 146. respicietque: probably literally 'look back at his home,' not merely 'have a thought for,' 1. 113; 12. 187: 'But he saw on Palatinus The white porch of his home:' Macaulay. 148. corpora: 3. 145; 8. 113.

151. diverso... in orbe: often of a distant part of the world. A. A. 1. 685; 2. 499, &c. 152. referat: Ruhnken quotes Stat. Silv. 3. 3. 200 *Te similem doctae referet mihi linea cerae*. Cf. Aen. 4. 329 *Parvulus Aeneas qui te tamen ore referret*. cera: see Pref. remarks. Burmann quotes Jos. Iscan. 195 *at nescia fati Haemonis absentem suspirat maesta maritum Et non sensuros vultus premit, oscula figens Cerae*, and Eur. Alc. 348. Cf. Rem. 723 *Si potes et ceras remove, quid imagine muta Carperis? hoc perit Laodamia modo*. 155. quam quod videatur, 'than what you might suppose': Heinsius proposes *quam quo videatur imago*, unnecessarily. 159. reditus: 3. 67. mea numina, my θεοὶ ὄρκοι, 3. 105. 160. pares animi coniugique faces: cf. 16. 50. 161. ut videam: 'Ut pro utinam accipendum, quo sensu frequens est apud Comicos': Ruhnken. But the question is, does *ut* ever mean *utinam* in *Ovid*? Owen on Trist. 5. 13. 34 *Accipe, quo semper finitur epistula verbo, Atque, meis distent ut tua fata, vale* only quotes this instance of it; and I am not convinced that he is right in taking *ut* in the Tristia passage as *utinam*. 162.

'Versus sine dubio vitiosus. Nam quod abundat, et tecum ipse friget. Oudend. *Haud lacsum*.' Ruhnken. Burmann's note is droll: 'τὸ ἴψε non vacat hic, quia virorum qui bello ceciderant cadavera in patriam ab aliis solebant referri; ut notissimum: Laodamia vero optat, ut ipse salvus referat caput.' 164. Sive—quod heu! timeo—: she shrinks from saying *morieris* or *peribis* on account of the evil omen.

XIV. HYPERMNESTRA TO LYNCEUS.

HYGINUS, Fab. 168: 'Danaus Beli filius ex pluribus coniugibus quinquaginta filias habuit. totidemque filios pater Aegyptus qui Danaum fratrem et filias eius interficere voluit, ut regnum paternum solus obtineret (cf. ver. 61), filiis uxores a fratre poposcit. Danaus re cognita, Minerva adiutrice ex Africa Argos profugit. Tum primum dicitur Minerva navem fecisse biproram, in qua Danaus profugeret. At Aegyptus ut rescit Danaum profugisse mittit filios ad persequendum fratrem et eis praecepit, ut aut Danaum interficerent, aut ad se non reverterentur. Qui postquam Argos venerunt, oppugnare patrum coeperunt. Danaus ut vidit se eis obsisti non posse, pollicetur eis filias suas uxores, ut pugna absisterent. Impetratas sorores patruales acceperunt uxores quae patris iussu viros suos interfecerunt. Sola Hypermnestra Lynceum servavit. Ob id ceterae dicuntur apud inferos in dolium pertusum aquam ingerere. Hypermestrae et Lynceo fanum factum est.' Apollodorus 2. 1. 4. 3 seqq. gives a long account, agreeing in the main with Hyginus. He says Danaus and Aegyptus were twins; that Danaus was settled in Libya, Aegyptus in Arabia and the country afterwards called Egypt: that the flight of Danaus took place *στασιασάντων αὐτῶν ὕστερον*: that on the arrival of Danaus at Argos the reigning king Gelanor resigned the sovereignty to him; that the daughters of Danaus were assigned by lot to the sons of Aegyptus, except Hypermnestra (*τὴν πρεσβυτέραν*) and Gorgophone, who were specially allotted to Lynceus and Proteus as being the sons of a princess; *ὥς δὲ ἐκληρώσαντο τοὺς γάμους, ἐστίασας ἐγχειρίδια δίδωσι ταῖς θυγατρᾶσιν* (cf. ver. 11). *αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν πλὴν Ὑπερμνήστρας. αὕτη δὲ Λυγκία διέσωσε παρθένον αὐτὴν φυλάξαντα, διὸ καθεύξας αὐτὴν Δαναὸς ἐφρούρει* (cf. ver. 3). He differs from Hyginus in that he omits all reference to their punishment in Hades; he states that they were purified of murder by Hermes and Athena at the command of Jove; that Danaus afterwards gave Hypermnestra back to Lynceus, and gave her sisters as prizes to the winners of athletic contests.

The subject was a favourite with Greek and Latin authors. Pindar refers to Hypermnestra's fidelity in the stately line, Nem. 10. 6 αὐδ' Ὑπερμνήστρα παρεπλάγχθη, μονόψαφον ἐν κουλεῷ κατασχόισα ξίφος. Aeschylus treated the story in his trilogy of the Suppliants, Aegyptii and Danaides; and he fully narrates it in the Prometheus Vinc-tus, 855-872. Euripides refers to the myth, H. F. 1016 Ὁ φόνος ἦν ὃν Ἀργολὶς ἔχει πάτρα Τότε μὲν περισσάματος καὶ ἄπιστος Ἑλλάδι τῶν Δαναοῦ παίδων and Hec. 886 τί δ'; οὐ γυναικες εἶλον Αἰγύπτου τέκνα Καὶ Λῆμνον ἄρδην

ἀρσένων ἐξέγκισαν; cf. the Scholiast on this passage and on Orest. 872. See also Archelaus Frag. 229, 230 (Dind.); Herod. 2. 91; Schol. Il. 4. 171; Pausan. 2. 19. 6, &c.

The story was a still greater favourite with Latin authors; Lucretius refers to it in the beautiful lines, 3. 1003:

Deinde animi ingratham naturam pascere semper
Atque explere bonis rebus satiareque numquam,
Quod faciunt nobis annorum tempora, circum
Cum redeunt fetusque ferunt variosque lepores,
Nec tamen explemur vitai fructibus umquam,
Hoc, ut opinor, id est, aevo florente puellas
Quod memorant laticem pertusum congerere in vas,
Quod tamen expleri nulla ratione potestur.

Propertius refers to it 4. 7. 63:

Andromedeque et Hypermestre sine fraude maritae
Narrant, historiae pectora nota suae.

Narrat Hypermestre magnum ausas esse sorores:
In scelus hoc animum non valuisse suum.

Above all is Horace's eleventh ode of his third book known. It is plain that Ovid knew that poem well; and he vainly attempts to rival Horace's *splendide mendax* with his *rea laudis*, ver. 120. Aeschylus, Apollodorus, and Horace were probably the authors chiefly followed by Ovid, but he had a general knowledge of the myth derived from many sources.

1. *Mittit*, without an accusative expressed, is strange: *salutem* is probably the word omitted: cf. 16. 1; 4. 2; Met. 9. 530; Pont. 1. 3. 1; 1. 10. 1, &c. For the omission of an accusative cf. 1. 63; Am. 1. 2. 5. *Hypermestra*: so always in the best MSS. in Latin, and so *Clytaemestra*. In Greek the form is always -μῆστρα (*μνάομαι*), and the Latin forms are probably only an early mis-spelling, and do not indicate any fancied connexion with *μῆδομαι*. *Hypermestrā* as in Greek: so *Phaedrā* A. A. 1. 511; *Rheā* Fast. 4. 202; *Amaltheā* Ib. 5. 115; Propertius prefers the form *Hypermestre* 4. 7. 63, 67, as he does *Electre* 14. 5: cf. *Actnā*, *Ledā* or *Lede*, *Andromedā*, &c. *fratribus*, 'cousins,' 8. 28. 2. *Cetera . . . turba*: Hor. Sat. 2. 8. 26 *nam cetera turba Nos, inquam, cenamus aves*. 5. *iugulo*: scil. *tuo*; this poem presents many marks of want of finish. 8. *in-munes caedis . . . manus*, 'free from bloodguiltiness,' properly, 'hands that took no part in a crime': cf. Aesch. Prom. 870 *δυσὼν δὲ*

θάτερον βουλήσεται, κλύειν ἀναγκαις μᾶλλον ἢ μαιφόνος. *Inmunis* originally meant one who took no share in action: 'qui nullo fungitur officio, liber ab onere publico: qui vel aetate vel alio privilegio praestare munia non tenetur.' Festus, quoted by Gesner. Hence it came to be a term of reproach, and is used by Virg. Georg. 4. 244 of the lazy drone. Cf. Cic. Am. 14. 50 *Non est enim inhumana virtus, neque immunis*. Cf. Virg. Aen. 12. 559 *belli immunis*; Ov. Met. 3. 11 *immunis aratri* (bos); Statius Theb. 5. 123 uses it as here; *scelerum immunis*; and it is commonly supposed to bear this meaning of 'innocent,' even absolutely in Hor. Carm. 3. 23. 17 *Inmunis aram si tetigit manus*, though that use is absolutely unique. **9. Me pater:**

cf. Hor. Carm. 3. 11. 45 *Me pater saevus oneret catenis Quod viro clemens misero pepercit*, &c. **igne:** probably the fire on the altar, not the marriage torches which are referred to in the next verse. See Dict.

Ant., Matrimonium, vol. ii, p. 143. **11. quem non bene tradidit,**

ense: see Apollod. quoted in Argument. **14. non est [pia],**

quam piget esse piam. **16. Hic . . . eventus:** *poenitentia*, remorse:

cf. *Exitus hic* 19. 86. **17. admonitu:** 9. 135. **temeratae,**

&c., 'the night sullied with blood.' The night should not have been profaned; it had been sanctified by the religious rite of matrimony. For *temerare* of profanation cf. 17. 3. **18. praepedit:** of a

preventing motion. Heinsius quotes Plaut. Cas. 3. 5. 17 *timor praepedit dicta linguae*, and Trist. 1. 3. 42 *Singultu medios praepediente sonos*. Ruhnken quotes Liv. 7. 36 *timore praepediti*. **ossa** are the

finger-joints, the same as *articulus* 10. 140. Heinsius quoted Sen. Oed. 672 *Et ossa et artus subitus invasit tremor*: see 5. 37, 38 Crit.

Note. There is no occasion to adopt *orsa* which is never used by Ovid of epistolary writing. **19. fungi** refers back to *immunes manus* in ver. 8: the task set Hypermnestra as her duty was the murder of her husband: *fungi officio*, *munere*, &c. being the general use of the word; that duty Hypermnestra admits that she failed to discharge. In 8. 109 the eyes refuse to discharge their duty of bringing the refreshment of sleep: instead, they discharge the self-set task of tears.

20. de facta non sibi caede, 'about a murder in which she had no share': for the dative of the agent see on 7. 97. The position of *non sibi* is intentionally emphatic; the deed was done, but she had no part in it. With *facta caede*, cf. Cic. Mil. 10. 28 *hic insidiator qui iter illud ad caedem faciendam apparasset*. **22.**

Ultima pars lucis: the transposition of *lucis* and *noctis* is shown to be necessary by vers. 71, 78, and the marriage feast was always finished in the evening. The wedding, followed by the *cena nuptialis*, sometimes, as here, took place in the bridegroom's house: see

Marindin, Dict. Ant. 2, p. 143.

23. Inachides: the line of descent of the Danaides was Inachus, Io, Epaphus, Libya, Belus, Danaus.

Pelasgi: Pelasgus was, according to Aeschylus, Supp. 250, the king of Argos at this time: Τοῦ γηγενοῦς γάρ εἰμ' ἐγὼ Παλαίχθονος Ἰνις Πελασγός, τῆσδε γῆς ἀρχηγέτης. Ἐμοῦ δ' ἄνακτος εὐλόγως ἐπώνυμον Γένος Πελασγῶν τήνδε καρποῦται χθόνα. And although Apollodorus 2. 1. 4. 6 states that the king of Argos at this time was Gelanor, he mentions Pelasgus as an ancient Argive prince 2. 1. 1. 5: Νιόβης δὲ καὶ Διὸς . . . παῖς Ἄργος ἐγένετο, ὡς δὲ Ἀκουσίλαός φησι καὶ Πελασγός, ἀφ' οὗ κληθῆναι τοὺς τὴν Πελοπόννησον οἰκοῦντας Πελασγούς. Ἡσίοδος δὲ τὸν Πελασγὸν αὐτόχθονά φησιν εἶναι: the statement is repeated 3. 7. 8. 1. Apollodorus tells us (see Arg.) that Gelanor resigned the sovereignty of Argos to Danaus; this, substituting Pelasgus for Gelanor, may explain *magni sub tecta Pelasgi*, Pelasgus ceding his palace as well as his kingdom. Otherwise we must suppose that Pelasgus, wishing to reconcile the feud between the brothers, lent his palace for the celebration of the marriage. (*tyranni*, approved by Heinsius and read by Burmann, is in the Cod. Regius of Heins. and several inferior MSS.: it is a manifest correction.)

24. socer: Aegyptus. Neither Apollodorus, Hyginus, nor Aeschylus represent Aegyptus to have accompanied his sons; but some forms of the legend did: Eurip. ap. Ar. Ran. 1206 Αἴγυπτος, ὡς ὁ πλείστος ἔσπαρται λόγος, Σὺν παισὶ πεντήκοντα ναυτίλῳ πλάτῃ Ἄργος κατασχών (ε passage wrongly attributed by some to the *Archelaus*: vid. schol. quoted by Dind. Frag. Eur. 229). The scholiast on Eur. Hec. 886 also expressly states that Aegyptus himself came to Argos with his sons, and that the marriage was arranged by him and Danaus. We may therefore dismiss G. Hermann's view that *socer* means that Pelasgus acted as *socer* in the absence of Aegyptus at the wedding.

25. praecinctae lampades auro: probably the marriage torches, not lamps, *lychni*. For marriage torches see Index, *taeda*. Cf. Eur. Med. 1027 ἐνὰς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν. These torches were probably bound round in the lower portion with gilded bands.

26. invitos . . . focos: Ruhnken quotes Met. 8. 514 *invitis correptus ab ignibus arsit*. Sen. Thyest. 768 *Ignis invitus ardet*; Sil. Ital. 17. 413 *bibit tellus invita cruorem*. For *focos* cf. *igne*, ver. 9.

27. Hymen: 12. **28. urbe sua:** Argos: Ἦρας δῶμα θεοπροπέες Pind. Nem. 9. 3; *pro caris Argis* Virg. Aen. 1. 24; cf. Hor. Carm. 1. 7. 8. The absence of Juno is noticed as she ought to be present to bless the marriage, as *τελεία*, *pronuba*: cf. 2. 41.

29. dubii, 'staggering.' For *dubius* of unsteady pace, cf. Prop. 2. 4. 4 *Et crepitum dubio suscitet ira pede*; Pont. 4. 3. 32 *dubio pede*, of Fortune's foot on her globe. **comitum clamore frequentes:** cf.

12. 143: 'their train oft raising the marriage chant.' Van Lennep says the figure is 'paullo dictum audacius,' but he defends it sufficiently by 16. 54; Met. 8. 329 *silva frequens trabibus*; Ib. 9. 106 *vorticibusque frequens amnis*; Sen. H. F. 1240 *Lernaeis frequens phareta telis*.

30. *Flore novo*, &c. The bridegroom's hair was steeped with unguents and wreathed with garlands as usual: so of Hymen 21. 161; cf. Am. 1. 6. 37.

31. *thalamos*: it may be better to print *thalamos* ? *sua busta*. *μὲν οὖν* would be added in Greek. *feruntur*, like *φέρονται*, *φερόμενοι*, they came rushing in.

32. *funere digna*, 'meet for a funeral,' a curt and unusual form of expression for 'digniora cadaveribus premi': *funere digna* is properly 'deserving death,' and its use here is not defended by 6. 42.

36. *Et tamen audibam*, 'and after all I *did* hear it': *tamen* is used because *vidbar*, I *seemed* to hear, apparently expresses the groundlessness of his fancy.

audibam, confirmed by *ἤκουον* of Planudes: *audibam* occurs once more in Ovid, Fast. 3. 507. Cf. Catull. 84. 8. L. Mueller, R. M. p. 512, says this old form of the imperfect never went completely out of use. I now prefer *audibam* to *audicram*. See Corrigenda.

erat, 'was a reality': cf. Catull. 10. 9 *Respondi id quod erat*.

37. *Sanguis abit*: 3. 60; 3. 141. *calor*, used metaphorically with *mentem* and literally with *corpus*: cf. similar double use of *aestus* 16. 25.

39. *aristae*: Hom. Il. 2. 147 *Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθών, Δάβρος ἐπαγίζων, ἐπὶ τ' ἡμῶι ἀσταχέεσσιν*: Heinsius.

45. *ter*: often when repeated fruitless attempts are made: cf. 4. 7; Virg. Aen. 2. 792 *Ter conatus ibi collo dare brachia circum*; *Ter frustra compressa manus effugit imago*; Hom. Il. 18. 155; Ciofani.

46. *reccidit*: 12. 165. 47. *Admovi iugulo*: for the pause and parenthesis for the sake of increasing the effect of the delayed clause, see 12. 133, 134.

49. *pietas*, 'wifely affection'; cf. Met. 13. 30; Trist. 1. 2. 37; A. A. 3. 15; Pont. 3. 1. 60; cf. 13. 78.

50. *Casta*: generally *pura*, ἀγνή, καθάρᾳ, in the sense of free from bloodguiltiness: but Ruhnken quotes Cic. Phil. 13. 4. 8 *familiaris casta a cruore civili*.

refugit, 'shrank from.' Hor. Carm. 1. 35. 34 *quid nos dura refugimus aetas*? Ruhnken quotes Sen. II. Oet. 1719 *num manus parvula impium scelus refugit*; Ov. Rem. 604 of Phyllis about to hang herself *Aspicit et ramos*; *dubitat refugitque quod audet*.

51. *Purpleos*: as of a princess.

52. *Exiguo*: cf. *sono tenui* 7. 102.

53-60. In these distichs Hypermnestra argues alternately for and against the commission of the murder.

53. *Saevus*: 'you have a harsh father,' and consequently severe punishment to fear if you disobey him.

55. '*mitis natura, quia femina, mitis annis quia virgo*,' Ruhnken:

for *virgo* cf. 6. 133. 56. *faciunt . . . ad*: 2. 39. 58. *omnibus* may be the dative of agent, see ver. 20; or the ethical dative: 'they have each slain their man.' 60. *dominae*, 'its owner,' rather a strange use. 61, 62. The sense seems to be: surely our cousins have not deserved death by seeking possession of our Egyptian lands; these lands must have passed to those strangers, whom we would otherwise have married. (61. *Quo meruere*, Heinsius, who wrongly cites *P* for this reading, which is very unusual Latin, Burmann; *Quid meruere* s vulgo before Burmann.) 63. *quid fecimus*: 2. 27; add Sen. De Ira 28. 1 'Nihil peccavi' et 'nihil feci.' 64. *Quo . . . commisso*, 'propter quod commissum' Ruhnken, who quotes Hor. Carm. 3. 27. 37 *vigilansne ploro Turpe commissum*; Virg. Aen. 1. 136 *Post mihi non simili poena commissa luctis*. *piae* is much preferable to *piam*; the dative is much more common than accusative when the subject is expressed, and even when it is not expressed is often used, as Hor. Sat. 1. 1. 19 *atqui licet esse beatis*; Ov. Met. 8. 406 *licet eminus esse Fortibus*. Cf. Hor. Sat. 1. 2. 51; 1. 4. 38; 1. 6. 24; Ep. 1. 16. 61; A. P. 372; Mart. 6. 43; 9. 12; 10. 10; 11. 8; and other passages here quoted by Heinsius, who however changed the reading in several to bring in the dative, which he holds to be far preferable to the accusative which he says 'per quam rari optimae Latinitatis scriptores usi sunt.' The accusative, though rarer, is however perfectly legitimate as in Prop. 2. 9. 46 *Solus ero quoniam non licet esse tuum*; Virg. Aen. 10. 233 *Hanc Genetrix faciem miserata refecit, Et dedit esse deas*, both of which Heinsius quotes against himself, changing *tuum* in Prop. to *tuo*. Other passages cited by him are Caes. B. G. 6. 35 (?); B. C. 3. 1; Lucr. 5. 176; Luc. 3. 31; Sil. Ital. 7. 226; 16. 493; 9. 32; Claud. in Eutr. 2. 18 (?); in Rufin. 1. 215; Nux 148; Am. 1. 6. 23; Sen. H. Oet. 29; Juv. 10. 304 (?); Sulpicius Severus 2. 29. 3; Apul. Apol. 406 (not to the point); Ov. Met. 3. 283 (?); 11. 219; 13. 319 (?); Sen. Oed. 89 (?); Auson. Idyll. 3. 6; but in several of these passages, which I have queried, the accusative is supported as well as or better than the dative. Roby, § 1357, holds the accusative to be the more usual when the subject is not expressed. 65. *Quid mihi cum ferro*: 6. 47; a favourite idiom of Ovid's. Am. 1. 7. 27; 3. 8. 49 *Quid tibi cum pelago?* Fast. 4. 3; Met. 1. 456; *τί ἐμοὶ καὶ* in Greek; S. Matt. 8. 29. *quo bellica tela puellae?* 'What use has a girl for weapons?' 2. 53; Am. 3. 7. 49 *Quo mihi fortunae tantum? quo regna sine usu?* cf. Am. 3. 8. 47; Sen. Tranq. An. 9. 4 *Quo innumerabiles libros et bibliothecas quarum dominus vix tota die indices perlegit?* 67. *sua verba*, i.e. *querentia*: 20. 76. 73. *age*, often of impatient, urgent

entreaty: Virg. Aen. 4. 569 *Eia, age! rumpe moras*; Ib. 3. 169 *Surge age*: so Ib. 8. 59; 10. 241; Hor. Carm. 3. 11. 37 '*Surge*,' *quae dixit iuveni marito*, '*Surge, ne longus tibi somnus unde Non times detur.*'

Belide: grandson of Belus. The Danaides are sometimes called *Belides* (*Belis*); Met. 4. 463 *Assiduae repetunt quas perdunt Belides undas*; A. A. 1. 73 *Quaque parare necem miseris patruclibus ausae Belides*: Loers strangely confuses the two forms. **74. ista**: 10. 85 (*properes s*, several edd.). **perennis**: Ciofani quoted Catullus's *Nox est perpetua una dormienda* and Horace's *Perpetuus sopor*: 'the sleep that knows not breaking' Scott: *νήγρετος ὕπνος*. **77. effuge**, 'make your escape': not simply *fuge*. **78. I point at sinit**: 'Escape while night, while black night allows it.' Burmann and most editors make Hypermnestra's spoken words end at *effuge*: Merkel strangely makes them go on to *moror*. Cf. Hor. l. c. *I, pedes quo te rapiunt et aurae Dum favet nox et Venus*. **79. ex caede**, 'after the murder'; 'in their blood.' **80. Dinumerat**, 'counts severally,' *διαριθμῇ*. **summae**: 'you are the only unit lacking to the sum of crime.' **81. Fert male**, 'he takes ill'; more commonly *aegre fert*, *moleste fert*. **iacturam** is very bitter: as though the escape of Lynceus was a positive mercantile loss: Juv. 13. 7 *sed nec Tam tenuis census tibi contigit ut mediocris laturae te mergat onus*. **82. facti sanguinis**, 'bloodshed.' Liv. 2. 30 *plusque ibi sanguinis, promiscua omnium caede, quam in ipsa dimicatione factum*; 9. 13 *plus quam in acie sanguinis ac caedis factum*; cf. 35. 51. Burmann. *factum* would, as Mr. Housman argues, no doubt be a simpler reading than *facti*, but the meaning is the same in either case, and *facti* is defended by Lucan 3. 450 quoted by Heinsius, *Utque satis caesi nemoris*. **83. Scaliger** wrote *Δέπει* against this verse; but the abruptness is poetic. Hypermnestra, on the discovery that there is one dead body missing, knowing that she will be detected, at once flings herself at her father's feet. His view that 85-118 (or 85-110 D. Heinsius) are 'alieni huic loco' has been accepted by many scholars: but without due reason. As Heinsius remarks, the *Supplices* of Aeschylus, one of Ovid's main authorities, treats largely of the story of Io 535-588; and the *Prometheus Vincetus*, with its long digression on this very myth, 560-886, was very likely before the author's mind. In the *Supplices* the Danaides account for their persecutions from the same cause as Ovid, viz. 'memorem Iunonis ob iram' on account of Io, 157 ἂ Ζῆν, 'Ιοῦς ἰφ' μῆνυς Μάστειρ' ἐκ θεῶν κοινῶ δ' ἅπαν Γαμετᾶς σᾶς οὐρανόικον: no doubt Ovid had these words in his mind; and no verses in the *Heroides* are less justly open to suspicion. **86.** This seems a unique instance of *quo* referring to *tempore* contained in

illo; but it may be sound for all that. It is also possible that there may be slight corruption in the line, which may originally have run *Ex quo bos homine est, ex bove facta dea*: *Ex* being supplied before *homine*: see note on *Tanai* 6. 107: a transcriber would naturally think that *ex* was not wanted before *quo* and was wanted before *homine*, and might have transposed *ex*; or *Quae* may perhaps be suggested for *Quo*: i.e. *ira contra eam, quae*, &c. (*de bove* s, Heins. Cod. Reg. an equally good construction, for which Burm. quotes Am. 1. 10. 8; Juv. 7. 197.) Cf. Fast. 5. 619 *Hoc alii signum Phariam dixere iuvenecam, Quae bos ex homine est, ex bove facta dea*. **bos**: for the story of Io, see Apollod. 2. 1. 3; Hyg. Fab. 145; Aesch. Supp. and Prom. 11. c.: cf. Met. 1. 568 seqq.; 724 seqq. **dea**: Isis; Hyg. and Apollod. 11. c.

87. satis est poenae: Io's transformation is surely enough to appease Juno's wrath? Why are we, her posterity, persecuted also?

89. parentis: Inachus, the river-god, son of Oceanus and Tethys, founder and earliest King of Argos, here and elsewhere identified with the river Inachus, is usually stated to have been father of Io; so πολλοὶ τῶν τραγικῶν Apollod. 2. 1. 3. 1; Hyg. l.c. makes her a daughter of an Inachus, eighth in descent from the early Inachus; Pausanias 2. 16. 1 and Apollod. 2. 1. 3 make her daughter of Iasus, eighth or ninth in descent from Inachus: see Muncker on Hyg. l. c.

90. non sua, 'not natural to her': cf. Trist. 3. 4. 24 (of Daedalus and Icarus) *Nam pennas ambo non habuere suas*; Met. 3. 202 (of the transformed Actaeon) *lacrimaeque per ora Non sua fluxerunt*; Virg. Georg. 2. 82 *Miraturque novas frondes et non sua poma*.

91. Cf. Met. 1. 637 where, as here, it is difficult to decide between *Et conata* and **Conatoque**: the fact that a scribe may have left out *que* before *queri*, as Heinsius remarks, may have caused the confusion in the MSS., and leads me to decide in favour of the latter.

93. Quid furis: 'designat οἰσθηλασίαν,' Heinsius. **te . . . in umbra**, 'yourself in shadow' = *tuam umbram*. But the commentators quote no parallel to this use of *in umbra*, and in spite of the apparent repetition (cf. ver. 92) *in unda* is, I now think, preferable: cf. Met. 1. 640 *ricтус novaque ut conspexit in unda Cornua, pertimuit, seque externata refugit*; Ib. 3. 200 (of Actaeon) *Ut vero vultus et cornua vidit in unda*. *umbra* may have been caused by the scribe's eye catching *membra* in 94.

94. ad: 'to match' your new limbs.

95. Illa, 'the famous': so, and with the second person, Met. 12. 603 *ille igitur tantorum victor, Achille, Victus es a timido Graiae raptore maritae*; Stat. Silv. 2. 4. 8 *at nunc aeterna silentia Lethes Ille canorus habes?* Cf. Mart. 6. 82. 4 *Tune es, tune ait, ille Martialis?* 10. 9. 3 *Notus gentibus ille Martialis*: cf. 12. 105 note. **96.**

Fronde: cf. Prop. 2. 33. 11 *A! quotiens quernis laesisti frondibus era Mandisti stabulis arbute pasta tuis* according to my reading for *Mansisti*.

99. Iove digna: Prop. 1. 13. 29 *Nec mirum cum sit Iove digna et proxima Leda*.

100. Dives, as a princess of wealthy Argos.

nuda nuda: Heins. quoted Met. 4. 261 *Sedit humo nuda nudis incompta capillis*: A. A. 2. 238.

101. cognata-que flumina: all rivers were related to Io; they were her uncles, as they were sons of Oceanus, father of Inachus, cf. Hyg. Praef.

105. eadem sequerisque fugisque, 'you pursue and fly from the same things,' viz. your horns: cf. Am. 1. 3. 21 *exterrita cornibus Io*; Met. 1. 641 *seque externata refugit*. Loers quotes Met. 4. 461 *Volvitur Ixion, et se sequiturque fugitque* which proves that *eadem* is plural accusative not nominative singular as some have supposed.

There would be nothing wonderful in being at once pursuer and pursued; a dog, for instance, chased by his master, while he, the dog, chases a cat, is at once pursuer and pursued; the marvel is that a person can at the same instant pursue and be pursued by the same object.

107. Nilus: Cat. 11. 7 *septemgeminus*; Met. 15. 753 *septemfluus*; 5. 187 *septemplex*.

Cf. Prop. 2. 1. 32. The Nile is said to have restored Io's form, because on arriving on its banks she regained her human shape:

Aesch. Prom. 847 *Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι*. **emis-**

sus is technical of discharging the waters of a river or lake: cf. *emissarium*. Heinsius objects to the spondaic verse, and to **portus**, proposing *Ostia per septem Nilus dimissus*, but spondaic hexameters are not infrequent in the Epistles, 2. 75, 77, 99; 5. 43, 45; 7. 49;

10. 39, 117; 11. 23; and for *portus* cf. Am. 2. 13. 10: Loers quotes Virg. Aen. 7. 201 *portuque sedetis* and Servius there. Perhaps, however,

we should read *portas* here, metaphorically, like *πόλαι*, cf. Aesch. Prom. 729.

108. Exuit . . . bove: cf. Met. 4. 591 (Harmonia addressing Cadmus who is being transformed into a serpent) *Cadme mane, teque his, infelix, exue monstribus*.

109. Ultima, 'things long gone by': Loers quotes Virg. Aen. 7. 49 *tu sanguinis ultimus auctor*.

cana senectus can hardly be for *cana vetustas*: and if sound is probably abstract for *cani senes*. Old men and women had told Hypermnestra these family legends.

113, 114. See Crit. Note. *potitur* occurs at least seven times in Ovid: *potitur* never.

117. totidem periire sorores: the writer seems to refer to the forty-nine Danaides having been slain by some one. The only writer who mentions this is the scholiast on Euripides Hec. 886, where he attributes their punishment to Lynceus: οὗτος δὲ σωθεὶς ἐξεδίκησε τοὺς ἀδελφοὺς ἐφόνευσε γὰρ τὰς θιγατέρας τοῦ Δαναοῦ, ἅμα καὶ αὐτὸν, καὶ τῆς τούτου βασιλείας ἐκράτησε τοῦ Ἀργεῶν ἅμα τῇ Ὑπερμνήστρᾳ, a passage which seems to have escaped

the commentators. **123. Lynceu:** Planudes preserves the name, which is universal in the authorities for the myth: 'apud Scholiasten Germanici tamen, et Horatii, Statii quoque uno in loco *Linus* mendose appellatur,' Heinsius; and so the legible MSS. here: it is difficult to assign the cause of the error.

125. Vel fer opem, vel dede neci, 'either rescue me, or consign me to death': *vel . . . vel* means 'you can take your choice which you will do.' That Ovid was aware of Lynceus having rescued her is probable: cf. ver. 117.

126. furtivis . . . rogis, 'constructed by stealth,' to avoid the anger of Danaus. **adde** implies that Lynceus was to construct the pyre and place her on it.

128. Sculptaque, &c.: from Horace Carm. 3. 11. 51 *et nostri memorem sepulcro Sculpe querelam.*

XV. SAPPHO TO PHAON.

[PHAON has very little existence apart from Sappho, and what little we hear of him is pure myth. He is said to have been a ferryman at Lesbos, and on one occasion to have carried Aphrodite who was disguised as an old woman without charging his fare. In return the goddess endowed him with all the charms which captivate women, and is said to have even made him her lover, a second Adonis, hiding him in lettuce which deadened his affection for all rivals (see Aelian, Var. Hist. 12. 18; Servius on the Aeneid, 3. 279; cp. Palaephatus, Incredib. 49, quoted by Bergk L. G. vol. 3, p. 134). The general story, here followed by Ovid, relates that Phaon once loved Sappho, but afterwards deserted her and went to Sicily, in consequence of which Sappho threw herself into the sea from the Leucadian rock. But Sappho never mentions Phaon in her poems, though she does refer to a youth to whom she gave her heart and who did not return her love. The name of Phaon is first found associated with that of Sappho in the writers of the Middle and New Comedy, e.g. Plato Comicus wrote a comedy called Phaon, which appears to have been somewhat coarse (cp. Kock, vol. 1, p. 646). If the name was not that of Sappho's real lover—and there does not seem to be any very strong reason why it should not have been so—the explanation of K. O. Müller (Gk. Lit. vol. 1, p. 231, Eng. Trans.) is as good as any other. 'Hesiod mentions Phaethon, a son of Eos and Cephalus, who when a child was carried off by Aphrodite and brought up as the guardian of the sanctuary in her temples (Theogony, 986 ff.). This is evidently founded on the Cyprian legend of Adonis; the Greeks,

adopting this legend, appear to have given the name of Phaethon or Phaon to the favourite of Aphrodite; and this Phaon, by various mistakes and misrepresentations, at length became the beloved of Sappho. Perhaps also the poetess may, in an ode to Adonis, have celebrated the beautiful Phaon in such a manner that the verses may have been supposed to refer to a lover of her own.' This is at least as satisfactory as Kock's view (*Alkæus und Sappho*, 1862, p. 78 ff., quoted by Jezierski *De Ovidii Epistulis Heroidum*, 1886, p. 56), according to which Phaon is the sun, Sappho the moon, and the leap from the Leucadian rock the setting of the moon.

Of Sappho and her poetry K. O. Müller gives a judicious and sympathetic account. For the recent literature see Mahaffy's *Gk. Lit.* § 128.

That Ovid wrote an Epistle of Sappho to Phaon and that it formed part of his volume of *Heroides* is quite certain. In a poem addressed to his friend Macer he says that his love restrains him from treating epic themes, and that he has instead been composing treatises on love and amatory epistles, *Amor. 2. 18. 19-26 Quod licet, aut artes teneri profitemur Amoris (Ei mihi! praeceptis urgeor ipse meis). Aut, quod Penelopes verbis reddatur Ulixi, Scribimus et lacrimas, Phylli relicta, tuas, Quod Paris et Macareus et quod male gratus Iaso Hippolytique parens Hippolytusque legant, Quodque tenens strictum Dido miserabilis ense Dicat et Aoniae Lesbis amica lyrae.* These are plainly the *Heroides*. Ovid goes on to state that another friend Sabinus has written answers from the men to whom these epistles had been addressed. *Quam cito de toto rediit meus orbe Sabinus, Scriptaque diversis rettulit ille locis! Candida Penelope signum cognovit Ulixis, Legit ab Hippolyto scripta noverca suo; Iam pius Aeneas miseræ rescripsit Elissæ, Quodque legat Phyllis, si modo vivit, adest; Tristis ad Hypsipylen ab Iasone littera venit; Det votam Phoebo Lesbis amata lyram.*

The question then is whether the Epistle of Sappho which we now possess is that of Ovid or not.

As against the Ovidian authorship there has been urged—

10. Defective tradition. It does not stand in any MS. in the place which it now holds in most editions, viz. immediately after the Epistle of *Hypermnestra*. It is not found in the best MSS. and is not translated by Planudes. Whereas two of the chief MSS. of the *Heroides* belong to the ninth or tenth centuries, the Epistle of Sappho is not extant in any MS. earlier than the thirteenth. In most of the MSS. in which it is found it appears as a work by itself along with no other Ovidian writings; in the rest it is found in conjunction

with certain works of Ovid and other poets but in no close connexion with the *Heroides*—except indeed in one MS., and that the best one of the *Epistle*, the *Francofurtanus*, in which it stands immediately *before* the other *Heroides*. In the ed. princeps of Ovid (Bologna, 1471) it immediately *follows* the *Epistle* of *Cydippe*. This generally independent position of the *Epistle* would seem to point to its being a work by some author other than Ovid; though of course what is stated in some of the MSS. (e.g. Harl. 2499) that this was a poem actually written by Sappho herself and translated into Latin by Ovid or some other writer is not to be listened to for a moment. The first appearance of the *Epistle* in the position which it now holds is, I believe, in the Elzevir ed. of 1629 which was prepared by Daniel Heinsius. This distinguished scholar, influenced by the notice of Ovid himself, who in *Amor.* 2. 18. 26 places it last in the list, and by the different nature of the remaining *Heroides*, which are in pairs letter and reply, placed the *Epistle* of Sappho at the end of the first class. This is the chief argument against the Ovidian authorship, but before proceeding to examine it, the other objections had better be set forth.

2°. The grammatical irregularity in line 4 *Hoc breve nescires unde movetur opus*, where see note. Even if *movetur* is retained and *veniret* not read, this is not sufficient to condemn the verse as un-Ovidian.

3°. The strange or unique use of the words or phrases *celebras* (11), *diversa* (ib.), *erro* (53), *maior* (117), *dos* (146), *curvum gramen* (148), *chelyn* (181), *poetria* (183), on all of which passages see notes.

4°. The metrical difficulties in lines 96 *verum ut amere sinas* and 113 *Postquam se dolor invenit*. Birt (*Rhein. Mus.* xxxii. 1877, p. 390, note 3) also adds the argument that out of the 110 hexameters there is a caesura after the trochee of the fourth foot no less than fifteen times, i.e. once in every $7\frac{1}{3}$ verses; to which De Vries (*Epistula Sapphus*, 1885, p. 141) pertinently replies that we might as well deny the authenticity of the *Deianira* on the same grounds because the ratio there is one in $7\frac{7}{11}$ verses.

5°. The strange legend about Deucalion's taking the Lover's leap at Leucate—which is mentioned nowhere else.

6°. The ridiculous reading *furialis Erichtho* in line 139. But we should read there *furialis Enyo*.

7°. There are some lines unworthy of Ovid, e.g. 19, 88.

That the poem was known to, and imitated by, the author of the *Consolatio ad Liviam* (which is generally assigned to the first half of the first century: see Teuffel § 251. 5) is possible, but can hardly be considered as proved. *Consol.* 106 *Desfet Threiciam Daulias ales*

Ilyn is like 154 of our Epistle, *Concinit Ismarium Daulias ales Ilyn*; the rhythm of Consol. 204 *Ausoniae matres Ausoniaeque nurus* is like that of 54 *Nisiades matres Nisiadesque nurus*; and Consol. 240 *pensa severa* (if this reading is right) reminds one of 82 *fila severa*. But we find the poem certainly attributed to Ovid at the end of the third century by Marius Plotius Sacerdos (Gram. Lat. vi. 481-482, ed. Keil) '*this tertiae declinationis, this vel dis facit genitivo, haec Atthis, huius Atthis vel Atthis*; sic Ovidius,' plainly referring to v. 18 of our Epistle. By Ausonius Sappho is mentioned with other heroines in whose names Ovid has composed Epistles, cp. Auson. Epigr. 92. 11 '*Suasi quod potui; tu alios modo consule.*' *Dic quos? Quod sibi suaserunt Phaedra et Elissa dabunt; Quod Canace Phyllisque et fastidita Phaoni.*' *Hoc das consilium? Tale datur miseris.* And that Ausonius was thinking of Ovid may be fairly inferred from the use he has made of the Heroides in his poem called *Cupido crucifixus* (Idyll. 6). In that poem, lines 24, 25, we find *Et de nimbo sallum Leucate minatur Mascula Lesbicis Sappho peritura sagittis*, probably an allusion to our Epistle; further in the Mosella (Idyll. 10) we find a plain imitation of 93, and in Prof. Burg. 2. 31 an equally plain imitation of 32 (see notes). The Epistle would accordingly seem to have been regarded as Ovid's in the fourth century.

We have seen the reasons which probably induced Daniel Heinsius to place the Epistle of Sappho where it now stands. But striking confirmation of the justice of his view has since come to light. In a Paris MS. of the thirteenth century (17,903), which contains excerpts from Tibullus and Ovid, six verses from this Epistle (viz. 31-34, 195-6) come in between the excerpts from Heroides 14 and 16. In another Paris MS. of excerpts, also of the thirteenth century, these same verses appear with 14, 65, 66, 72, and 81. Vincent of Beauvais, too, who lived in the thirteenth century, in his *Speculum Historiale* (lib. vi. chap. 107), in a list of moral '*flosculi*' from Ovid's works, quotes v. 196 *Ingenium nimis deficit omne malis* between v. 56 of the Epistle of Hypermnestra and v. 7 of the Epistle of Paris. He no doubt made use of this collection of excerpts. It is agreed that the archetype of these extracts probably belongs to about the ninth century; and that the codex from which they were made probably belongs to about the same age as the general archetype of Ovid's amatory poems, viz. to the sixth or seventh century.

The conclusion then, as far as tradition is concerned, is that the Epistle of Sappho is by Ovid, and that in all probability it stood last among the genuine Epistles of the Heroines. Occupying this position it may by some accident have been detached from the others, and

thus its fortune as an independent work began. After the time of Ausonius, except for the extracts, it disappears from view, and only reappears in the thirteenth century very much mangled and corrupted by copyists. And it is to this fact that we may perhaps attribute some of the un-Ovidian usages which are found in the poem, usages which generally appear where there is much diversity in our existing MSS. (such as the metrical irregularities of 96 and 113), but which will probably disappear before the genius of some Bentley or Madvig of the future.

With regard to objection (5), touching the legend of Deucalion here referred to, it seems to be, if properly considered, an argument for the Ovidian authorship of the poem. For it is much more likely that Ovid, who was steeped in Alexandrine lore, should have introduced this legend than that an imitator himself of Ovid would have had the courage to do so. Imitators are a timid 'servum pecus,' original poets bold. As to the charge that lines 6 and 88 and perhaps other verses are unworthy of Ovid (which we may allow), and that therefore the Epistle does not come from his hand, such a charge depends on individual opinion and claims too much authority for subjective judgement: and even if the premiss is granted, the conclusion does not follow. Because in the greatest Ode in the English language we read that 'the young lambs bound as to the tabor's sound,' are we on that account to deny the Wordsworthian authorship of the Ode or even of those lines? For our own part we can only say that the Epistle of Sappho appears well worthy of Ovid, and that it strikes nearly all the notes of passionate emotion.

But it is the post-Augustan usages found in the poem which cause especial difficulty. Not so much *poetria* (a word used by Cicero, Cael. 27. 64, and properly used of Sappho as 'the poetess' *par excellence*, cp. note to 183); nor 117 *maeror* (a very common Ciceronian word expressing the outward manifestation of grief as opposed to *dolor*, the inward feeling, cp. Att. 12. 28. 2 *maerorem minui: dolorem nec potui nec, si possem, vellem*); nor 53 *erro* (which occurs in Tibullus 2. 6. 6, and from the nature of the word must be rarely met with); nor 146 *dos* (which, if not a mistake for *flos* as Cornelissen has suggested, can be easily interpreted 'the place seemed poor and wretched, its wealth (i. e. Phaon) was gone.' It might puzzle one to find a place in English literature where 'wealth' in this sense is applied to a person, and yet it does not strike one as a forced usage); nor 11 *celebras* (by which Sappho may mean 'ennoble,' 'adorn,' 'grace,' cp. Met. 7. 372 quoted on l. 11. The word is instinct with affectionate admiration); nor *diversa*, 'far-distant' (cp. Virg. Aen.

3. 4 *diversa exilia*, Henry's note notwithstanding, and Met. 15. 23 *I, fete diversi lapidosas Aesaris oras*); nor 181 *chelyn* (a word used by Pomponius, and possibly adopted by Ovid in just this epistle because Sappho used it herself, Frag. 45 ἄγε δὴ χέλυν διὰ μοι Φωνάεσσα γένοιτο);—none of these passages appear to offer insuperable difficulty, —but alone 113 *Postquam se dolor invenit*. This line is metrically quite un-Ovidian; and some of the MSS. which give *imminuit* or *minuit* might lead us to adopt the conjecture of Jezierski and De Vries *Postquam se torpor minuit*, 'after the first stunning shock had passed away.' But the parallels from the literature of the Petronian age for the use of *se invenire*, 'to keep calm,' 'not to be bewildered,' in slang language 'to know where you are,' afford a sense so entirely suitable that we must not alter the reading. Perhaps then the real solution of the whole question is that the work is Ovid's with the exception of this line, and that this line was either introduced or altered in the Petronian age.]

1. *Ecquid, ut*: Trist. 5. 2. 1; 3. 3. 47; 4. 3. 21; Pont. 1. 6. 1; 3. 5. 39 [in all these passages except Pont. 1. 6. 1 Mr. Owen reads *Ecquid ubi*]; *Ecquid ubi* Met. 12. 583. *studiosae*, 'studious': not 'tibi studentis, te amantis' with De Vries. The writer certainly wishes to point out that Sappho was a learned lady. *studiosus* in this sense may be suspicious, but cf. Cic. Opt. Gen. Or. 5. 13 *putavi mihi suscipiendum laborem utilem studiosis* [cf. Ac. 1. 2. 8 *unde studiosi scire possent* and perhaps 2. 31. 98: also most probably Hor. Ep. 1. 3. 6 *Quid studiosa cohors operum struit?*, though the addition of *operum* here may make the parallel not seem quite certain]. In Trist. 1. 2. 77 *Nec peto quas quondam petii studiosus Athenas*, *studiosus* may be full of eager excitement, like Catull. 46. 8 *Iam laeti studio pedes vigescunt*; but I should not hesitate to translate it 'eager for study.' *littera*, 'handwriting': 5. 2.

2. *cognita nostra*, 'recognized as mine.'

3. *auctoris*: for *auctor* feminine De Vries quotes Fast. 6. 709 *inventrix auctorque*; Met. 8. 108 *meritorum auctore relictā*; A. A. 1. 72; Met. 8. 493; Fast. 5. 192, &c.; *miles* 11. 48; *hostis* 6. 82; [*conditor* used of Agrippina in Tac. Germ. 28; cf. Neue i^o. 605 and the Lat. Grammarians there quoted].

Sapphus: A. A. 1. 27 *Clio Cliusque sorores*, the only other place where Ovid uses this formation.

4. *breve . . . opus*, of a letter, Pont. 3. 4. 5. *unde veniret*: sufficiently defended by Pont. 1. 1. 2 *Hoc tibi de Getico litore mittit opus. movetur* would be impossible in Ovid, who strictly observes the rule of subjunctive in dependent questions; the only instance De Vries is able to quote on the other side is the corrupt 10. 86. [He also quotes Met. 10. 637 *quid facit ignorans*.] In prose the subjunctive is rigid: Madvig

De Fin. 4. 24. 67. Some poets occasionally used the indicative: Catull. 69. 10; Virg. Aen. 6. 614; Ecl. 5. 6; Georg. 4. 149: especially Propertius, 2. 16. 29; 3. 5. 25, where he uses the subjunctive eight times, the indicative eleven, after *perdiscere* (Draeger ii. 474; De Vries ad h. l.). [Dr. J. S. Reid suggests *novetur*, a word much affected by Ovid.] unde = a quo: Am. 2. 7. 4 *Eligis e multis unde dolere velis*.

5. *alterna* . . . *Carmina*, 'elegiac verse': Trist. 3. 1. 11 *Clauda quod alterno subsidunt carmina versu*; cf. Trist. 3. 7. 10. *requiras*: *forsitan* generally takes subj. in Ovid, but not always, 2. 103; Pont. 3. 3. 33 (De Vries).

7. *elegiae flebile carmen*, 'Elegy's strains are doleful.' We may grant Baehrens's contention that Ovid always personifies *Elegia*, Am. 3. 1. 7 *Venit odoratos Elegia nexa capillos*; cf. Am. 3. 9. 3; Rem. 379. *flebile carmen*: Trist. 5. 1. 5 *Flebilis ut noster status est, ita flebile carmen*.

De Vries quotes Hor. Carm. 1. 33. 2 *neu miserabiles Decantes elegos*; A. P. 75 *Versibus impariter iunctis querimonia primum*; Dom. Marsus epitaph on Tibullus 3 *Ne foret aut elegis molles qui flecter amores*.

8. *facit ad*: 2. 39. *barbitos* only here in Ovid: Hor. Carm. 1. 1. 34 *Lesbourn barbiton*; Ib. 1. 32. 4 *barbite* . . . *Lesbio primum modulate civi*.

9. *Uror*: Met. 6. 455 *Non secus exarsit conspecta virgine Tereus, Quam si quis canis ignem supponat aristis*. Cf. Met. 1. 492; Virg. Aen. 2. 304. *exercentibus*: 'i.e. huc illuc propellentibus, agitantibus, at Met. 8. 166 (*Macandros*) *exercet aquas*; Ib. 14. 556 *illas virgineis exercent lusibus undas Naides*' (De Vries). The parallels are not exact.

11. *celebrat*, 'frequents': but this use is very suspicious, applied to a single individual: so in ver. 47. The classical uses of *celebrare* are (1) to throng; (2) to haunt, especially of troops of animals or nymphs; (3) to honour (esp. the gods); (4) to celebrate in song. I know of no passage, except this and ver. 47, where it is applied to a visit of a single person to a place.

Ver. 47 may possibly be defended as denoting the frequency of the visits of Venus to Mount Eryx; here the use seems altogether exceptional. I know Met. 7. 372 will be quoted in defence, *Tempe, Quae subitus celebravit olor*: but I doubt whether *celebravit* there means *frequentavit*. I rather think it means 'made famous.'

[This is the meaning I should attach to the word here. See Introd. note, p. 423.] If not, it means 'haunted,' 'paid frequent visits to,' as in ver. 47; but that meaning is out of place here.

diversa: 13. 151; the word has a queer look here, and its application to *arva* is not Ovidian.

Typhoidos Aetnae: Fast. 4. 491 *Alla iacet vasti super ora Typhoeos Aetne, Cuius anhelatis ignibus ardet humus*. This is the only passage where *Typhois* is found.

12. *Me calor Aetnaeo non minor*, &c.:

Catull. 68. 53 *Cum tantum arderem quantum Trinacria rupes*. Byron, The Giaour: 'The cold in clime are cold in blood, Their love can scarce deserve the name; But mine was like the lava flood That boils in Etna's breast of flame.' Cf. Met. 13. 868; Rem. 491 and Sen. H. F. 105, quoted by De Vries *acrior mentem excoquat Quam qui caminis ignis Actnaeis furit*.

13. dispositis . . . nervis, 'the strings of the lyre set at regular intervals.' *dispositas*, of regular arrangement always: Pont. 3. 3. 16 *bene dispositas comas*; Fast. 1. 591 *dispositas ceras*; so of a well ordered mind, Plin. Ep. 2. 11. 17 *vir subtilis dispositus acer. iungam*: cf. Met. 5. 340 *percussis subiungit carmina nervis* (De Vries).

14. Proveniunt: the metaphor is from the produce of fields: cf. *proventus*. Trist. 1. 1. 39 *Carmina proveniunt animo deducta sereno*: cf. Am. 1. 3. 20. *vacuae menti* occurs Rem. 150. For the sentiment cf. Juv. 7. 66 *Magnae mentis opus nec de lodice paranda Attonitae, currus et equos faciesque deorum Aspicere*; Ib. 7. 53, 57 *Sed valem egregium . . . Anxietate carens animus facil*.

15. Pyrrha and Methymna were well-known towns of Lesbos: cf. Strabo 13. 616, 617. Van Lennep defends the forms **Pyrrhiades** and **Methymniades** as patronymics formed from *Pyrrhius* and *Methymnius*, which may have existed alongside of *Pyrrhaeus* and *Methymnaeus*. De Vries quotes from Boeckh C. I. G. 852 *Πυρρίας*, of a female born at Pyrrha in Thessaly.

16. cetera turba: 14. 2. **iuvant**: for the plural after a singular noun of multitude cf. Fast. 3. 189 *Spernebant generos inopes vicinia dives*; cf. 2. 657; Met. 4. 493 *Parsque iacent umeris* quoted by De Vries.

17. Vilis: 3. 41. **Anactorie**: see Max. Tyr. 24. 8 *ὁ τι γὰρ ἐκέλευε (Σωκράτει) Ἀλκιβιάδης καὶ Χαρμίδης καὶ Φαῖδρος τοῦτο τῇ Δεσβίᾳ Γύριννα καὶ Ἀτθίς καὶ Ἀνακτορία*. Suidas mentions Anagora (probably Anactoria), Gongyla and Eunica as the *μαθήτριάς* of Sappho. **Cydro** (*κυδρός*): not mentioned elsewhere; hence Bentley's attempt to bring in *Gyrinno*, who is mentioned by Sappho, Fr. 76 *εὐμορφοτέρα Μυασιδίκα τᾶς ἀπείλας Γυρίνως*. But *Cydro* is a pretty name, correctly formed, and doubtless the true reading.

18. Atthis, see Suidas s.v. *Σαπφώ*: *ἐταῖραι δ' αὐτῆς καὶ φίλαι γεγόνασι γ', Ἀτθίς, Τελεσίππα, Μέγαρα*: Sapph. Fr. 41 *Ἀτθί, σοὶ δ' ἔμελεν μὲν ἀπήχθετο Φροντίσθην, ἐπὶ δ' Ἀνδρομέδαν πότῃ*: Terent. Maur. 2154 seq. (vi. p. 390 K) *Cordi quando fuisse sibi canit Atthida Parvam florea virginitas sua cum forcl*.

19. quas non sine crimine amavi: Suidas, l.c., continued *πρὸς ᾧς καὶ διαβολὴν ἔσχευ αἰσχρᾶς φιλίας*. Welcker, followed by Jezierski, p. 47, has striven to prove that this charge is an invention of the Middle and New Comedy: it is not found in any author for two centuries after Sappho's death. Welcker is answered by Mure, who takes the other side, Hist. Greek Lit., vol. iii, pp. 315, 496 seq.: see

Mahaffy, Hist. Greek Lit., vol. i, § 128. **non sine crimine** may be, as Jezierski says, 'not without censure,' and does not necessarily imply a plea of guilty: he compares *διαβολὴν ἔσχευ* in Suidas, l.c. As to the absurdity of reminding Phaon of the charge at all there can be but one opinion; but little is gained by reading *hic* for *non*. **20.** Cf. 16. 94. **21.** Cf. Am. 2. 3. 15 *Est etiam facies, sunt apti lusibus anni*. **22.** *insidiosa*: Rem. 148 *Adfluit incautis insidiosus amor*. De Vries compares Am. 2. 17. 12 *O facies oculos nata tenere meos*. **23.** *fidem et*: the elision of a disyllable ending in *-m* in an arsis which has not the tone occurs, according to Eschenburg, p. 2, only seven times in Ovid's elegies, and eighteen times in the Metamorphoses. It is not found in the eight unsuspected Heroides (nor in the others either). Before a monosyllable, especially *et*, there is however little objection to it. Of the eighteen instances from Met. seven are before *et*, and several authors who forbid the elision of an iambus in other situations permit it freely before *et*. See on *meo exemplo* 17. 97. The only elision of a disyllable in *-m* before an accented arsis is *feram ante tuos munera vota pedes* Am. 2. 13. 24, which may be excused by the metrical usage which treats prepositions as forming one word with their case: hence the accentuation would be *anté tuos*. The writer of these lines seems to be imitating Prop. 4. 2. 31 *Cinge caput mitra; speciem furabor Iacchi: Furabor Phoebi, si modo plectra dabis*. If we compare ver. 86 it would seem that Seneca knew this epistle when he wrote Epigr. 40. 1, 2 *O sacros vultus Baccho vel Apolline dignos, Quos vir quos tuto femina nulla videt*. **24.** *cornua*: cf. A. A. 3. 348 *Insignis cornu Bacche*; Am. 3. 15. 17; A. A. 1. 232. Also 13. 33 and Hor. Carm. 3. 21. 18 *addis cornua pauperi*. Bacchus is represented with the horns of a bull or a ram on coins. 'Ever fair and ever young'; he is so pictured by Ovid, Met. 4. 17 *tibi enim inconsumpta iuventa est; Tu puer aeternus, tu formosissimus alto Conspiceris caelo; tibi, cum sine cornibus adstas, Virgineum caput est*. The beauty of Phaon was proverbial: cf. Plaut. Mil. 4. 6. 32. Teuffel, Hist. Lat. Lit. ed. 3, p. 527, selects ver. 24 along with 49, 50, 93, 97, 133-4, 144-5 as conspicuously unworthy of Ovid. **26.** *illa vel illa*: so *ille vel ille* Am. 1. 8. 84; Fast. 5. 188. **27.** *Pegasides*: cf. 5. 3; Prop. 3. 1. 19 *Mollia, Pegasides, date vestro sorta poetæ dictant*: the poet is the mouthpiece of the Muse; cf. Prop. 4. 1. 133 *Tum tibi pauca suo de carmine dictat Apollo*; Mart. 8. 73. 8 *Lesbia dictavit, docte Catulle, tibi* (inspired you). **29.** *Alcaeus*: contemporary with Sappho, contended with her in a lyric contest, Schol. Theocr. 7. 63 (Locrs). He addresses her, Fr. 55 *Ἰόπλοκ' ἄγνα μελλιχόμειδε Σάπφοι, Θέλω τι εἶπην ἀλλὰ με κωλύει αἰδώς*, to which the poetess

makes a dignified reply, Fr. 28.

30. *grandius ille sonet* : imitated from Hor. Carm. 2. 13. 26 *et te sonantem plenius aures, Alcace, plectro dura navis*, &c.

31. *difficilis*, 'unkind.' Ruhnken quotes Virg. Georg. 2. 179 *Difficiles primum terrae collesque maligni*.

32. *repente* : Auson. Prof. Burdig. 2. 31 *Quiesce placidus et caduci corporis Damnum repente gloria* : for another reminiscence of this epistle in Ausonius see note on ver. 93. Cf. A. A. 2. 677 *Illae munditiis annorum damna rependunt*. So *repense*, Colum. R. R. 3. 2. 15, quoted by Ruhnken, *id incommodum repensat utarum multitudine*. All these instances defend *rependo*, which is metrically impossible ; but *compensavimus* 3. 51, *compenset* Hor. Sat. 1. 3. 70, and *compensabit*, quoted from Cicero Pis. 30. 75 in my note there, defend *repente*.

33. *Sum brevis*, and 35. *Candida si non sum* : Sappho was small and dark : *μικρὰν οὖσαν καὶ μέλαιναν* Max. Tyr. 24. 7. The Greeks regarded stature as an essential element in beauty. Sappho herself addressing, probably, Atthis, says Fr. 34 *σμήκρᾳ μοι πᾶσις ἔμμεν ἐφαίνεο χάχαρις*. Hence perhaps we should read *negat* for *canit* in Terent. Maur. cited on ver. 18 [yet cp. Fr. 33 *ἡράμαν μὲν ἔγω σέθεν, Ἄτθι, πάλαι πότα*].

35. *Perseo* : the synizesis is not uncommon in Ovid : De Vries refers to Met. 1. 423 ; 2. 689 ; 5. 201 ; A. A. 3. 457, &c. Heinsius compared Philodemus, Epigr. 15 (Anth. Pal. 5. 132, 7) *Εἰ δ' ὀπικὴ παῖς Φλώρα καὶ οὐκ ἄδουσα τὰ Σαπφούς, καὶ Περσεὺς Ἰνδῆς ἡράσατ' Ἀνδρομέδης*. One of Sappho's hated rivals was named Andromeda (ver. 18).

36. *Andromedā*, or *Andromede*, daughter of Cepheus, was a tawny Ethiop : see Class. Dict. Cf. A. A. 2. 643 *Nec suus Andromedae color est obiectus ab illo Mobilis in gemino cui pede pinna fuit* (Perseus).

38. *viridi . . . ave* : the love of the parrot for the turtle dove is mentioned by Ovid in his poem on the obsequies of Corinna's parrot, Am. 2. 6. 12 *Tu tamen ante alios, turtur amice, dole*.

40. *Nulla futura tua est*, &c. De Vries remarks that this is the only pentameter in Ovid where the two members are, word for word, the same. De Vries quotes, but dissents from, Merula's opinion, that the writer intentionally courts *ἐπαναδίπλωσις* which Demetrius Phalereus tells us was a feature of Sappho's style : he quotes from her (Frag. 109) *παρθενία, παρθενία, ποῖ με λίποις ἀποίχῃ ; Οὐκέτι ἦξω πρὸς σέ, οὐκέτι ἦξω*. There is however no true *ἐπαναδίπλωσις* here.

41. *mea cum legeres* : Heinsius reads *me* from Am. 2. 1. 5 *me legat in sponsi facie* ; Trist. 2. 370 ; Loers adds Rem. 71. 72. Cf. Prop. 1. 7. 13 *Me legat assidue post hanc neglectus amator*. Strange it is that *legeres* should have given offence : the sense is perspicuous that Sappho wrote so divinely it made her appear beautiful. Max. Tyr. 24. 7 called Sappho *καλὴν ἐὶα τὴν ὥραν τῶν μελῶν, καίτοι μικρὰν οὖσαν καὶ μέλαιναν*.

44. *rapta*

dabas: Am. 2. 4. 26 *Oscula cantanti rapta dedisse velim.* 46.
 tunc praecipue: 4. 69. cum fit: for a similar consecution cf. 16.
 99, 100. 52. Quid mihi cum Lesbo? see Index; and add
 Trist. 3. 11. 55 *Quid tibi cum Siculis inter Scythiamque Getasque?*
Sicelis esse volo. Sappho had her wish, for she was exiled from
 Lesbos about 600 B.C. and fled to Sicily, as the Parian marble states,
 Ep. 36 (C. I. G. vol. ii. p. 301), 51 'Αφ' οὗ Σαπφῶ ἐγ Μιτυλήνης εἰς Σικελίαν
 ἔπλευσε φυγοῦσα . . . Welcker is of course wrong in holding that she
 went to Sicily for Phaon's sake, but a myth may have grown up round
 the truth to the effect that that was the reason of her flight. See
 De Vries, p. 59: he refers to A. Schoene, 'Untersuchungen ueber das
 Leben der Sappho'; cf. Jezierski, p. 58. 53. *erronem*, 'truant,'
 only here in Ovid; and Tibull. 2. 6. 6 *Atque iterum erronem sub tua*
signa voca is the only other passage where it is used in exalted poetry.
 Cf. Hor. Sat. 2. 7. 113. 54. *Nisiades*: generally explained as
 Sicilian, from the Sicilian Megara, which, like its metropolis, may have
 vaunted its connexion with King Nisus of the purple lock, from whose
 name *Nisaea*, the harbour of Megara, was supposed to be derived.
Nesiades or *Nasiades* may mean 'of the island': Sicily may have
 been so called *par excellence*. Domitius Calderinus thought it might
 be derived from Nesis, an island of Campania, which is absurd; or
 from Nesia, the region round Etna, of which I can find no mention.
 57. *montes* . . . *Sicanos*: Mount Eryx, where the famous temple of
 Venus stood, is referred to. *celebras*: a very suspicious use of this
 word, ver. 11. 61. *lecta* . . . *Ante diem*: Prop. 4. 1. 127 *Ossaque*
legisti non illa aetate legenda Patris. *parentis*: her father,
 probably; for her mother was alive when Sappho was a poetess:
 Fr. 90 Γλύκεια μήτηρ, οὔτοι δύναμαι κρέκην τὸν ἴστον, Πόθῳ δάμεισα παῖδος
 βραδίαν δι' Ἀφροδίταν. Her father's name was Scamandronymus,
 Herod. 2. 135; Suidas gives seven other names as well. 63.
frater: Charaxus. *meretricis*: Rhodopis. She was brought to
 Egypt by a Samian, Xanthos, ἀπικομένη δὲ κατ' ἐργασίαν, ἐλύθη χρημάτων
 μεγάλων ὑπ' ἀνδρὸς Μιτυληναίου Χαράξου, τοῦ Σκαμανδρονύμου παιδός, ἀδελφοῦ
 δὲ Σαπφούς τῆς μουσοποιοῦ Herod. 2. 135. Rhodopis is called Doricha
 by Athenaeus 13. 69 (596); and Strabo and Suidas state that Sappho
 called her Doricha. Gravert, cited by De Vries, explains this: Doricha
 was her real, Rhodopis her professional name; Sappho rebuking her
 brother (see on ver. 67) would naturally call her by her servile name.
 65. *peragit freta*: Petron. 119. 4 *gravidis freta pulsa carinis Iam*
peragebantur. The expression is scarcely Ovidian [yet very like it
 is *cum sol duodena peregit Signa* Met. 13. 618]. 66. *male*
quaerit: he probably took to piracy as Burmann and Ruhnken

suggest. He lost his money in paying the λύτρα of Rhodopis. **67.** *quod monui bene multa.* Herod. I. c. says that when Charaxus returned to Mitylene after freeing Rhodopis ἐν μέλει Σαπφῶ πολλὰ κατεκερτόμησέ μιν. **68.** *Hoc mihi libertas, &c.:* Prop. 2. 28. **14** *Hoc tibi lingua nocens, hoc tibi forma dedit.* **70.** *filia:* Cleis; cf. Sappho Fr. 85 "Ἔστι μοι κάλα πάϊς, χρυσίοισιν ἀνθέμοισιν Ἐμφέρην ἔχουσα μόρφαν, Κλῆϊς ἀγαπάτα, Ἀντὶ τὰς ἔγω οὐδὲ Λυδίαν παῖσαν οὐδ' ἔραναν . . . **74.** *articulos:* **10.** **140;** Am. 2. **15.** **4** *Protinus articulis induat illa suis.* **75.** *aurum:* 'nimirum est σπλεγγίς, crinale: Am. 3. **13.** **25** *Virginei crines auro gemmaque premuntur;* Met. 5. **52** *ornabant ornata monilia collum Et madidos murra curvum crinale capillos*' (De Vries). Cf. **21.** **89.** **76.** *Arabum . . . dona:* myrrh; cf. Prop. 1. 2. **3** *Aut quid Orontea crines perfundere murra, Tique peregrinis vendere muneribus?* **79.** Cf. Trist. 4. **10,** **65–66** *Molle cupidineis neque inexpugnabile telis Cor mihi;* Pont. 1. 3. **32** *Confiteor misero molle cor esse mihi.* *violabile:* not elsewhere found in Ovid. But the verb is often used of wounding, and cf. Sil. Ital. **16.** **16** *velut inviolabile telis Servabant sacrumque caput.* [**80.** Cf. Prop. 2. **22.** **18** *mi fortuna aliquid semper amare dedit.*] **82.** Cf. Pont. 1. 8. **63** *At tibi nascenti, quod toto pectore laetor, Nerunt fatales fortia fila deae.* *severa:* Am. 2. **10.** **16** *Hostibus eveniat vita severa meis;* Prop. 2. **34.** **23** *vitae ruga severae;* 2. 3. **7** *studiis vigilare severis;* Catull. 5. **2** *senum severiorum.* **83.** *abeunt studia in mores:* one of the best sentiments in the Heroides. Cf. A. A. 3. **546** *Et studio mores convenienter eunt.* **85.** *primae lanuginis aetas:* Prop. 3. 7. **59** *Quo rapitis miseros primae lanuginis annos?* so *dubia lanugo* Met. 9. **399;** **13.** **754;** Hom. Il. **24.** **348** *Πρῶτον ἐπηγήτη τοῦπερ χαριεστάτη ἦβη.* **86.** *Abstulit:* 6. **131.** **87.** *Cephalo:* 4. **93.** **88.** *rapina, ἀρπαγμα, Cephalus.* What a ridiculous bathos is this verse! You would carry off Phaon, but that you like Cephalus better! For *tenet* is not of unwilling detention: Cephalus was the ravished, not the ravisher. [Does not the poet wish to represent Aurora as longing to break faith, but prevented by shame from doing so?] **90.** *somnos continuare,* 'to sleep without waking': like Endymion. **93.** *nec adhuc iuvenis, nec iam puer:* De Vries well cites Auson. Mosella **129** *Qui necdum Salmo, nec iam Salar, ambiguusque:* cf. ver. **32.** *utilis aetas:* A. A. 2. **667** *Utilis o iuvenes aut haec aut senior actas.* **95.** *relabere,* 'sail back': *labor* is often used of sailing: cf. **10.** **149;** Prop. 2. **26.** **8** *labens navita;* 4. 6. **48** *invito labitur illa mari.* **96.** *verum ut amere sinas.* This verse as it stands never came from Ovid's hand: he never elides the second syllable of the second half of the pentameter, whether that syllable is long, short, or ends in -m. Tibullus once has *fronde aperire:* Propertius eight times

elides here a disyllable ending in *-m*; thirteen times one ending in a short vowel; never a spondee, for *longe* 4. 1. 36 is a false reading for *longa*. [For the sentiment cf. Am. 1. 3. 2 *tantum patiatur amari*.]

97. *rorantur*: 7. 185.

98. *litora*: 11. 1.

99. *certus* . . .

ire: 7. 7.

109. *tua gaudia*: cf. 19. 41. The expression may be later than Ovid [yet cp. Prop. 1. 19. 9]. Cf. *tua vota*, i. e. your son (Achilles), Stat. Achill. 1. 145 [?].

113. *Postquam se dolor invenit*, 'when my grief found itself out,' a forcible conceit, which belongs to the age of Petronius. Cf. Petron. 47 *nec medici se inveniunt*; 119. 24 *Quaerit se natura nec invenit*; Sen. Ben. 5. 12 *felicissimis itaque opulentissimisque plurimum aestus subit, minusque se inveniunt*. [Senec. Controv. 3 praef. 13 *agedum istos declamatores produc in senatum, in forum—vix se inveniunt*.] The bad caesura is decisive that the line is not Ovidian: no example exists of a hexameter with a caesura after the second and fourth arsis, and the first foot a spondaic word: see Eschenburg, p. 11. For the attempts to cure the line see Crit. Note.

115. *mater*: for the same simile cf. Trist. 1. 3. 97; Catull. 39. 5 *si ad pii rogum fili Lugelur orba cum flet unicum mater*.

117. *crescit*: Sen. Ep. 34 *cresco et exulto et discussa senectute recalesco*. Heinsius quoted a MS. gloss from Voss's library: 'ovare; gaudere, crescere.'

maerore: this word is not used by Ovid elsewhere, nor by Virgil, Propertius, or Tibullus. It may have been considered prosaic: and I am not disposed (notwithstanding the criticism of De Vries, p. 143) to withdraw the remark I formerly made that its use here condemns the epistle [qu. line] as not from Ovid's hand. [I cannot agree with this criticism: see Introd. note, p. 423.]

121. *in idem*: εἰς ταὐτόν: cf. Fast. 1. 395 *Di quoque cultores in idem venire Lyaei*.

pudor atque amor: cf. 19. 173; van Lennep quotes Irenaeus Referendarius in Brunck's *Analecta*, Tom. 3, Epigr. 2, p. 10 Αἰδὼς νόσφι πέλει τῆς Κύπριδος. Cf. Prop. 2. 23. 28 *Aut pudor ingenuis aut reticendus amor*. Is *omne* nom. or accusative? If the former, 'the whole town was looking on,' *videbat* wants an accusative: if the latter, add this as another instance of *omne* for *omnia*; see 4. 134.

124. *formoso* . . . *die*: a rare expression: the Romans did not usually say *formosus dies* any more than we talk of 'a handsome day' [yet cp. *nunc formosissimus annus* Virg. Ecl. 3. 57; Fast. 4. 129 *Et formosa Venus formoso tempore digna est*; Rem. 187 *formosa est messibus aestas*].

125. *quamvis regionibus absis*, 'though you are far away in other lands': lit. 'though you are absent in respect of regions': *regionibus*, an ablative of respect = *locis*, *spatiis*. Met. 12. 41 *Unde quod est usquam, quamvis regionibus absit, Inspicitur*. [Might it be the abl. of measure 'by wide regions' ?]

129. *linguae*: Ovid has

many references to this sort of *osculum*: De Vries cites Am. 2. 5. 23, 24; 3. 7. 9; 14. 23. 130. **Aptaque**, 'close joined': cf. Tibull. 1. 4. 54. 132. If **vigilant sensibus ora meis** is sound, it means 'my lips are wakeful for my senses,' i.e. to say what I feel: she talks in her sleep: but the expression is unparalleled. Perhaps we should read *suis* for *meis*, 'my lips are awake with their proper perceptions.' 135. **Titan**: 8. 105. 139. **furialis Enyo**, 'frantic Bellona.' The identification of Bellona with Enyo is late, and excepting this passage Enyo does not occur before Petronius 120. 2 (62) *feralis Enyo*, after whose time it is frequent [yet mention of her is found in Strabo (time of Augustus) 12. 535 τὸ τῆς Ἐννοῦς ἱερὸν ὃ ἐκείνοι Μᾶ ὀνομάζουσι. The worship of Bellona as Enyo was probably introduced into Rome during the Mithradatic wars, cp. Plut. Sull. 9. 4: 27. 6]. For Bellona who drove her votaries mad cf. Hor. Sat. 2. 3. 223 *Hunc circumtonuit gaudens Bellona cruentis*; Virg. Aen. 8. 703 *Quam cum sanguineo sequitur Bellona flagello*; Juv. 4. 123 *ut fanaticus oestro Percussus, Bellona, tuo*: hence **Attigit** in 140 refers to the touch of the *flagellum* or *oestrus*. **furialis** is not to be corrected to *feralis* from Petronius: the meaning wanted here is not 'deadly,' but 'frantic,' 'maddening.' The old reading *Erichtho* was a correction of a scribe who remembered the name of the Thessalian witch consulted by Pompey, Lucan 6. 507. 140. **feror**: 4. 47. 141. **pendentia**, 'arched': cf. Met. 13. 810 *vivo pendentia sacro antra*; Am. 3. 1. 3 *speluncaque pumice pendens*; Virg. Aen. 1. 166 *scopulis pendentibus antrum*. **tofo**: often of grottoes: Fast. 2. 315 *Antra subit tofis laqueata et pumice vivo*: cf. Met. 3. 159. 146. **Vile solum**: Met. 15. 428 *Vile solum Sparte est*. **dos erat ille loci**, 'he was the charm of the spot': the expression seems, like others in this poem, to go beyond Ovid. He often uses *dos*, *dotes* of graces of body and mind, but never applies it to an individual, as being himself a *dos*. 147. **Cognovi** and **incubui** and **tetigi** in 149 must be frequentative perfects. 148. **curvum . . . gramen** is strange. Grass is not bent, but flattened by the weight of the body. Rem. 175 (cited by De Vries), of the boughs of a tree bent by the weight of apples, is no defence. 154. **Ismarium**: as son of Tereus, king of Thrace, 1. 146, Itys is called *Odrysius* Am. 3. 12. 32; *Thracium* Consol. ad Liv. 106: cf. Catull. 65. 13 seq.; Prop. 3. 10. 10. **Daulias ales**: Procne, the nightingale, ἡ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται Soph. El. 148. Thucyd. derives the name from Daulis in Phocis where, according to him, Tereus reigned: 2. 29. 3 ἐν ἀηδόνος μνήμῃ Δαυλιάς ἡ ὄρνις ἐπωνόμασται: but A. Riese's derivation of the name from δαυλός, 'the singer of the thicket,' seems the real one. 156. **Hactenus**, 'so far, and no

more, is there sound.' *Hactenus* is often used elliptically, 6. 63; 17. 265; but generally at the close of a speech. **157. vitroque magis**

perlucidus omni: Met. 3. 54 *eloque animus praestantior omni*; Pont. 2. 8. 5 *omnique beatius auro*; Petron. 126. 35 *mulierem omnibus simulacris emendatiorem*. **158.** It was in fact a holy well. Cf. Am.

3. 1. 2 *Credibile est illi numen inesse loco*; Fast. 5. 674; Am. 3. 13. 8; Juv. 3. 19. De Vries compares Met. 3. 157-164 with the whole description [cp. the beautiful fragment (4) of Sappho 'Ἀμφὶ δὲ ψῦχρον κελάδει δι' ὕσδων Μαλίνων, αἰθυσσομένων δὲ φύλλων Κῶμα καταρρεῖ].

159. expandit: only here in Ovid. Nor can I find it used elsewhere of a tree: the simple verb is often so used. **aquatlica**

lotos: the adjective occurs Met. 9. 342; 10. 96. Loers says the word was coined by Ovid. **160. Una nemus**: a single tree

forming a grove. Met. 8. 744 *Stabat in his ingens annoso robore quercus, Una nemus*. The description is especially proper to the lotus: cf. Pliny, aptly cited by De Vries, 16. 30. 53. 124 *praecipue domibus expetitur ramorum petulantia brevi caudice latissima exspatiantium umbra et in vicinas domos saepe transilientium . . . nullis rami longiores validioresque aut plures, ut dixisse totidem arbores liceat*. The botanical name, according to De Vries, is *Diospyros lotos*. **162.**

Naias una, 'a single Naiad,' 'one of the Naiads': cf. Fast. 5. 664 *Pleias una*; Met. 1. 691 *Naias una*; 8. 786 *unam . . . Oreada*. De Vries notices Ovid's fondness for introducing 'theophaniae' into his plots, citing Am. 3. 1. 7; Rem. 555, 705, &c.; cf. 16. 61. For the form of the verse he quotes Am. 3. 5. 10 *Constitit ante oculos candida vacca meos*. **164. Ambracia**: adj. ^{αμβρακία} This . . . **165.**

Phoebus: there was a noted temple of Apollo on the promontory of Actium, Strabo 451. **166. Actiacum**: cf. Steph.

Byz. 'Ἀπόλλων 'Ακταῖος καὶ 'Ακτιακός: the former epithet being derived from 'Ἀκτὴ, Epirus (cf. ἀκτὴν ἡπειροῖο Hom. Od. 24. 378), the latter from 'Ἀκτιον.

'The antiquity of the temple of Apollo must have been very great, since Virgil supposes it to have existed in the time of Aeneas: Aen. 3. 274 *Mox et Leucatae nimbose cacumina montis, Et formidatus nautis aperitur Apollo*': Wordsworth's Greece, vol. ii, p. 8. Virgil represents the Actian Apollo as drawing his bow on the side of Augustus at the battle of Actium: Aen. 8. 704 *Actius haec cernens arcum intendebat Apollo Desuper*. **Leucadiumque**: Prop. 3. 11. 69

Leucadius versas acies memorabit Apollo. There was a temple of Apollo on the island of Leucas, or Santa Maura, as well as on the promontory of Actium, Strabo 452: the writer as well as Virgil seems to confound the two: see Wordsworth's Greece, vol. ii, p. 13.

167. Deucalion: there is no mention of Deucalion's leap from Leucas

(Ribbeck Frag. Trag. p. 231. 8) not before Seneca in any Latin poet. Hence Birt draws an argument against the Ovidian authorship of the epistle. Petronius, Frag. 26. 5, has *Phoebea chelys*. **communia munera**, 'our common function,' i. e. of Phoebus and myself: cf. A. A. 1. 691 *Quid facis, Aeacide, non sunt tua munera laeae?* The word is chosen for its double sense, 'function' and 'gift.' **183. poetria**: only here in Ovid. Heinsius quotes Ter. Maur. 6. 390 *K Continuasse pedes istos in carmine solos Dicitur haec eadem praecleara poetria Sappho*; Galen vol. iv. 771 (ed. Kühn) πάντως γὰρ ἀκούομεν Ὅμηρον λέγεσθαι ποιητὴν Σαπφῶ δὲ ποιήτριαν (*par excellence*); Athen. 15. 687 καίτοι Σαπφῶ, γυνὴ μὲν πρὸς ἀλήθειαν οὔσα καὶ ποιήτρια, ὅμως ἡδέσθη τὸ καλὸν τῆς ἀβρότητος ἀφελεῖν. **188. Et forma et meritis**, 'both in beauty and healing power.' **196. substitit**: the metaphor may be from a river's flow being checked, cf. Virg. Aen. 8. 87 *Tibris . . . tacita refluens ita substitit unda*. [**199. aequoreae**, 'in your island home,' cf. Met. 15. 752 *aequoreos plus est domuisse Britannos*.] **202. turba venire**, 'come trooping': cf. Prop. 1. 19. 13 *Illic formosae veniant chorus heroinae*. **205. vates quoque vestra redibit**, 'your poetess will return,' i. e. my poetic fancy will return to me. **206. De Vries** quotes Prop. 2. 1. 4 *Ingenium nobis ipsa puella facit*. **208. riget**: cf. *rigida mente* 3. 96. **209. verba . . . vela**: a favourite Ovidian conceit, cf. 2. 25. **211. redis**, 'are for returning,' 'intend to return.' **votiva parantur Munera**: garlands for the prow, to be dedicated either on leaving Sicily, or on coming into port at Lesbos. For the former view cf. Virg. Aen. 4. 417 *vocat iam carbasus auras, Puppibus et lacti nautae imposuere coronas*: for the latter view cf. Virg. Georg. 1. 304 *Ceu pressae cum iam portum tetigere coronae, Puppibus et lacti*, &c.; Prop. 3. 24. 15 *Ecce coronatae portum tetigere carinae*. [**212. De Vries** compares 3. 138 *nec miseram lenta ferreus ure mora*.] **213. Venus orta mari mare praestat amanti**: cf. 7. 60; 16. 23, 24; 19. 159, 160. Van Lennep quotes Musaeus 249 Ἀγνώσεις ὅτι Κύπρις ἀπόσπορός ἐστι θαλάσσης καὶ κρατεῖ πόντοιο καὶ ἡμετέρων ὁδυνῶν; **praestat**, 'warrants favourable,' 'renders secure.' Met. 11. 747 *ventos custodit et arcet Acolus egressu, praestatque nepotibus aequor*. **216. dabit . . . vela legetque**, 'spread and shorten sail': *dare* = τεῖνειν, πετάσαι; *legere* = στέλλειν: Virg. Georg. 1. 372 *atque omnis navita ponto Humida vela legit*. **217. Pelasgida Sapphon**: Lesbos was formerly named Pelasgia, from its Pelasgian inhabitants, Diod. 5. 81; Plin. N. H. 5. 31, 39. 139. **218. Nec tamen invenies**: cf. 4. 18 *Fama velim queras*, &c., a passage by itself sufficient to maintain *invenies* against De Vries's *invenio*. **fugi**: this reading of De Vries is decidedly preferable to *fuga*: *digna fuga*

would, as he says, mean 'deserving of exile.' Ovid repeatedly joins *dignus* with infinitive passive : cf. 17. 20. For *fugi* De Vries refers to Cic. Leg. 1. 11. 31 ; ad Herenn. 4. 38. 50 ; Lucan 1. 166 ; Stat. Theb. 4. 285 ; 7. 140, &c.

219. *Hoc saltem* : i. e. that you are determined to avoid me.

220. *Ut . . . aquae* ! that I may seek my doom in the Leucadian waters, whether it be death, or cure. *Leucadiae aquae* is possessive genitive, and the distich, though Heinsius says he could not understand it, and Bentley erased it, seems perfectly simple.

XVI. PARIS TO HELEN.

It is unnecessary to recite the story of the elopement of Helen with Paris, or to rehearse the authorities which the writer of this Epistle followed, as all poetry from Homer down is full of it. A more interesting question, and more profitable to discuss, is that of the authorship of this and the five following Epistles.

I hold very strongly the view (1) that they were not written by Ovid ; (2) that they were all, except 16. 39-142, 21. 13 ad fin., written by the same author ; (3) that that author lived in the early silver age, about the epoch of Persius or Petronius.

That Ovid was not the author is shown by the following proofs :
 I. **Formal.** (1) We have here letters from men answering letters from women. (2) Ovid nowhere makes any reference to his having composed any of these Epistles. II. **Metrical.** (1) We find polysyllables ending pentameters, 16. 288 *pudicitiae*, 17. 16 *superciliis*, 19. 202 *deseruit* ; a usage forbidden by Ovid before his exile. (2) We find *Aethrā*, *Idā*, *Cassandrā*, *Ledā*, used without scruple. (3) We find the elision of an iambus before a word not a monosyllable, *meo exemplo* 17. 97 ; and according to existing MSS. the illegitimate elision *certe ego* in the second half of the pentameter, 20. 178, though I believe the MSS. are there corrupt. III. **Diction.** Perhaps most important of all is the fact, hitherto unnoticed, of the recurrence of certain words and phrases, showing a poverty of thought and imagination. I have noticed the following : (1) *quod amas* of the object of love. This occurs five times : 16. 85 *Nos dabimus, quod ames* ; 18. 179 *Paene manu, quod amo, tanta est vicinia, tango* ; 19. 179 *Tu quam saepe petis, quod amas, tam saepe relinquis* ; 20. 32 *Si tamen est, quod ames, velle tenere dolus* ; 21. 57 *Si laedis, quod amas*. This phrase is no doubt Ovidian, but it is harped on here *ad nauseam* ; it does not occur at all in the first fifteen Epistles. (2) *ut nunc est* occurs three times,

16. 50; 17. 169; 19. 127; it does not occur at all in the first fifteen Epistles. (3) *a* in the sense of 'after' occurs three times: 16. 98 *Nec Priamo est a te dignior ulla nurus*; 18. 69 *A Veneris facie non est prior ulla tuoque*; 20. 157 *primus ab illa*. (4) *iners* has the same peculiar sense three times: 16. 160, 312; 18. 110. (5) *si nescis*, 'let me tell you,' occurs three times: 16. 244; 18. 39; 20. 150. (6) The counterbalancing constructions of clauses introduced by *Sic...ut* (*ne*) or *Ut...sic* (*ita*) occur, the former four times, 17. 165; 19. 87; 19. 182; 20. 101; the latter three times, 17. 71, 110, 241. (7) *dare*, in the sense of 'assigning,' 'endowing with,' occurs three times: 16. 207 *Non dabimus certe socerum*; 365 *Num potes hanc illi primae dare facta iuventae?* 17. 55 *Dat mihi Leda Iovem cygno decepta parentem*. I do not say that these are not all classical, even Ovidian phrases, but it is undeniable that Ovid never repeats his phrases within a short space to anything like this extent; and, if I am not mistaken, not one single one of these seven locutions, which form so large a part of the *curta supellex* of the author of these six Epistles, occurs in the first fifteen Epistles.

The date of the author is a more difficult question to decide. My reason for selecting the Neronian age or a little later is the fact that in reading Seneca's prose works, as well as Petronius and Suetonius, I am constantly struck by the similarity of the constructions and diction to that of the author of these Epistles. The suggestion thrown out by Teuffel (§ 248. 3 = Vol. i, p. 498 Eng. Trans.), that it is possible these Epistles are by Ovid himself, who may have in his later years returned to the freedom of the verse composition, e.g. the polysyllabic ending which was fashionable in the hands of Propertius, seems very improbable. Certainly he did not attempt any composition of this sort during his exile; and before his exile there is no trace of either the polysyllabic ending or the diction of Petronius and Seneca.

Whoever the author was, his descriptive powers were of a very high order; and there are passages, like Leander's nightly swim, to which it is difficult to find a rival in Ovid himself.

1. *Ledaea*: 13. 61. 13. *recepta*, 'admitted,' more than 'accepta': Prop. 2. 14. 28 *tota nocte receptus amans*; Sen. Ben. 6. 34 (*domum*) *in qua multa sunt ostia quae receptos quoque excludant*: private entrée. 15. *rata*, 'fulfilled': Am. 3. 2. 80 *Sint mea, sint dominae fac rata vota meae*; Fast. 1. 696 *Efficiatque ratas utraque diva preces*; Hor. Ep. 1. 5. 16 *Quid non ebrietas designat? operta recludit, Spes iubet esse ratas*. Opposite *irritus*: Pont. 3. 7. 21 *Spem iuvat amplecti, quae non iuvet irrita semper*. 17. *divino monitu*: cf. *Veneris impulsu*,

Hyg. Fab. 92. 18. *coepto*: often used of daring enterprises; this sense is never absent in Virgil, who always uses the plural: Georg. 1. 40 *audacibus annue coeptis*; Aen. 4. 642 *coeptis immanibus offera Dido*; 9. 296; 10. 461 *coeptis ingentibus*. 21. *dubias*, 'perilous,' often of the dangers of the deep. Trist. 1. 11. 13 *dubius iactabar ab Haedis*; A. A. 1. 558 *Saepe reget dubiam Cressa Corona ratem*. So *ambiguas* 10. 62. 22. *Phereclea*: Hom. Il. 5. 59 Μηριόνης δὲ Φέρεκλον ἐήρατο, τέκτονος υἱὸν Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαΐδαλα πάντα Τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη· ὃς καὶ Ἀλεξάνδρῳ τεκτῆρατο νῆας εἴσας Ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο. 24. *orta mari*: 15. 213. 29. *tristis hiemps*, χειμῶν, 'foul weather' [18. 184]. error, ἄλη, 'wandering from our course': Virg. Aen. 6. 532 *pelagine tenis erroribus actus An monitu divum?*—a passage which the writer may have had in his mind: see ver. 17. 30. *petita*: emphatic, 'I made for.' 32. *quas habeo, di tueantur opes*: the implication is 'I am rich enough.' 33. *veluti* would probably have been omitted by Ovid: see on 21. 113. 37. *animo vidi*: cf. 10. 135 *adspice mente*, 'in my mind's eye.' *lumine*: for the singular cf. Met. 9. 27 [and note to 18. 74]. 38. *Prima mihi vulnus . . . tulit*, 'herald rumour first dealt me a wound.' I have considerable confidence in *vulnus*, (1) on account of the awkwardness of *vullus* immediately after *vultus* in 37; (2) on account of the remarkable propriety of *vulnus* just before *arcu Missilibus telis*; (3) on account of the propriety of *vulnus* metaphorically of the first wound of love. Met. 9. 720 *Hinc amor ambarum tetigit rude pectus, et aequum Vulnus utrique dedit*; cf. ver. 278; 4. 20; Virg. Aen. 4. 2, 67; Prop. 2. 22. 7; Shaksp. As You Like It, 3. 5. 30 'Then shall you know the wounds invisible That love's keen arrows make.' But all poetry, Greek, Latin, English, is full of the image. 39–142. The question of authorship of these verses is bound up with that of the authorship of 21. 13–248. Their date has been a subject of much discussion: many critics have held that they were written so late as the revival of letters. Bachrens will not allow that an imitator could have so nearly approached Ovid's style; but the truth will probably be found between these two extremes. Internal evidence seems to point to a date not more than a generation later than that of the composition of the Epistles 16–21: and the general correctness of the versification speaks for an author with an instinctive, not an acquired, feeling for Ovidian verse. 39. *sicut oportuit* is probably the best correction of *sicut oportet*, 'as was meet.' Cf. Met. 7. 728 *male me, quin vera faterer, Continui: male, quin, ut oportuit, oscula ferrem*. 45. *urgentis . . . sub imagine somni*, 'in a dream seen in a heavy sleep': *urgere* is

often joined with *somnus*, *sopor*. Virg. Aen. 12. 309 *Olli dura quies oculos et ferreus urget Somnus*; Hor. Carm. 1. 24. 5 *Ergo Quintilium perpetuus sopor Urget?* The same emendation was made by N. Heinsius in Calvus (Frag. 11 Mueller) *cum gravis ingenti (urgenti) cenivere pupula somno*. For the myth see Hygin. Fab. 91 '(Hecuba) praegnans in quiete vidit se facem ardentem parere, ex qua serpentes plurimos exisse. Id visum omnibus coniectoreibus cum narratum esset, imperant quicquid pareret necaret, ne id patriae exitio foret. Postquam Hecuba peperit Alexandrum datur interficiendus, quem satellites misericordia exposuerunt. Eum pastores pro suo filio repertum expositum educarunt, eumque Parim nominaverunt,' continued in note on 361. Cf. Apollod. 3. 12. 5. 2 and Cassandra in Ennius, Alexander, Frag. 6 (Ribb. p. 21): *Adest, adest fax obvoluta sanguine atque incendio*. 48. *vatibus*, 'seers,' 'diviners': the word is here used in its old sense of bards who foretell the future: see Munro's note on Lucretius 1. 102 *vatum Terriloquis victus dictis*. One of his quotations there is Cic. N. D. 1. 20. 55 *haruspices augures harioli vates coniectores*. Cf. the chant of Fergus M'Ivor's *bhairdh* M'Murrough in 'Waverley.'

49. *Ilíos* fem. and *Ilíon* neut. are equally good Latin forms; both are used by Ovid: *Ilíos* 1. 48; A. A. 1. 363; Met. 14. 467; *Ilíon* 13. 53; Met. 6. 95; 13. 407, 505; doubtful which, 7. 151; Rem. 163. Virgil never uses *Ilíos*: *Ilíum* Aen. 2. 241; 3. 3; 5. 261, where Servius: 'Virgilius semper genere neutro declinat.' Horace twice uses *Ilíos*, Carm. 4. 9. 18; Epod. 14. 14; *Ilío* from *Ilíon* in the abl. four times, once without an epithet to show the gender. 50. *ut nunc est*, 'to judge from present circumstances': see Introd. to this Epistle.

51. The story of the exposure of Paris has many points of resemblance to that of Cyrus, Herod. 1. 114 seqq. *de plebe*: *de scelestá Plebe* Hor. Carm. 2. 4. 18. 54. *piceis*: 12. 67. Ida was famous for its pines: van Lennep quotes τὴν ἐν Ἰδῇ . . . πεύκην Eur. Hipp. 1253, which some commentators refer to the Cretan Ida. Tennyson, when he sings of the 'vale in Ida lovelier Than all the valleys of Ionian hills,' seems to take it of the Trojan Ida: cp. 'The swimming vapour . . . creeps from pine to pine,' etc. 57. *Dardaniae* without *urbis* for Troy has given offence, but Virgil Aen. 3. 156 has *Dardania incensa*.

59. *pedum pulsu*: so often in Virgil, e.g. Aen. 12. 445 *pulsuque pedum tremit excita tellus*. Ennius Thyestes, Frag. 2 (Ribb. p. 57) *Sed sonitus aures meas pedum pulsu increpat*. 60. *veri . . . fidem*, 'belief in the truth,' i.e. 'the belief that belongs to truth.' Heinsius defended this conjecture by Met. 3. 659 *adiuro, tam me tibi vera referre, Quam veri maiora fide*. He also conjectures *veram*, quoting Am. 2. 2. 38; Fast. 3. 662; Pont. 3. 7. 24; Trist. 4.

1. 65 *Utque nec insidias capitisque pericula narrem, Vera quidem, veri sed graviora fide*, etc. 61. *alis*: the talaria: cf. Virg. Aen. 4. 239. 62. *Pleiones*: she was the daughter of Oceanus, and wife of Atlas, to whom she bore the seven Pleiads, of whom Maia, mother of Mercury, was one, Apollod. 3. 10. 1. 2. 63. *Fas vidisse fuit*: Burmann quotes Sen. Ep. 19. 6 (115). 4 *Si quis viderit hanc faciem* (a good man's mind) *altiorum fulgentioremque quam cerni inter humana consuevit, nonne velut numinis occurso obstupefactus resistat et, ut fas sit vidisse, tacitus preceatur?*—on which passage Lipsius quotes Livy 1. 16. 6 (Proculus) *cum perfusus horrore venerabundus adstitissem precibus petens ut contra intueri fas esset*; and the reply of L. Vitellius to Caligula, Dio Cass. 59. 27 καὶ ποτε τοῦ Γαίου συγγίνεσθαι τε τῇ Σελήνῃ λέγοντος καὶ ἐρωτήσαντος αὐτόν, εἰ ὁρῶν τὴν θεὸν συνοῦσαν αὐτῷ, κάτω τε, ὡς καὶ τεθηπῶς, ἔβλεπεν, ὑποτρέμων· καὶ σμικρόν τι φθελγόμενος Ὑμῶν (ἔφη) τοῖς θεοῖς, δέσποτα, μόνοις ἀλλήλους ὁρᾶν ἔξεστι. 64. *aurea virga*: the caduceus or κηρύκειον, Virg. Aen. 4. 239 seqq. Hence Hermes is χρυσόρραπις Od. 10. 277. 68. *pone metum* may be added to the phrases recurring in these late elegies: 20. 1. 71. Ruhnken objects without reason to this use of *Neve* for 'and lest': it is a favourite with Ovid, as Rem. 689; Met. 1. 151; 2. 482; 4. 800; 14. 473; Fast. 4. 839, and other passages prove. *verbis Iovis*, 'in Jupiter's name,' the usual Latin expression, [cf. Cic. Att. 16. 11 fin. *Atticae meis verbis suavius des*; Liv. 9. 36. 14 *denuntiatio Fabio senatus verbis*, etc.]. 76. *causam vincere*, like νικᾶν δίκην: there is no probability in *causa sua*, proposed by Heinsius; in a better poet we might be disposed to accept *posse tenere*, proposed by both Francius and Bentley, as *vincere* had just occurred. [For *causam vincere* cp. Cic. Sest. 78; Deiot. 23.] 78. *Hanc esse ut scires*, 'so that (i.e. from the fact that she pleased me most) you might be sure it was the goddess of love.' The usual phrase is *scires* without *ut*: Met. 1. 162 *scires e sanguine natos*; Fast. 2. 419 *Marte satos scires*; Met. 6. 23 *scires a Pallade doctam*. But cf. Suet. Oct. 42 *sed ut salubrem magis quam ambitiosum principem scires, querentem de inopia et caritate vini populum severissima coercuit voce*. 83. *risit* as φιλομυειδής. Hor. Carm. 1. 2. 33 *Erycina ridens*. 85. *quod ames*, 'something to love': the neuter is thoroughly Latin and Ovidian, but the repetition of the idiom in the last six Epistles is very suspicious; see above, p. 436. For an instance outside these Epistles cf. Am. 2. 2. 14 *et castum multis quod placet esse putet*. 87. *ex aequo*: adverbially, [as often in Ovid, Am. 1. 10. 33; A. A. 2. 682; 3. 794; Met. 3. 145; 5. 565]. It is a pet phrase of Seneca, but occurs also in Livy 7. 30. 2. Ruhnken quotes Pliny Paneg. 83 *probatum ex aequo*.

90. If *per* is sound it must, as Loers says, be an imitation of *διὰ χρόνον*: but it probably grew out of *per* above. *per rata signa*, 'by valid tokens': Serv. on Aen. 5. 370 'sane hic Paris secundum Troica Neronis fortissimus fuit; adeo ut in Troia agonali certamine superaret omnes; ipsum etiam Hectorem, qui cum iratus in eum stringeret gladium, dixit se esse germanum: quod *allatis crepundiis* probavit, qui habitu rustici adhuc latebat.'

91. Pal. has *recepto* without *est*, and so K: but the omission of *fuit* or *est* is intolerable. [This seems a very strong statement. Surely Ovid often leaves out *est* e.g. 1. 65 *Misimus et Sparten: Sparte quoque nescia veri*; 5. 97.]

92. *addere . . . ad* is common enough: Burmann quotes instances from Plautus, Caesar, Suetonius; Ovid uses the construction two or three times, e.g. Fast. 4. 702 *Addideratque annos ad duo lustra duos*. *hunc quoque*, 'this new holiday,' 'this holiday also,' as well as those already in the calendar.

94. *Multarum*: 15. 20.

97-98. See Crit. Note.

101. *Te vigilans*, etc. Cf. Petronius ap. Bährens, P. L. M. iv. p. 100 *Te vigilans oculis, animo te nocte requiro*.

102. *placido victa sopore*: Loers quotes *μαλακῷ δεδμημένοι ὕπνῳ* Il. 10. 2. For the present *iacent* after *videbam* of a general description of repeated action cf. 15. 46.

103. *Quid facies*: awkward though the structure is, nothing is gained by reading *Quid faceres* here.

104. *hic*: in Sparta. 105. *debere mihi*: Ruhnken quotes Cic. De Orat. 3. 5. 18 *An me tam impudentem existimatis ut vobis hoc munus pulem me diutius posse debere?* de Legg. 3. 11. 26 *sensit enim deberi non posse huic civitati illam potestatem*.

109. *Gargara*: a peak of Ida, in Homer *Γάργαρον*, several times mentioned in the Iliad as a favourite place for Zeus to sit. Gargara, the town, was on the shoulders of Ida: it was famous for its plenteous harvests: A. A. 1. 57; Virg. Georg. 1. 103; Pliny 5. 30, 32. 122. Strabo always uses the plural form of the town, but Stat. Theb. 1. 549 uses the plural of the peak: *Gargara desidunt surgenti et Troia recedit*.

110. *longa*: tall, *μακρά*. 111. *Fundatura*: a ship-builders' word, 'to form the bottom of a ship.' Plaut. Mil. 3. 3. 44 (917) *facile esse navem facere, ubi fundata et constituta est*.

112. *Texitur*: also a ship-builders' word. Cassandra says in Ennius, Alexander, Frag. 6 (p. 21 Ribb.) of the fleet of Paris, *Iamque mari magno classis cita Texitur*. So *texamus robore naves* Virg. Aen. 11. 326: cf. Catull. 64. 10 *Pinea coniungens inflexae texta carinae*. The metaphor is obvious: the *costae* form the warp, the planks nailed on them the woof of the ship.

113. I prefer *malo* to *malis* as more likely to account for the corruption; and although more ships than one are intended, *puppis* in the next verse shows that a single vessel is taken as the type of all. The Homeric ships usually

- had only one mast: cf. 5. 53: Hor. Carm. 1. 14. 5 *Et malus celeri saucius Africo Antennaeque gemant.* 114. *pietos . . . deos*: 2. 126.
116. *Sponsor*: 2. 34. Burmann quotes Sen. Ep. 82. 1 *Desii iam de te esse sellicitus. Quem, inquis, deorum, sponsorem accepisti?* *pieta*: perhaps *ficta*, 'represented,' as *pietos* has occurred so lately. 117. *manus ultima*, 'the finishing touch.' Petronius 118 *hic impetus etiam si nondum recepit ultimam manum.* So *extrema manus*: Virg. Aen. 7. 572 *Nec minus interea extremam Saturnia bello Imposuit regina manum.* So *summa*: Sen. Ep. 12 *potio extrema quae ebrietati summam manum imposuit*; Ov. A. A. 3. 226 *Aptius a (after) summa conspiciere manu.* The metaphor is from an artist's finishing touch: Serv. on Aen. 1. c.
118. If *iubebar* is sound, a *Venere* must be supplied, as Burmann says: but *iubebat* is probably right. 121. *ut erat*: cf. 10. 16, note.
122. *vellent*: for the auxiliary specially common in this sense see note on 3. 58; 13. 87. 123. *incendia*: the burning of Troy. See Ennius quoted on ver. 46. 127. *ventisque ferentibus*: Am. 3. 11. 51; Trist. 1. 2. 73.
128. *Applicor in*: *applicor* generally takes dative, 7. 117, or *ad*: Forcellini however cites Liv. 37. 12. 10 *in Erythraeam classem applicuerunt.* *Oebali nympha*: Oebalus was father of Tyndareus: hence *Oebalia arx* Virg. Georg. 4. 125 is *Lacedaemonium Tarentum.* 140. *In dubium* is archaic for *in dubio*, perhaps too archaic for the writer. Cf. Prop. 3. 9. 59 *a te est Quod ferar in partes ipse fuisse tuas*; Plaut. Amph. 1. 1. 26 *in mentem fuit*, where see my note. In Ter. Eun. 2. 2. 29 (260) *videt mihi esse tantum honorem* is corrected in the Bembine to *videt me esse in tantum honorem*, a strange correction, if not the true reading.
143. *Phrygia*: if this is sound, I take it with Heinsius as *in Phrygia*. Burmann supplies *ab* from the next clause; cf. note on *Tanai* 6. 107. It is difficult to find an exact parallel to *usquam Phrygiae*, the reading of Naugerus, condemned by Heinsius, though *usquam locorum, nusquam gentium* come near it. [Apul. Met. 7. 26. 1 *uspiam ruris.*] 146. *maligna*, 'niggard': *malignus* properly of giving short measure: Hor. Sat. 1. 5. 4 *cauponibus atque malignis.* 149. *qui noverat omnia*: explained by 150-152.
150. *rapina*: ἀρπαγμα 8. 66.
151. *nitida*: λιπαρά: the oil with which the body was rubbed is referred to, hence the *palaestra* was sometimes called *oleum*: Catull. 63. 64. Cf. Prop. 3. 14. 1 *Multa tuae, Sparte, miramur iura palaestrae, Sed mage virginei tot bona gymnasii, Quod non infames exercet corpore ludos Inter luctantes nuda puella viros*; Ib. 19 *Inter quos Helene nudis armata papillis Fertur, nec fratres erubuisse deos.* 153. *rapuit*: 5. 127.
155. *recessisset*: Prop. 2. 7. 7 *Nam citius paterer caput hoc discedere collo.* 160. *ex toto*, like *ex aequo*, is especially

common in the silver age: cf. Quint. Decl. 352 *postea quam ex toto recessisse hostem crediderunt*. [Pont. 1. 6. 28: 4. 8. 72.] **172. Deprecor**, ἀπεύχομαι, to pray a thing will not happen. **175. Pliada**: Electra, mother of Dardanus by Zeus. **177. Regna** would be a decided grammatical improvement on *Sceptra*, which if sound must have been either given loosely for *regna*, or *obeunda* is given by a slip on the writer's part. There is similar though not so great awkwardness in the use of *sceptra* 17. 60. **182. Phoebeae structa canore lyrae**: cf. 1. 67 *moenia Phoebi*; Martial 8. 6. 5 *Laomedontae fuerant haec pocula mensae Ferret ut haec muros struxit Apollo lyra*. The legend of Apollo having moved the stones into their places by his music is, as Loers says, later than Homer, who simply attributes the building of the walls to Apollo and Poseidon, Il. 7. 453; while, Il. 21. 446, he says Poseidon built, while Apollo fed the flocks of Laomedon. The legend of the music was probably added to the earlier story in imitation of the Theban myth of Amphion. **188. Una domus quaevis**: Loers quotes Fast. 6. 641 *Urbis opus domus una fuit* of the mansion demolished to afford a site to the *porticus Livia*. **habebit**: 'you will find has': see Mayor's note on Juv. 1. 126. **193. paratibus** always of costly outfits of all sorts; in Fast. 3. 627 of expensive dress as here: *Utque domum intravit Tyrios induta paratus*. **198. Rure**: the simplicity of the country, compared with the splendour of the Asiatic cities, is disparaged. **Therapnaeo**: Therapne or Therapnae was an ancient village in Laconia, in later time with a temple of the Dioscuri, Pind. Pyth. 11. 95, etc.; and also of Helen, Herod. 6. 61; and of Apollo, Id. The adjective *Therapnaeus* is often used by the Roman poets: cf. A. A. 3. 49 *Therapnaeae maritae*; Fast. 5. 223; Stat. Theb. 7. 793; Mart. 9. 104, 5. **Phrygem**: the Phrygians were looked on with contempt: Φρύξ was a common servile name, cf. Aristoph. Vesp. 433. Many proverbs testify to their worthlessness, as Φρύξ ἀνὴρ πληγὴς ἀμείνων, cf. Hierondas 2. 100; also Id. 5. 14 ἦρ' οὐχὶ μᾶλλον Φρύξ, etc. **201. Aurorae coniunx**: Tithonus, son of Laomedon. Apollod. 3. 12. 4 *Τιθωνὸν μὲν οὖν Ἡὼς ἀρπάσασα δι' ἔρωτα εἰς Λιβιοπίαν κομίζει*: Schol. Ap. Rhod. 3. 158. Eos is also represented as carrying off Cephalus, son of Hermes and the Athenian Herse: A. A. 3. 84; 15. 88 *prima rapina*. **207. dabimus**: Met. 13. 855 *Hunc tibi do socerum*. Cf. ver. 365; 17. 55. **socerum**: like your father-in-law, Atreus: Serv. on Aen. 1. 572 'Thyestes cum fratris uxore concubuit; ob quam causam Atreus vero ei filios epulandos apposuit: quae sol abominatus, ne videndo pollueretur radios suos ab ea civitate detorsit.' Cf. Prop. 3. 22. 30; Seneca, Thyestes 990 ff. **208. qui . . . vertat**: descriptive or generic

subjunctive. Cf. Pers. 1. 128 *lusco qui possit dicere, 'lusce.'* 209. *soceri de caede cruentus*: as Pelops, father of Atreus, was: see note on 8. 70. 210. *crimine*: cf. 15. 180. 211. *proavo*: like your great-grandfather, Tantalus. For the myth cf. Homer Od. 11. 582-592; Hyg. Fab. 82. *captantur*: Horace uses the same verb, Sat. 1. 1. 68 *Tantalus a labris sitiens fugientia captat Flumina.* 213. *Quid tamen hoc refert*: 6. 137. 219. *Hostibus eveniant*: A. A. 3. 247 *Hostibus eveniat tam foedi causa pudoris*; Am. 3. 11. 16 *Eveniat nostris hostibus ille pudor*; Virg. Georg. 3. 513 *Di meliora piis erroremque hostibus illum*; Prop. 2. 4. 17 *Hostis si quis erit nobis amet ille puellas.* Cf. Plaut. Asin. 5. 1. 13 *Utinam male qui mihi volunt sic rideant!* 221. *Paenitet hospitii*, 'I am dissatisfied with my entertainment'; a common use of *paenitet* in Plautus, e.g. Stich. 5. 4. 31 *si horum quae adsunt paenitet, nihil est*; Bacch. 5. 2. 66 *me nil paenitet ut sim acceptus*; Mil. 3. 1. 143 *Nil me paenitet iam quanto sumptui fuerim tibi*, where Weise gives other instances. 222. *rusticus iste*. 'yon clown': cf. 1. 77. 228. *Crescit . . . cibus*: imitated by, or an imitation of, Juv. 13. 212 *interque molares Difficili crescente cibo.* Burmann quotes also Sen. Ep. 82, § 21 *non in ore crevit cibus, non haesit in faucibus*; Jos. Iscan. Bell. Troj. 2. 153 *crecentesque cibos gustu ieiuna fatigat.* 231. *compescere* is proper for checking a fire: Plin. Ep. 10. 33 (42) *nullus siphon, nulla hama, nullum denique instrumentum ad incendia compescenda*; Ov. Met. 2. 313; Trist. 4. 3. 65 *compescuit ignibus ignes*; Prop. 3. 17. 3 (addressing Bacchus) *Tu potes insanae Veneris compescere fastus*, where either *flammas* or *et aestus* should be substituted for *fastus*, which gives no sense. 243. No becoming sense can be got from *iuvenum*, yet *aliquem* seems too easy a correction. I think the writer may have given *vanum* 'false,' 'invented'; cf. *fabula vana* 19. 132: *fictio* in 245 seems to imply that a word like *vanum* had preceded. 254. *Tortilis . . . ansa*, 'the twisted handle of the cup': Prop. 4. 4. 21 *Obstupuit regis facie et regalibus armis Interque oblitus excidit urna manus.* 257. *cantabam*: for Paris's skill in singing to the lyre cf. Il. 3. 54 οὐκ ἄν τοι χραίσμη κιθάρις τὰ τε δῶρ' Ἀφροδίτης. 259. *primas*: 4. 39. *Clymenen Aethramque*: called Aethra and Thisadies or Phisadies by Hyg. Fab. 92 and 79: they were Helen's maids of honour, captives given to her by their captors, the Dioscuri. They had been queens in their own cities. They accompanied Helen to Troy: for their subsequent fate see Paus. 10. 25. 8; cp. Dict. Cret. 5. 13. 262. *medias*: μεταξὺ δεομένων. 265. *Schoeneida*: Atalanta, daughter of Schoeneus, king of Schoenus in Arcadia. She was very fleet of foot, and refused to marry any suitor who could not defeat her

in running. Hippomenes won her by dropping golden apples which she stopped to pick up: Apoll. 1. 8. 2. 4; Hyg. Fab. 99, 174, 185; Serv. on Aen. 3. 113; Ov. Met. 10. 561 seq. **266. Hippodamia:**

8. 70. **267. Acheloia cornua:** 9. 139. **269. leges:** 12. 39;

ver. 26. **270. opus** is rather oddly used: apparently for 'result,' 'object.' **277. summa leviter districta sagitta,** 'slightly grazed

by the mere tip of love's arrow.' Burmann quotes Sen. Controv. 7. 5 (20). 9 *Ut districta levi vulnere est cutis*: it would be better to read *districta* there [as is done by Kiessling] than *detracta* here as he proposes. Cf. 11. 75. **278. ossa:** Prop. 1. 9. 29 *qui non ante patet donec manus attingit ossa*.

279, 280. Hoc mihi, etc. This distich is probably late: (1) we have done with Cassandra and her predictions, ver. 122; (2) *sagitta* ends the previous hexameter; (3) the construction *a* with *sagitta*, though not absolutely forbidden, is rare; see on 12. 161; (4) the ablative *caeleste*, though legitimate, is rare; see note on 8. 64; (5) *figar* should be *figerer*. **287. ne rustica dicam:** the repeated nominative is quite idiomatic: [cf. Cic. Phil. 11. 8. 20 *Ille enim mihi praesidium extraordinarium dederat; cum dico mihi, senatui dico populoque Romano*].

290. Lis est, etc.: Juv. 10. 297 *rara est adeo concordia formae atque pudicitiae*; cf. Ov. Fast. 2. 161. **291. Venus aurea:** χρυσή Ἀφροδίτη Il. 3. 64, etc. **299. et,** which is awkwardly placed, seems to mean 'also': 'your husband' as well as I. **301. Cresia regna:** cf. note to 17. 156. **303.**

The reading is most uncertain; see Crit. Note. **307. hominem sine pectore** = *excordem*, 'witless': so of the blunt Ajax, Met. 13. 290 *rudis et sine pectore miles*. Ruhnken quotes Hor. Ep. 1. 4. 6 *non tu corpus eras sine pectore*. Loers quotes Am. 3. 3. 42 *Di quoque habent oculos, di quoque pectus habent*. **315. deducit:** a vox nuptialis.

316. mandatis: see Crit. Note. **322. sacra vestra:** the religious rites either of you Greeks or of your house. I think *iura* of most MSS. may have been a mistake for *ūra*, i.e. *uestra*: but I am not sure that I am right. With *sacra iura* cf. 9. 159 *iura sacerrima lecti*; 6. 41 *connubialia iura*; Met. 7. 715 *iura iugalia*; 6. 536 *coniugialia iura*; Prop. 3. 20. 15 *Foedera sunt ponenda prius signandaque iura*.

323. For *fiducia nostri*, tacitly read by Burmann, see on 17. 19. **329. Theseus:** 5. 127. **Leucippidas:** Ilaira and Phoebe: they were rescued by their lovers, Idas and Lynceus, and Castor was slain by Idas: Apollod. 3. 10. 3. 5; Hyg. Fab. 80; Prop. 1. 2. 15 *Non sic Leucippis succendit Castora Phoebe, Pollucem cultu non Ilaira soror*.

330. in exemplis adnumerabor: *adnumerare* seems proper in this sense: Burmann quotes Trist. 5. 4. 20 *Se quoque in exemplis adnumerare solet*; Cic. Rosc. Am. 32. 89. **333. ingens regina:**

to be *καλή* to the Greeks it was necessary to be *μεγάλη*: cf. Ar. Eth. Nic. 4. 3. 5; Poet. 7. 8 τὸ γὰρ καλὸν ἐν μεγέθει καὶ τάξει ἐστὶ. There may be a reminiscence of this verse in Claud. Epithal. Honor. Aug. 279 *in medius ibis regina Sygambros*.

334. novam . . . deam: we are reminded of Herod. 1. 60, where the partisans of Pisistratus persuaded the Athenians that Phye, the tallest and handsomest woman they could find, was the goddess Athene herself bringing back Pisistratus.

345. Erechthida: Orithyia, daughter of Erechtheus king of Athens, was carried off by Boreas from Attica; Apollod. 3. 15. 1. 2; cf. 18. 42; Prop. 3. 7. 13; 2. 26. 51. She became mother of Calais and Zetes by Boreas. The writer here rationalises, and says it was really the Thracians who carried her off: Boreas blew from the direction of Thrace.

346. Bistonis: 2. 90.

347. Phasida: Medea

is several times so called by Ovid: Fast. 2. 42; A. A. 3. 33; cf. 19. 176.

puppe nova: 12. 13.

Pagasaeus: Pagasae was close to Iolcos on the Pagasaeon gulf; hence the Argo sailed, Prop. 1. 20. 17.

348. Colcha: Ovid nowhere uses *Colchicus*.

351. Terror:

I suspect this word, first, because *ipso . . . periculo* can hardly mean 'the *actual* danger'; secondly, because of the pentameter. Where or when had it been stated, or what right had Paris to assume without stating, that this was a case in which it was agreeable to fear? If, as I have suggested, we read *Fervor*, the proper sense is forthcoming: 'the very danger increases one's passion'; for the exact construction cf. Fast. 3. 495 *vitio tibi gratior ipso est* [cp. A. A. 3. 603 *Quae venit ex tuto minus est accepta voluptas*].

360. causam nominis inde tuli: he was said to have got the name of Alexander from his rescuing his flocks from brigands: Apollod. 3. 12. 4. 5 γενόμενος δὲ νεανίσκος, καὶ πολλῶν διαφέρων κάλλει τε καὶ ῥώμῃ, αὐθις Ἀλέξανδρος προσωνομάσθη, ληστὰς ἀμυνόμενος, καὶ τοῖς ποιμνίοις ἀλεξήσας, ὕπερ ἐστὶ βοηθήσας: cf. Schol. Il. 12. 93.

361. puer iuvenes: the ages are contrasted. **vario certamine**: the pentathlon probably: Hyg. Fab. 91 tells us that a favourite bull of his was carried off by servants of Priam to be a prize at funeral games held in his (Paris's) honour: 'ille amore incensus tauri sui descendit in certamen, et omnia vicit, fratres quoque suos superavit.'

363. nisi comminus: Paris here shows art in bringing forward the despised archery, not as his chief warlike accomplishment, which it was, but as an additional accomplishment. For his skill with the bow see Diomedes's fine speech after being wounded by him, Il. 11. 385 seqq. Τόξοτα, λωβητήρ, κέρα ἀγλαέ, παρθενοπῖπα, etc.

366. Instruere, 'equip.' **arte**, i.e. archery.

368.

instar erit: the future is like *habebit*, ver. 188; *instar esse* and *instar habere* are both used by Ovid: *instar esse* occurs Am. 2. 11. 48; 3. 14.

42; Met. 14. 124, 569; A. A. 2. 286; Trist. 3. 8. 21; 5. 2. 22; *instar habere* occurs 2. 30; Pont. 2. 3. 42; A. A. 1. 676; 3. 490; there is no reason for preferring *instar habet* here with Heinsius. 372. *Dorica castra*: Virg. Aen. 2. 27. 373. *pro tanta . . . Coniuge: tanta*, for which *tali* would be expected [yet cf. Met. 3. 133], includes the idea of lofty rank, of unrivalled beauty, perhaps even of stature, cf. ver. 331. *sumere ferrum*: like *sumere clypeum* Trist. 1. 3. 35; *arma* Fast. 2. 198, etc.; *sumere bellum* is also good Latin, and is defended by Heinsius. 376. *Nomen ab aeterna posteritate feres*: probably the finest verse in the suspected Epistles; *posteritas* occurs eight or nine times in Ovid [e.g. Pont. 2. 6. 34 *in ore frequens posteritatis eris*].

XVII. HELEN TO PARIS.

2. *levis*: 7. 6 *perdere verba leve est*. 5. *Scilicet idcirco*: Met. 13. 288 *Scilicet idcirco pro gnato caerulea mater Ambitiosa suo fuit*. 8. *Oppositas . . . fores*: Hor. Carm. 3. 26. 8 *oppositis foribus minaces*. The Spartan *ξενηλασία* is no doubt referred to in this distich, as Douza and Burmann supposed. 9. *tanta*: Stat. Achill. 1. 405 *Quid maneat populos ubi tanta iniuria (Helen's abduction) primos Degrassata duces?* 10. *sic*, with these intentions. *hospes an hostis*: 13. 44; Fast. 2. 787 *Hostis ut hospes init penetralia Collatini*. Cf. Prop. 2. 34. 7 *Hospes (Hostis conj. Postgate) in hospitium Menelai venit adulter*. 14. *tenor*: 'constans et idem vivendi modus'. Liv. 37. 57. 13 *auctoritatem perpetuo tenore vitae partam* (Ruhnken). 15. *ficto . . . ore*: Sen. N. Q. Prol. 1. 6 *effugisti vitia animi, non est tibi frons ficta*; Hor. Ep. 2. 1. 264 *ficto in peius vultu*; Sat. 1. 3. 62 *fictum astutumque vocamus*. *tristis . . . vultus*, 'a severe expression': Ter. Andr. 5. 2. 16 *Tristis severitas inest in vultu*; Tac. Dial. Or. 20 *antiquitas tristis et inpexa*. 16. *sedeo* not to be altered to *videor* with some MSS. nor with Heinsius to *rigeo*, which is unworthy of its proposer; *sedere* is proper of a woman, especially of a sedate matron: Med. Fac. 13 *Cum matrona premens altum rubicunda sedile Assiduo durum pollice nbat opus*; Trist. 3. 7. 3 *Aut illam invenies dulci cum matre sedentem Aut inter libros Pieridesque suas*; Prop. 2. 14. 14 *Nec mihi ploranti lenta sedere potest*; 3. 12. 37 *Nec frustra quia casta domi persederat uxor*; Burmann quotes the epithet *domiseda* applied to a virtuous wife [Orell. Inscript. 4639 *Hic sita est Amymone Marci optima et pulcherrima Lanifica pia pudica frugi casta domiseda*]; Herondas 1. 37 *θάλπεις τὸν δίφρον*; *duris . . . superciliis*: Virg. Cop.

34 *Al! piceat cui sunt prisca supercilia*: the eyebrows would be raised to express displeasure [cf. Quintil. 11. 3. 79 quoted on 21. 165]. 17.

vixi is simpler than *lusi*, but it is by no means certain that it is right: Helen has just said she is no grave matron, she now says that her gaiety never led her astray. *Ludere* may be used of innocent sportiveness: Hor. Carm. 3. 11. 10 *Ludit exsultim metuitque tangi*. 18.

de me: Prop. 2. 21. 9 *Dispercam si quicquam aliud nisi gloria de te Quacritur: has laudes ille maritus habet*: it is like *triumphare de aliquo*, etc. 19. *fiducia coepti* is better supported than *fiducia coepto*:

Virg. Aen. 1. 132 *fiducia vestri*; Prop. 3. 24. 1 *fiducia formae*, where see Passerat; Justin. 6. 5 *nullius alterius fiduciam ducis habebant*; Val. Flacc. 4. 124 *fiducia nostri* (Burmam). These passages might be quoted in support of *fiducia nostri* 16. 323. 21. *Neptunius* . . .

heros: Theseus: cf. 4. 109; Hyg. Fab. 47, 187; Eur. Hippol. 887.

23. Burmann, followed by Loers and Ruhnken, writes *delinita*, against most and best MSS.: but the spelling *delinire* seems well attested. Burmann refers to Quintil. Inst. 5. 8. 1; Ruhnken to Drakenborch on Livy 5. 30. 31. *intactam*: cf. 5. 129. 34. *Ne quando*, etc.,

'that my name be ever on men's tongues': *quando* after *ne* = *aliquando*, as in *si quando*: Cic. Lael. 16. 60 *praecipendum fuit . . . ut ne quando amare inciperemus cum quem aliquando odisse possemus*. Cf. Cic. Rosc. Am. 50. 145. *in ore*: generally with *populi, vulgi, hominum* added:

Ter. Ad. 1. 2. 13; Cic. Verr. 2. 23. 56; but absolutely, as here, Liv. 9. 10. 3 *Postumius in ore erat*. 37. I follow Burmann in reading

non quo, the idiomatic phrase usual when a cause is mentioned for the purpose of denying its truth, against *non quod*, which Ehwald and most editors retain. Burmann quotes Cic. De Orat. 2. 75. 305 *in quo ego, non quo libenter male audiam, sed quia ego causam non libenter relinquo, nimium patiens et lentus existimor*; Att. 10. 1. 3; Ter. Ad. 5. 3. 39.

40. *vestra*: 1. 75. 43. *quod visa est*: cf. *quod iactas*. Cf. Prop. 4. 6. 49 *Quodque vehunt prorae Centaurica (Centaurus) saxa minantes*; 3. 2. 11 *Quod non Taenariis domus est mihi fulta columnis*. The idiom is very common in Cicero's Letters and the comic drama. 48.

obumbret: Pont. 3. 3. 75 *Tu licet erroris sub imagine crimen obumbres*. 49. *vitiumque auctore redemit*: 7. 105. 57. *I nunc et Phrygiae*: there may, perhaps, be a reminiscence of this verse in

Auson. Mosell. 48 *I nunc et Phrygiis sola levia consere crustis*. *late*,

'at large,' 'pompously.' Van Lennep quotes Caes. B. C. 2. 17. 4 *hanc ad cum latius atque inflatius Afranius perscribebat*; Ov. A. A. 3. 535 *Nos facimus placitae late praeconia formae*; cf. Hor. Sat. 2. 3. 183 *Latus ut in circo spatiere*. 59. *suspicio*, 'respect,' 'look up to.'

60. *a nostro nomine*, i.e. from me. The line of ascent of Paris to

Jupiter was Priam, Laomedon, Ilus, Tros, Erichthonius, Dardanus, Jupiter; according to this stemma Paris was really seventh from Jupiter, but Helen may have omitted Erichthonius, who in some pedigrees does not intervene between Dardanus and Tros, and may not have counted Jupiter: see on 8. 48. **erit**: this use of the future seems affected by the author of these epistles: 16. 188, 368.

61. Sceptra seems here to be used loosely for 'dominions': see on 16. 177; if *regna* is to be read there, it ought to be read here too, for *haec* in 62 refers to *sceptra* here, and *sceptra minora* is only less objectionable than *sceptra obeunda*.

63. Si iam, like *ut iam*, is 'even supposing,' 'even granting': cf. ver. 67; 3. 67.

65. dives, 'with its rich promises.'

68. eras, poetic for *esses*: 21. 29, note. **69. tenebo**: I should prefer *tuebor*; cf. *tueri*, ver. 114: Planudes renders *φυλάξω* here, *φυλάττειν* in 114, but I find no mention of *tuebor*.

74. spes tua venit: this usage is common in Propertius, e.g. 1. 17. 19 *Illic si qua meum sepelissent fata dolorem = me dolentem*.

81, 82. Probably imitated from Propertius, 3. 8. 25, 26 *Tecta superciliis si quando verba remittis, Aut tua cum digitis scripta silenda notas*; cf. Am. 2. 5. 15 *Multa supercilio vidi vibrante loquentes*.

85. longo for *nullo*, many MSS. and Heinsius, wrongly.

88. deducta mero: cf. 1. 31; Loers quotes Trist. 2. 453 *Utque refert, digitis saepe est nutuque locutus, Et tacitam mensae duxit in orbe notam*; A. A. 1. 571; Am. 1. 4. 20.

96. externo: 5. 102.

97. meo exemplo: elisions of an iambic word in a syllable in thesis, and in an arsis which has the accent, are absolutely forbidden by Ovid. Elisions, like that here, of an iambus in an arsis (i.e. first syllable of dactyl or spondee) which has not the accent, were only permitted by Ovid in his epic, the *Metamorphoses*. Eschenburg, p. 2, counts twenty instances from that poem, in thirteen of which the elision is in *et*: see on 15. 23. The only instance, save this, from the elegiac poems, is Am. 2. 19. 20 *Saepe time insidias, saepe rogata nega*. Ovid is there writing on the text *quod licet ingratum est*, and bids his mistress to add fuel to his flame by refusing him her boon occasionally, so that *time insidias* fails to give the required sense. Comparing Propertius quoted on *sedeo* ver. 16, we should, I think, read *Saepe tamen sedeas*. The passage before us is probably fifty or sixty years later than Ovid.

posse carere: Loers has a note on this Ovidian circumlocution, of which he quotes sixteen instances; it is common in other poets, especially Propertius: e.g. 1. 9. 31 *Illis et silices possunt et cedere quercus; Nedum tu possis*.

98. Est virtus placitis abstinuisse bonis: a good definition of virtue as equivalent of self-denial. [Does it not mean that self-denial is a virtue, one of the virtues?]

99, 100. The punctuation in the text is that of

Planudes: ὀφθαλμοὺς φρονούντας. Elwald, who first edited it, refers to F. Jacobs on Aelian Hist. An. 6. 44, p. 233; G. Jacob, Annal. Philol. vii. (1833) p. 285; Madvig, Adv. Lat. 2. 78 note. It may be urged against this view of the structure: (1) that the order of the words is against it; (2) that *sapere* is never used of the eyes by Ovid, but always of persons; cf. ver. 257, 258; 4. 96; especially Met. 10. 622 *optari potes a sapiente puella*; (3) that with the old punctuation, with no stop after *optas* and a question stop after *sapient*, the sense 'are you the only young man who has eyes?' gives a stronger sense than the other. For these reasons I rather regret I have adopted the novel structure, in spite of the array of authorities in its favour. **102.**

cordis, 'wit,' 'taste.' **minus oris**: P. G. Plan. old edd., Heinsius, Merkel; *magis* S, Burmann, Jahn, Loers, Elwald. If *magis* is read, it must of course mean *potius*, as *magis oris* is not Latin: the sense 'more' is expected. [Riese reads *nimis*, 'excess of assurance': for gen. cf. Fast. 6. 115.] And I have no doubt that **minus oris** can bear the sense 'less modesty.' *Os* usually means 'impudence,' 'the face': Plaut. Mil. 2. 2. 35 *Os habeat linguam perfidiam malitiam atque audaciam*; Cic. Verr. 2. 20. 48 *nostis os hominis, nostis audaciam*; Mart. 9. 95. 2 *Os hominis! mulsum me rogat Hippocrates*. That *os* was a neutral word is shown by the fact that *durum*, *duritia* were often joined to it; and there was no reason why *os* should not mean a frank face, that had nothing to blush for, as well as an immodest face. That it had this meaning is clear from the anecdote of Cato, quoted here by Heinsius, Sen. de Ira 3. 38. 2: Lentulus had spat in Cato's face when pleading; Cato wiped his face, remarking, *Affirmabo omnibus, Lentule, falli eos qui te negant os habere*: here *os* must mean *modesty*. [It may perhaps be argued that the sense would seem to be 'I shall maintain that they are in error who say that you have no assurance.'] So *frons* had two meanings: in Juv. 14. 56 *Unde tibi frontem libertatemque parentis?* it is used rather in the former sense of *os* than the latter; but in Pers. 5. 104 *clamet Melicerta perisse frontem de rebus* it is used in the sense of 'modesty' [cp. Mayor on Juv. 13. 242].

104. mille . . . procis: a list of Helen's suitors is given by Apollod. 3. 10. 8; Hyginus Fab. 81 enumerates thirty-seven.

107. possessa and **praecepta** are both legal terms denoting prior occupation and ownership: Loers quotes Lucr. 6. 1049 *prius aestus ubi aeris Praecepit ferrique vias possedit apertas*.

113. Sed sine, quam tribuit sortem fortuna, tueri, an echo of Prop. 1. 6. 25 *Me sine quem voluit semper Fortuna iacere*.

114. ave, 'covet,' gives a more plausible sense than *habe*, which should mean 'possess' or 'keep'; and as Paris had not yet won the *spolium*, he could not well

be told not to possess it. But *avere* with the accusative is extremely rare: Lucr. 3. 957 *aves quod abest*; Hor. Sat. 1. 1. 94 *parto quod avebas*; Cic. Att. 15. 11 fin. *aveo genus legationis*: *aveo* is a conjecture, but a probable one, for *adeo*, and is generally read. 126.

invidiosa, ἐπιφθόρος, likely to excite the envy of heaven: a Herodotean doctrine.

127. *nihil infirmo*, 'I don't deny your praise may be true'; a common Ciceronian word: N. D. 2. 59. 147; Att. 15. 26. 1.

134. *bonis*, 'charms': A. A. 2. 112 *Ingenii dotes corporis adde bonis*; Am. 3. 2. 27 *Invida vestis eras, quae tam bona crura tegebas*; Prop. 2. 28. 12 *Palladis aut oculos ausa negare bonos*.

137. *repugno*, 'I struggle not to love': cf. the opposite *pugno* with infin. 13. 77; this seems the only passage where *repugno* is used in this construction. [Lucr. 4. 1269.]

139. *proscindere litus*: 5. 115.

145. *nescia rerum*, 'ignorant of the world': so πράγματα, les affaires, les choses; [cp. Cic. Flacc. 7. 16 *homines rerum omnium rudes ignarique*].

147. *iam nunc* anticipates, as usual: 'even now while yet innocent'; cf. 2. 83; Prop. 4. 11. 93 *Discite venturam iam nunc sentire senectam* (before it comes).

150. *Aethra*: Lachmann (Kleinere Schriften) uses the shortening of the last syllable as an argument against Ovid's authorship: the Greek is Αἴθρα, Αἴθρη. The argument is not decisive: though Ovid avoids using *Phaedra* in Ep. iv, he has *Phaedra* A. A. 1. 744, where Lachmann wished to read *Cressa*; and he has both *Leda* and *Lede*, see on 8. 78; he has *Cassandra* Am. 1. 6.

17: still, the fact that the writer uses all four forms in these suspected epistles, apparently without any scruple—*Ida*, *Phaedra*, *Cassandra*, *Leda*—is to some extent a presumption that that writer was not Ovid.

156. *Magna . . . causa*: according to Dictys Cretensis Bell. Tro. 1. 1. Menelaus went to Crete to take his share of the inheritance left by his maternal grandfather Creteus, who was father of Aerope, wife of Atreus: according to John of Antioch, quoted by Heinsius, he went 'ad sacra facienda.'

159. *resque domusque*: cf. 16. 301, and Madvig's conjecture there. 'Res et domus saepe quasi ex formula iunguntur. Hor. Ep. 1. 2. 51 *iuvat illum sic domus et res*; Tibull. 1. 9. 72 *Devoceat pro quo remque domumque tuam*.' (Ruhnken.)

164. *non adeo cuncta*, if sound, must mean 'not quite everything,' 'not absolutely everything': cf. Conington on *nec me adeo fallit* Virg. Aen. 4. 96; but *non ideo* is a much simpler reading, common in all Latin: Virg. Georg. 2. 96 *nec cellis ideo contende Falernis*; Sen. Ben. 3. 36. 3 *Non ideo vicerunt quia occupaverunt*; Id. 6. 21. 2 *Non ideo minus vult, qui non potest nolle*; it is very common in Seneca. For *non* with imperatives cf. A. A. 3. 129 *Vos quoque non caris aures oncrate lapillis*; Pont. 1. 2. 103 *Non petito, ut bene sit, sed uti male tutius*. Cf. Hor. Sat. 2. 5. 91:

- Ep. 1. 18. 72; Virg. Aen. 12. 78. 165. *Sic . . . ut*: cf. 19. 182; 20. 101; 'my husband's absence does not prevent his watching me.' This is a favourite idiom with Cicero: [cf. Lewis and Short *sic* iv. 3]. Cf. also Sen. de Ira 1. 12. 2 *sic bono viro digna faciet, ut nihil faciat viro indignum*; see Prefatory remarks to Ep. xvi. 166. *longas regibus esse manus*: evidently a proverb: Heinsius quotes Apostolius, μακρὰι τυράννων χεῖρες; ἐπὶ τῶν ἄγαν δυναμένων, and Herod. 8. 140 καὶ γὰρ δύναμις ὑπὲρ ἀνθρώπων ἢ βασιλῆός ἐστιν, καὶ χεὶρ ὑπερμήκης. The figure seems of eastern origin [cf. Senec. Ep. 82. 5 *Non habet, ut putamus, Fortuna longas manus: neminem occupat nisi haerentem sibi*]. 167. *Fama quoque est oneri*: Burmann quotes Plin. Ep. 8. 24. 8 *Onerat te quaesturae tuae fama, quam ex Bithynia optimam reuexisti* [cf. 9. 31 *Non honor est sed onus*]. 168. *vestro*: cf. 1. 75; ver. 40. 169. *ut nunc est*: 16. 50; 19. 127. 174. *probitas*, 'modesty,' 'virtue.' 175. *pereant*: Plaut. Cas. 3. 4. 8 *Salin propter te pereō ego atque occasio?* Prop. 4. 8. 4 *tam rarae non perit hora morae*; Juv. 3. 124 *perierunt tempora longi Servitii*; Hor. Sat. 2. 6. 59 *Perditur haec inter misero lux*. 177. *nec adhuc exacta voluntas*, 'my mind is not yet made up': Fast. 3. 637 *Non habet exactum quid agat*; Am. 3. 7. 16 *Et non exactum, corpus an umbra forem*. Burmann quotes Gratius Cyneg. 259 *tamen huic (cani) exacta voluntas*. 178. *in dubio*: *in bivio* Heinsius, ingeniously but unnecessarily, comparing Rem. 486 and other passages. But Burm. cites Ter. And. 1. 5. 31 *Dum in dubio est animus huc paulo momento vel illuc impellitur*. 181. *sermone coimus*, i.e. *per litteras*: Cic. Fam. 7. 32. 3 *iucundus est mihi sermo litterarum tuarum*; [cf. 21. 18, Sen. Ep. 75. 1 *qualis sermo meus esset, si una sederemus aut ambularemus, inlaboratus et facilis, tales esse epistulas meas volo*]. 185. *Quod male persuades*, etc. 'I would you might be right in forcing me to that, which you are wrong in seeking to persuade me to.' For the construction Loers quotes Cic. Leg. 2. 6. 14 *Plato hoc quoque legis putavit esse, persuadere aliquid, non omnia vi ac minis cogere*. 186. *rusticitas*, 'my old-fashioned virtue': cf. 16. 285 and see Index 'Rusticus.' *excutienda fuit*: cf. 12. 116; 1. 108. Cf. the use of *deciuit decebat, oportuit oportebat*, of neglected duty. 188. *velim* S and early edd. Perhaps we should read *feram*, which would give a more piquant sense: 'I could bear to be happy on compulsion thus.' 189. *pugnemus amori*: Virg. Aen. 4. 38 *placitone etiam pugnabis amori?* The construction is not uncommon in poetry. 190. *resedit*, gnomic perfect. 191. *errat, ut ipsi*: A. A. 3. 435, 436 *Quae vobis dicunt, dixerunt mille puellis: Errat et in nulla sede moratur Amor*: 'Men were deceivers ever; One foot in sea and one on shore, To one thing

constant never.' 192. *fuit*, 'it is gone': rightly restored from P by Heinsius for *fugit*; Virg. Aen. 2. 325 *fuimus Troes*; 7. 413 *Sed fortuna fuit*; Prop. 2. 8. 10 *atque Troia fuit*; Tibull. 3. 5. 32 *sic nos fata fuisse velint*; Plaut. Capt. 3. 3. 1 *Nunc illud est cum me fuisse quam esse nimio mavelim*; Truc. 1. 2. 100 *ita paene tibi Phronesium fuit*; El. in Maecen. 2. 14 *Cum dicar subita voce fuisse tibi*. 194.

In non exhibitis utraque lusa toris: literally 'both beguiled in the matter of marriage-beds which were not forthcoming,' or more freely 'both cheated of their lawful marriage-beds.' See note on 10. 52: their marriage-beds could not be produced, were fraudulently stolen, made away with. Sen. de Ira 1. 18. 3 a soldier is suspected of having murdered his missing comrade, *quasi interfecisset quem non exhibebat*. 207. *volueris...famae*: Virg. Aen. 4. 174 *Fama malum quo non aliud velocius ullum*. *praeconia*, 'the trumpet-tongue' [16. 141]. 213. *tibi me* Heinsius, Burmann, which gives an idiomatic construction but does not seem to have MS. authority. 226. Burmann and Loers read *ista* with many MSS.: *ista* may mean 'this,' as Loers says: see on 10. 85 *tellus...ista*; 14. 74 *nox ista*; it is like the Scoticism 'yon' [16. 222]. *Ista* may be right: *tellus ipsa*, 'the very land,' is perhaps too strong a sense here. 228. *fratris* Burmann and old edd. contra metrum. Her brothers had rescued her when carried off by Theseus, Apollod. 3. 10. 7. 4.

232. *Idyia* was the name of Medea's mother: Hes. Theog. 959; Apoll. Rhod. 3. 243; Apollod. 1. 9. 23. 5; Cic. N. D. 3. 19. 48; Hyg. Fab. 25; Val. Flacc. 8. 140. Of the metrical writers, Hesiod and Valerius make the first syllable short, Apollonius long. It should naturally be long, as the word is clearly *εἰδύια*, 'accomplished.' *Chalciope*: 12. 62. 240. *arsurum*: for the gender see note on 16. 49. 241-243. *Ut...Sic*: see Prefatory remarks to Ep. xvi. 244. *causam non tenuere*: a technical expression: Ruhnken quotes Suet. Dom. 9 *Permisit ut accusatori, qui causam non tneret, exilium poena esset*. 247. *An*: for paratactic questions reproaching a person with inconsistency cf. 8. 17; 9. 147; cf. also my note on Hor. Sat. 2. 7. 109. 248. *Atracis*: Thessalian, from Atrax, an inland town of Thessaly, not far from the Peneus: Strabo 440. *Hippodamia*: Hyg. Fab. 33 *in nuptiis Pirithous Hippodamiam Adrasti filiam cum uxorem duceret vino pleni Centauri conati sunt rapere uxores Lapithis*. Cf. 2. 71; Met. 12. 210 seqq., where the most famous account of this brawl is given; she is there called Hippodame. Propertius 2. 2. 9 calls her Ischomache. The scholiast on Stat. Theb. 1. 106 calls her Hippocatia, and makes her the daughter of Atrax: Muncker on Apollod. l. c. Cf. Am. 1. 4. 8 *Desine mirari, posito quod candida vino Atracis ambiguos traxit*

in arma viros.

249. *ulla* P, an extraordinary reading: there may have been a word *ulla* i. q. *vindicta*, but it is most unlikely that if there was we should only find it here.

251. *Quod*, cp. 43: this may be called the epistolary *quod*, when a reply is made to a question or remark in a letter: it is frequent in Cicero's Letters.

252. *suis*: Heinsius defends *suis* against *tuis* from 12. 133 *desunt sua verba dolori*; 14. 67 *lacrimae sua verba sequuntur*, and other similar passages; Fast. 2. 542; Met. 10. 506; but that sense of *suus* does not suit here: the meaning is simply 'your face contradicts its own words.'

253. *corpora*: 3. 145; 8. 113.

256. *operis*: *opera*, more common in the singular, is still often used in the plural for 'pains,' 'exertions': Plaut. Bacch. 1. 1. 11 (44 Ussing) *operas dare*; Cic. Fam. 16. 10. 2 *tu Musis nostris para ut operas reddas*; Senec. De Prov. 2. 10 *nobiles edet operas*. Loers compares A. A. 2. 673 *Aut latus et vires operamque adjerte puellis: Hoc quoque militia est (danda for digna cod. Bern.)*.

263. *messis in herba est*, 'your crop is still in the blade,' a proverbial expression: [cf. Tac. Or. 9 *omnis illa laus . . . velut in herba vel flore praecepta ad nullam certam et solidam pervenit frugem*; Pers. 6. 26 *occa et seges altera in herba est*; cf. Otto, Sprichwörter, p. 161].

266. *Littera*, 'writing': here the task of writing. *lasso pollice*: tired with holding the *graphium* or *stilus*, which was heavy: Ov. Am. 1. 11. 23 *Quid digitos opus est graphio lassare tenendo?* It was often used as a dagger. Caesar ran Casca through the arm with his *graphium*: Suet. Jul. 82.

268. *consilium*: occasionally used of a body of advisers as *consilium praetoris*, etc. Loers quotes Trist. 4. 2. 32, where it is used of a single adviser, *Hortator pugnae consiliumque fuit*. Cf. Fast. 3. 276 of Egeria, *Illa Numae coniunx consiliumque fuit*.

XVIII. LEANDER TO HERO.

THE story of Leander and Hero was unknown to the Greeks of the Classical period, and is not mentioned by any Roman writer before Virgil, who apparently refers to it Georg. 3. 258 *Quid iuvenis, magnum cui versat in ossibus ignem Durus amor? Nempe abruptis turbata procellis Nocte natat caeca serus freta; quem super ingens Porta tonat caeli, et scopulis illisa reclamant Aequora; nec miseri possunt revocare parentes, Nec moritura super crudeli funere virgo*. It is often referred to by later poets; by Ovid, A. A. 2. 249; Trist. 3. 10. 41; [Am. 2. 16. 31; Ibis 591]; by Martial, Epigr. 25 b;

[14. 181]; by Statius, Theb. 6. 542 *Phrixei contemptor ephelus Aequoris*; [Silv. 1. 2. 87 ff.; 1. 3. 27; Lucan 9. 954; Sil. Ital. 8. 623; Sidon. Apollin. Carm. 11. 70 *Huic . . . Euadne in flammis et Sestias isset in undas*; and often in the Anthology 5. 269, 293; 7. 666; 9. 381; Fulgentius Myth. 3. 4 (p. 108 Muncker), with much absurdity, treats the story as an allegory].

The story is the subject of the τὰ καθ' Ἡρώ καὶ Λέανδρον of Musaeus, a poem in 340 hexameters, which Donaldson calls the 'dying swan-note of Greek poetry.' Though nothing is certainly known as to Musaeus it is now accepted as fairly proved that he lived not earlier than the close of the fifth cent. A.D.; so that no help beyond illustration is to be derived from that poem towards elucidation of this and the following epistle, the date of which is probably not later than 75 A.D.

When and how the popular story arose is not clear. The simplest theory to hold is that the story is a fact which actually occurred in the first century B.C., and which the Romans became acquainted with in the time of Virgil. I do not know anything which can be said against this view. It agrees with the fact that we only hear of the story in Virgil's time: had it existed from of old in the form of a myth it should have made its way into literature; and the way Virgil introduces it looks as if he accepted it as a fact; for all the other illustrations of his theme, which is the power of love, are facts.

[A different view has been advanced by Erwin Rohde (Der griechische Roman, p. 133 ff.). He considers that a local legend containing the outlines of the story existed from of old on the Hellespont attaching to the 'Tower of Hero' at Sestos (cf. Strabo 591 διὸ καὶ εὐπετέστερον ἐκ τῆς Σήστου διαίρουσι παραλεξάμενοι ('coasting along') μικρὸν ἐπὶ τὸν τῆς Ἡροῦς πύργον κατέκειθεν ἀφιέντες τὰ πλοῖα συμπράττοντος τοῦ ῥοῦ πρὸς τὴν περαίωσιν: and with it Antipater of Thessalonica (about 20 A.D.), Anth. Pal. 7. 666. 3 Ταῦθ' Ἡροῦς τὰ πάροιθεν ἐπαύλια, τοῦτο τὸ πύργον Λεῖψανον, ὁ προδότης ᾧδ' ἐπέκειτο λύχνος: cf. Musaeus 23 σὺ δ' εἴ ποτε κέθι περήσεις, Δίξέό μοί τινα πύργον); and that some Alexandrine poet, perhaps in the course of his travels in search of legends, had the genius to perceive how very capable of poetical treatment that legend was, and worked it out with such success that it became the property of the world. Accordingly, in the Augustan age when we first find allusion to the story, Virgil could regard it as so well known that the mention of names was not considered necessary. Developing this idea further Joannes Klemm, in a learned Dissertation (De fabulae quae est de Herus et Leandri amoribus fonte et auctore, Lips. 1889), considers that the poet was Callimachus, though he confesses (p. 54) that his conclusion is reached

'per ambages.' With this view which considers Callimachus as the real author of the legend, Susemihl also agrees (*Griech. Literatur in der Alexandrinerzeit*, i. 354, note 36). Klemm bases his theory on the great similarity in detail of the narrative of Hero and Leander in both Ovid (he holds strongly the Ovidian authorship of *Heroid.* xv-xxi) and Musaeus with the story of Acontius and Cydippe in *Aristaenetus*, which story is undoubtedly derived from Callimachus; on the fact that Callimachus greatly delighted in aetiological subjects, one of his works being expressly called *Αἴτια*, and that he even frequently travelled about to obtain material for such treatment (cf. Dillthey, *Cydippe*, p. 119); and that in Musaeus 63 Πολλὰ δ' ἐκ μελέων Χάριτες ῥέον. οἱ δὲ παλαιοὶ Τρεῖς Χάριτας ψεύσαντο πεφυκέναι· εἰς δέ τις Ἥροῦς Ὀφθαλμὸς γελῶν ἑκατὸν Χαρίτεσσι τεθήλει, there is an evident allusion to the famous epigram of Callimachus to Berenice, *Anth. Pal.* 5. 146 Τέσσαρες αἱ Χάριτες· ποτὶ γὰρ μία ταῖς τρισὶ κείναις Ἄρτι ποτεπλάσθη, κῆτι μέροισι νοτὲι Εὐαίων ἐν πᾶσιν ἀρίσταλος Βερενίκη, Ἐς ἅτερ οὐδ' αὐταὶ ταὶ Χάριτες Χάριτες. Klemm accordingly considers that several of the fragments of Callimachus are probably relics of the work in which he treated of Hero and Leander, e. g. *Frag.* 219 (ed. Graevius) Τεθναῖνεν ὅτ' ἐκέινον ἀποπνεύσαντα πυθοίμην: 255 λύχνα φανείη: 521 κοῦρη δὲ παρείετο διακρυχέουσα, and possibly 245 διερῆν δ' ἀπεσείετο λαίφην (cf. Musaeus 251 ἀπεδύετο πέπλον Ἀμφότεραις παλάμησιν, ἐφ' δ' ἔσφιγξε καρήνῳ, cf. 18. 57). But perhaps it is wiser to refuse to go beyond the cautious view of Rohde. Parallels can of course be drawn between poems of the same style coming from the same school; but that does not prove that the poems came from the same author. No doubt Callimachus was the real originator of the love-tales of later times, cf. Mahaffy, *Greek Life and Thought*, p. 239; but it does not follow that he was the poet who gave fame to the special story of Hero and Leander. And the celebrated epigram of Callimachus in which he added Berenice to the number of the Graces became (as indeed Klemm's illustrations would tend to show, p. 47) a stock conceit in later love-stories and epigrams, cf. Mahaffy, p. 237. As to the fragments of Callimachus, with the possible exception of 255, they might just as well refer to any other love-story as to that of Hero and Leander.

It is perhaps worth while stating the principal points (mentioned by Klemm, p. 25 ff.) in which the story as treated by the writer of our epistle differs from that related by Musaeus. (1) In Musaeus (125-127) Hero is priestess of Venus—'Venus' nun,' as Marlowe calls her—and debarred from wedlock by her profession and by her parents. (Rohde, p. 134 note, dwells much on the fact that the motive for this isolation of Hero had been ignored or forgotten by the original poet of the

legend. The isolation of a heroine is a common feature in legends, but it generally has a motive, e. g. in Danaë's case.) In our epistle it is Leander's parents who are the impediment. That they were a feature in the original poem may perhaps appear from Virgil, where they remind one of Lord Ullin (*nec miseri possunt revocare parentes*). (2) The scene in our epistle where Hero runs down to the shore to meet Leander (18. 97 ff.) is not in Musaeus. (3) The time is winter in Musaeus, summer in our epistle. (4) The nurse plays an important part here; she is barely mentioned in Musaeus (188). Cf. note to 19. 19. (5) Cf. note to 18. 57

When the chief feature of interest attaching to Sestos and Abydos came to be the story of Hero and Leander (cf. Mela 1. 19 init. *Abydos magni quondam amoris commercio insignis est*; 2. 2 *Est et Abydo obiacens Sestos Leandri amore pernobilis*; Sil. Ital. 8. 623 *Leandrius Hellespontus*), it was natural that the coinage of those towns should exhibit the legend. But we do not find any such representation before Imperial times, cf. Head, *Hist. Numorum*, 225, 469. A coin bearing a representation of the legend is given in Baumeister's *Denkmäler*, p. 962, Fig. 1155.

There is a long poem by Marlowe and Chapman called *Hero and Leander*, in six sections, written in ten-syllable rhyming couplets. It is based on Musaeus, but is a diffuse and overloaded work. The first two 'sestiaids' are written by Marlowe and are worth reading; the last four by Chapman are somewhat uncouth. Perhaps the poem is most deserving of notice as having the line which Shakespeare has made famous (*As You Like It*, 3. 5. 82) 'Who ever loved that loved not at first sight?' This is a line which exhibits a cardinal feature of love as depicted in the Alexandrine romances.]

1. 2. I enclose this distich in brackets believing it to be spurious. The verses are not in the codex Parisinus by the first hand; nor are they in the Vienna fragment at all. The consecution of **Si cadat** after **mallet** is incorrect, it should be either *malit* and *cadat*, or *mallet* and *caderet*.

2. **Sesta puella**. The inferior MSS. have *Sesti*. This form is preferred by Heinsius, and read by van Lennep and Elwald. Certainly analogy is much more in favour of *Sesti*, cf. 15. 100 *Lesbi puella*. But, on the other hand, we have both *Colchis* and *Colcha*; and, as we do not know whom we may be correcting, it is safer to leave *Sesta* standing. [See *Corrigenda*.]

4. **Invitis oculis**: at the sight of his letter and not of himself. 6. **Currere**, often used of sailing, is here applied to swimming; probably by a secondary metaphor from sailing. [Rather it is used of any kind of eager motion, e. g. of flying in *Met.* 8. 203.] 7. **pice nigrius**: cf. A. A. 2. 658 *Nigrior Illyrica cui pice*

sanguis erit; Pont. 3. 3. 97; 4. 14. 45; Met. 12. 402; Hom. Il. 4. 277
μελάντερον ἤτε πίσσα.]

12. in speculis omnis Abydos erat, 'all Abydos was on the watch': *specula*, σκοπία, a watch-tower. Cicero, Verr. 1. 16. 46 *nunc homines in speculis sunt; observant quemadmodum sese unusquisque nostrum gerat in retinenda religione*; cf. Cic. Deiot. 8. 22; Muren. 37. 79; Claud. Bell. Get. 569; Stat. Theb. 6. 547 *Sestias in speculis* is possibly a reminiscence of this verse.

13. Non poteram, as *latuisset* shows, is for *non potuissem*, 'I could not have hidden it from my parents.' [Dr. Reid points out that the explanation of *poteram* and *latuisset* might be 'I was actually unable at the moment to escape the notice of my parents, and so (had I ventured) my love would have been revealed.']

18. vincula: the fastenings of the letter which were a linen thread, *linum*, on the knot of which the seal was placed; cf. Cic. Cat. 3. 5. 10 *Ac ne longum sit, Quirites, tabellas proferri iussimus quae a quoque dicebantur datae. Primo ostendimus Celhego signum: cognovit. Nos linum incidimus: legimus*. Also Plaut. Bacchid. 4. 3. 79, 111; Pseud. 1. 1. 48. Hero is not willing to wait for a penknife.

[**23. verbera**: often applied to the 'strokes' of rowers; cf. Luc. 3. 536 *Bruti praetoria puppis Verberibus senis agitur*; Virg. Aen. 10. 207; here applied to the strokes of a swimmer: cf. note on lines 6 and 215.]

26. ut, 'since,' in this sense always with the present: Trist. 5. 10. 1 *ut sumus in Ponto, ter frigore constitit Ister*. [Yet cf. Plaut. Stich. 1. 1. 33 *viri nostri domo ut abierunt hic tertius annus*, and many examples quoted by Dräger, 2. 598. For the description in the line, cf. Musaeus 242 *Μαινομένων ροθίων πολυηχέα βόμβον ἀκούων*.]

27. si vidi...somnum. Loers quotes Ter. Heaut. 3. 1. 82 *somnum non vidi*; Cic. Fam. 7. 30. 1 *fuit mirifica vigilantia qui toto suo consulatu somnum non viderit*.

[**28.** 'May there be a long continuance of the stormy sea.' For *mora* in this sense with the genit., cf. Met. 11. 20 *erit nostri mora longa laboris*.]

31. Cf. 19. 35. [**32.** Cf. Virg. Aen. 6. 454 *Aut videt, aut vidisse putat per nubila lunam*, itself copied from Apollonius Rhodius 4. 1480.]

34. carpere iter and *carpere viam* are common phrases: A. A. 2. 230; Hor. Sat. 1. 5. 95; [Ov. Met. 2. 549].

[**35. iuvenalibus**: cf. note on 12. 8.] **36. inversis...aquis**, 'in the tumbling waves': *inversis* is a much more forcible and correct description of the kind of waves which overwhelm a swimmer than the general reading *adversis*. The wave described is not merely an adverse wave, but an inverted wave, a wave which comes tumbling over him:

cf. Hor. Epod. 10. 5 *Niger rudentes Euris inverso mari Fractosque remos differat*.

41. Tam gelidus quod sis, 'with all your icy coldness': for the idiom *quod sis*, see note on 4. 157.

42. Ignibus Actaeis: the rape of Orithyia, daughter of Erechtheus, King of Athens,

by Boreas, is one of the favourite myths of the Latin poets: 16. 343. [Cf. Mus. 322 Ἀτλίδος οὐ Βορέην ἀμνήμονα κάλλιπε νύμφης: Ov. Met. 6. 711 *gelidi coniunx Actaea tyranni*.] 43, 44. *vellet . . . paterere*: i. e. *voluisset . . . passus esses*: when about to carry off Orithyia. [Cf. Madvig, L. G., § 347, obs. 2.] 46. *Hippotades*: Aeolus, son of Hippotes, king of the winds: Hom. Od. 10. 2 Αἰολὸς Ἴπποτάδης. 47. *obmurmurat*, 'outroars my prayers': *ob-* has this force in *obstreperare*. 48. *Quasque quatit, nulla parte coerceat aquas*. The Romans attributed to the winds, that is, to certain winds, the effect of calming the sea: Hor. Carm. 1. 3. 15 *Quo non arbiter Hadriae Maior tollere seu ponere vult freta*; Virg. Aen. 1. 66 *Et mulcere dedit fluctus et tollere vento*; Ecl. 2. 26 *Cum placidum ventis staret mare*; Aen. 5. 763 *placidi straverunt acquora venti*; Soph. Aj. 674 Δειῶν τ' ἄημα πνευμάτων ἐκοίμισε Στένοντα πόντον. See Henry's note (Aeneadea, vol. i, p. 289) on Aen. 1. 66 (70), and Conington's on the other Virgilian passages, from which most of the above illustrations are taken. 52. *pependit*, 'has been poised.' This word is often applied to swimmers: 19. 150. In Met. 11. 746 it is used of the nests of the Halcyon *pendentibus aquore nidis*. [Common of flying things poised in the air, Met. 5. 676; of men in ships, Virg. Aen. 1. 106.] 53. *cuncta negant* reads like a phrase of common usage, but I have not met it elsewhere, 'give me a flat refusal': [*negare omnia* in Cic. Verr. 3. 64. 149; De Div. 1. 17. 33; but in these passages it has no such special meaning. Dr. Reid thinks that there is nothing unusual in *cuncta negant*; like *omnia* in many phrases the word *cuncta* gives the widest possible extension to the meaning of the verb: so often *omnia perturbare, permiscere*, &c. 'to produce general confusion.'] 57. *deposito . . . cum veste*. In Musaeus 252 Leander binds his clothes in a bundle on his head; ἐφ' δ' ἔσφιγξε καρήνῳ. [58. *lenta*, 'I struck out my strong arms in the waters of the sea': *lenta* is properly 'flexible,' 'wiry,' 'limber,' 'lissome': cf. 19. 48; Hor. Epod. 15. 6 *lentis adhaerens brachiis*. It is also perhaps applied to oars in the same sense: Trist. 4. 1. 9 *Quique refert pariter lentos ad pectora remos*: to the willow tree in Met. 8. 336 *lenta salix*. Dr. Reid thinks, perhaps rightly, that *lenta* implies *toilsome* progress.] [59. Though it is stated in the Adn. Crit. that *ferē* is 'vix sanum,' yet it may perhaps give a tolerable sense. The moon was generally hidden by clouds but sometimes shone out brightly: when not hidden by clouds it gave a tremulous light on the waters.] 60. *officiosa*: cf. Fast. 5. 111 *videnda Stella est in cunas officiosa Iovis*. [62. *Latmia saxa*. Latmos was a mountain in Caria near the mouth of the Maeander.] [63-64. Cf. Philodemus in Anth. Pal. 5. 123 Νυκτερινή, δίκερως, φιλοπάννυχε,

φαῖνε, Σελήνῃ. Φαῖνε δὲ εὐτρήτων βαλλομένη θυρίδων· Αὔγαζε χρυσέην Καλ-
λίστιον· ἐς τὰ φιλεόντων Ἔργα κατοπτεύειν οὐ φθόνος ἀθανάτη. Ὀλβίζεις
καὶ τήνδε καὶ ἡμέας, οἶδα, Σελήνῃ· Καὶ γὰρ σὴν ψυχὴν ἔφλεγεν Ἐρδυμίων.]

69. A Veneris facie non est prior ulla tuaque, 'Save Venus's face and thine there is none surpasses hers.' A = 'after,' as 6. 156; 16. 96. [For comparison of Hero to a goddess, cf. 169 and Musaeus 33 Ἄλλη Κύπρις ἄνασσα: 135 Κίπρι φίλη μετὰ Κύπριν, Ἀθηναίῃ μετ' Ἀθήνῃν, Οὐ γὰρ ἐπιχθονίης ἕστην καλέω σε γυναιξίν, Ἀλλὰ σε θυγατέρεσσι Διὸς Κρονίωνος εἶσκω.] 71. 72. Quantum . . . Concedunt:

so Met. 12. 383 quoted by Loers *adspecte dixi Quantum concedant nostro tua cornua ferro*. But Met. 1. 464 *quantoque animalia cedunt Cuncta deo, tanto minor est tua gloria nostra*. Hence Burmann wrongly prefers *quanto* here: for *cedunt* is used intransitively there; hence the abl. of difference, *quanto*. In the other passages *concedunt* is transitive: hence the accusative of the amount yielded. [Dr. Reid doubts whether *concedunt* was realized as transitive; and thinks *quantum* may very well be an ordinary acc. of extension.] 74. caecum, Cynthia,

numen habes. I have no hesitation in changing *lumen* to *numen*: *lumen* was induced by *cacum*. The Romans rarely said *caeci oculi*, *caeca lumina*. Muretus, on Seneca, De Benef. 3. 1. 5 *vitiosi oculi sunt qui lucem reformidant, caeci qui non vident* (quoted by Loers), denies that *caeci oculi* is good Latin, cf. Markland on Cic. De Harusp. Resp. 18. 38 *luminis caecitas*. As with us, the epithet 'blind' is usually confined to persons. Besides *lumen* for *lumina* is rare. On the other hand *numen habere* is a very common phrase; and it seems to me to give most excellent sense to say 'You possess a blind divinity,' i. e. 'You are a blind divinity.' [It is possible that *cacum lumen* may be right. *Lumen*, both 'eye' and 'light' is a word fitly applied to the moon shining brightly overhead, who has just been implored by Leander to look down upon him and his loved one (64. 70) 'your bright eye is blind.' *Caeci* can be applied to *oculi* in Latin as 'blind' can be applied to 'eyes' in English, cf. Seneca, quoted above, and Shakesp., Winter's Tale, 1. 2. 290 'and all eyes blind with the pin and web but theirs.' That the plural *lumina* is generally used for the eyes is undoubted. owing to the nature of the case; but when the reference is to a single eye the singular is used, e. g. of the eye of the Cyclops Virgil says, Aen. 3. 635 *telo lumen terebramus acuto*; 663 *Luminis effossi* (quite as harsh a collocation as *cacum lumen*) *fluidum lavit inde cruorem*; cf. 658, 677 *Cernimus adstantes nequiquam lumine torvo Aetnaeos fratres*. Of course the Latin poet cannot regard the moon as having more than one eye, just as Campbell says that 'the sun's eye had a sickly glare.'] [76. See Adn. Crit. *sponte* is read for *nocte*

by Francius and Bentley—surely a very mild word to express the feat of a daring and ardent lover. *Ecce* is suggested by Prof. Palmer, which does not come in well, as during all the time of the speech Leander was swimming, and no especial novelty ensued at the end of his speech. I confess *nocte* does not seem to me frigid. The line is pictorial. The night and its stillness, the shining moon overhead, and the lover swimming through the calm strait are the chief features of the picture; and the repeated mention that the time was night only adds beauty to the description. Leander joyed in the night; he constantly refers to the night, cf. 105 and also the introductory lines and 221-231 of the poem of Musaeus.]

77. *repercussae*: the regular word for 'reflection' of light [cf. Met. 2. 109 *gemmae Clara repercusso reddebant lumina Phoebæ*; 3. 434; 4. 782]. It is also used of reverberation of sound, *repercussae valles* Liv. 21. 33. 6; [Tac. Ann. 4. 51. 3].

78. *diurnus*, 'like that of day': an incorrect, or at least unusual, use of *diurnus*: see 6. 36. [*diurnus* is the regular word used in opposition to *nocturnus*: Fast. 3. 878; Lucr. 6. 848, and often.]

[79-82. The writer of these lines was no mean poet. 81. *Ceycis*. Ceyx, son of Lucifer, was King of Trachis and husband of Alcyone. Their love for one another was extreme. Ceyx was drowned on a voyage to Clarus in Ionia; and when his body was carried by the sea to Trachis he and Alcyone were turned into king-fishers. The story is told at great length and with some felicity in Met. 11. 410-748.]

[82. *dulce queri*, 'to warble some sweet lay': cf. 15. 152 *nullae dulce queruntur aves*; Am. 3. 1. 4 *et latere ex omni dulce queruntur aves*.]

[89-90. *ne possim . . . praestat*, 'the love, warm in my glowing heart, assures my not feeling the cold of the icy sea.' For *praestare ne*, cf. Fast. 1. 288; Pont. 3. 1. 65. For the sentiment, cf. Musaeus 245 Δεινὸς Ἔρως καὶ πόντος ἀμείλιχος· ἀλλὰ θαλάσσης ἔστιν ὕδωρ, τὸ δ' Ἔρωτος ἐμὲ φλέγει ἐνδόμυχον πῦρ.]

[92. *plus libet ire mihi*: he desires, like runners in a race, to increase his speed at the end.]

[95. *etiam nando*. He wishes that Hero should admire him for his swimming as well as for all his other gifts and graces. Leander is represented as thinking a good deal of his swimming, cf. 147, 156 and 19. 90; Fulgentius Myth. ad init. *Leandrici natatus*: also Much Ado, 5. 2. 30 'Leander, the good swimmer.'

96. *oculis . . . tuis*, dat. 'for your eyes': for *iacto*, cf. 58. Perhaps it also has a reference to *iacitare* = 'to display.')

98. *nec mihi verba dabas*, 'you did not deceive me': i. e. you really did wet your feet, you did not merely create a false impression on my mind that you did so. [Hoc rather refers to the attempt made by the nurse to restrain Hero.] Thus there is no necessity to adopt the suggestion *nec mihi verba dabam*, 'nor did I deceive myself'; both readings

coming practically to the same thing. [100. *prima . . . aqua*, 'by the extreme edge of the water': cf. Fast. 2. 595 *Vos illi in prima fugienti obsistite ripa*; Cic. Fam. 3. 6. 2 *te in prima provincia velle esse ut quam primum decederes*.] [101 ff. Mus. 260 ff. has more

detail *Καί μιν ἔον ποτὶ πύργον ἀνήγαγεν· ἐκ δὲ θυράων Νυμφίων ἀσθμαίνοντα περιπτύξασα σιωπῇ, Ἀφροκόμους βαθάμιγγας ἔτι στάζοντα θαλάσσης, Ἦγαγε νυμφοκόμοιο μυχοὺς ἔπι παρθενέωνος, Καὶ χροά πάντα κάθηρε, δέμας δ' ἔχρειεν ἐλαίῳ Εὐδόμῳ, ῥοδέῳ, καὶ ἀλίπνοον ἔσβεσεν ὁδμῇν.* Also cf. the pretty epigram about Arethusa and Alpheus, Anth. Pal. 9. 362. 7 ff. *Ἢ δέ σε κεκμηῶτα καὶ ἀσθμαίνοντα λαβοῦσα, Φῦκος ἀποσμήξασα καὶ ἄνθεα πικρὰ θαλάσσης, Χείλεα μὲν στομάτεσσι συνήρμωσεν.* 104. *aequoris imbre*,

'the spray.' [Cf. A. A. 3. 224 *Nuda Venus madidas exprimit imbre comas*. The Latins say to squeeze the hair from the moisture, not as we do the moisture from the hair.] [108. How is sea-weed to be

counted? Planudes seems to read *unda* (κύματα).] [112. *Praevius Aurorae Lucifer*: cf. picturesque verses of Cicero (quoted by Nonius, p. 65) from his poem 'Alcyones,' *hunc* (sc. Ceycem, cf. l. 81 above) *genuit claris delapsus ab astris Praevius Aurorae solis noctisque satelles*. Ovid also applies *praevius* to Aurora, Met. 15. 190 *cum praevia lucis Tradendum Phoebō Pallantias inficit orbem*.] [113. A vivid descrip-

tion. 114. *moras*, 'that night's hours are of such short stay.']

[115. *Atque ita*. Dr. Reid notices that this is like our 'and so' in continuing a story, cf. Catull. 64. 84 and 315; Horace, Sat. 1. 3. 101.] [monitu nutriceis: cf. the Nurse in Romeo and Juliet, 3. 5.]

[117. *virginis*: Helle, daughter of Athamas and Nephele, and sister of Phrixus. With the latter she fled from her step-mother Ino towards Colchis on a ram with a golden fleece, but was drowned in the Hellespont.] 119. *Siqua fides vero est, veniens hinc esse natator*.

It seems necessary to adopt Ehwald's emendation of *hinc* for *huc*, 'when on my way from here'; *huc* indeed inverts the sense. [Possibly Leander may suppose himself on the beach at Sestos; and these are his meditations on preparing to start on his homeward journey.]

[120. Cf. Martial, Epigr. 25 b (Leander speaking) *Parcite dum propero, mergite cum redeo*.] 121. *credis* is impossible in Ovid's Elegiacs; see on *occubuit* 9. 141: *credes* is defended by *vix credes* 4. 37; *si credetis* Met.

10. 303. 122. *clivus inertis aquae*. This distich shows that the

author possessed at least the power of forcible description. Indeed these verses, and 36, 59-62, 77-80, might form parts of a fine poem if the author only knew how to add a few touches of sentiment to his narrative. But he never rises above felicity of description. 129. *Cur ego confundor, quotiens confunditur aequor?* 'Why am I troubled as

often as the water is troubled?' For *confundere*, of mental distress, cf.

Am. 3. 9. 15 *Nec minus est confusa Venus, moriente Tibullo, Quam iuveni
rupit cum ferus inguen aper*; Juv. 3. 1 *Quamvis digressu veteris con-
fusus amici*; Pont. 1. 3. 3 *Reddita confusae nuper solacia menti Auxi-
lium nostris spemque tulere malis* [note to 19. 193]. [131. *curvi*

... *delphines*: cf. Met. 2. 265; *pandi delphines* Trist. 3. 10. 43.]

133. *limes*: properly a cross-road, here of the 'track' of a swimmer in the water. It is rarely metaphorically applied to a track in the water. Virgil, Aen. 6. 900, uses *recto limite* [this is doubtless the right reading, not *litore*. See a good note of Henry's], of a straight course at sea. [I think *limes* is any road or track, cf. A. A. 3. 558 *idem limes agendus erit*; Liv. 22. 15. 11 *limes Appiae*; and accordingly *transversus* is added if a cross-road is meant, Id. 31. 39. 5; 22. 12. 2.] [141. *in-*

famis ab. The prep. is generally omitted, Met. 5. 148; 13. 400.]

142. *Utque*, 'and even supposing it spares me.' [Dr. Reid thinks *ut* is consecutive, stress being laid on *satis*; the sense then is 'the strait is infamous enough already and that is why it spares me.'] *nomine crimen habet*: [cf. 16. 210 *et qui Myrtoas crimine signat aquas*].

147. *Arte egeo nulla*, 'I need no artificial aid,' such as that of a ship. The difficulty of the expression seems to be its generality; for the only artificial contrivance spoken of is a ship. Perhaps for the moment the writer considered the ram (*pecus*) as a work of art. [If there was a reference to any special artificial aid, *ars* might mean corks (*cortex*): cf. Hor. Sat. 1. 4. 120 *nabis sine cortice?* but, as Dr. Reid points out, the words are to be taken with what comes after, 'I lack none of the concomitants or appliances that belong to sea-going; I am ship, sailor, passenger, all in one.'] There is some speciousness in the conjecture *Argo*: but (1) Ovid avoids using the abl. of *Argo* and other Greek names in -o: (2) the *Argo* passed through the Hellespont, but did not cross it: (3) the elision of a long vowel in a short is limited in Ovid's elegiac poems and is not to be made at will. [In addition to these reasons, in point of sense Withhofs conjecture *Argo* seems a trifle ridiculous. It would be like saying that one did not want an Atlantic liner to cross the Thames.] 148. *Idem navigium, navita,*

vector ero: cf. Musaeus 255 *αὐτὸς ἐὼν ἐρέτης αὐτόστολος αὐτόματος νηῦς*. Also 215 below *remis ego corporis ular*. 149. *Nec sequor aut*

Helicen, aut, qua Tyros utitur, Arcton. Greek sailors guided their course by the Great Bear, Helice or Callisto, daughter of Lycaon (*Lycaonis Arctos* Virg. Georg. 1. 138), the constellation of Septentrio or Septentriones [cf. Cic. Acad. 2. 66 and Reid's note: and Manil. 1. 298]. The Tyrian mariners observed the Lesser Bear, Cynosura or Phoenix; cf. Hyg. Astr. 2. 2 fin. *Omnes qui Peloponnesum incolunt priore utuntur Arcto: Phoenices autem quam a suo inventore*

(*Thalctē*) *acceperunt observant Cynosuram, et hanc studiosius perspicendo diligentius navigare existimantur*; Trist. 4. 3. 1 *Magna minorque ferae, quarum regis altera Graias, Altera Sidonias, utraque sicca, rates*; Fast. 3. 107 *Esse duas Arcetos*; *quarum Cynosura petatur Sidoniis, Helicen Graia carina notet*; Germanicus, Aratea 40 *Dat Graiis Helice cursus maioribus astris, Phoenicas Cynosura regit . . . Certior est Cynosura tamen sulcantibus aequor, Quippe brevis totam fido se cardine vertit Sidoniamque ratem nunquam spectata fefellit*. Germanicus follows the legend that the two Bears were the nurses of Jupiter in Crete. [For the general drift of the passage, cf. Musaeus 212 ἔσσομαι ὁλκὰς Ἑρῶτος, ἔχων σέθεν ἀστέρα λύχρον· καὶ μιν ὀπιπτεύων δέντ' ὄψομαι οὔτε βοώτην, οὐ θρασὺν Ὠρίωνα, καὶ ἄβροχον ὁλκὸν Ἀμάξης.]

151. *Andromedan*. Loers is wrong in reading *Andromeden* against the MSS., for Ἀνδρομέδᾱ, Ἀνδρομέδαν are the only Greek forms (Jelf, § 78. 1). [For *Andromedān* cf. Met. 4. 757; and perhaps *Electrān* Trist. 2. 395, where, however, Mr. Owen reads *Electramque* in his large critical ed.] In 15. 36 the MSS. are for *Andromede* which should also be kept, for the writer might prefer a quasi-Ionic form in -e in the nominative, as the other form in -a would seem by Latin analogy to be short. [*Andromede* often in Propertius 1. 3. 4; 2. 28. 21; 4. 7. 63.] The form in -η is, however, quite incorrect and does not occur in any of the citations of the fragments of Euripides. Ἀνδρομέδα is given in Dindorf's Poetae Scenici. Andromeda, after her death, was placed among the stars. The constellation consists of about twenty stars and rises on September 12. *Coronam*: *Cressa Corona* (A. A. 1. 558), the necklace, given to Ariadne by Venus or Bacchus, afterwards translated to the skies; it rises on October 14.

152. *Parrhasis*, 'Arcadian'; the Parrhasii were one of the most ancient tribes in Arcadia: Strabo 388. 153. *quod . . . amarunt*: see on 16. 85. [Andromeda was beloved by Perseus, Callisto or Helice by Jupiter, and Ariadne by Bacchus.]

158. *Thessala pinus*: cf. *Dodonide pinu* 6. 47. 159. *Palae-mona*: Melicertes or Melicerta, son of Athamas, after being precipitated into the sea with his mother Ino [when they were flying from Athamas, who had become mad], was changed into the marine divinity Palaemon; Ino becoming the goddess Leucothea: Met. 4. 521 ff.

160. *Miraque quem subito reddidit herba deum*. The metamorphosis of the fisherman Glaucus into a sea-god, after eating some grass which had excited his curiosity on account of the fish he had caught swimming on it as though it were water, is told in Met. 13. 905 ff. 163. *pretium non vile laboris*: Claudian, Epithal. Honor. Aug. 142 *pretium non vile laboris Cymothoen facilem quae nunc detrectat habebis*, a hitherto unnoticed reminiscence of this passage.

166. *carcere*:

the plural is more usual in this sense, but the singular is not unfrequent; cf. Ennius, *Ann.* quoted by Cic. *De Div.* 1. 48. 107 *Expectant veluti consul cum mittere signum Volt, omnes avidi spectantes carceris oras, Quam mox emittat pictis e faucibus currus.* Loers refers to Trist. 5. 9. 29; Met. 10. 652; A. A. 3. 595; Tibull. 1. 4. 32 [*qui prior Elco est carcere missus eques*—a passage which the author of our epistle has perhaps imitated].

167. *servo*, i.e. *obseruo*, watch as my guiding star. The verb is technical: cf. Virg. *Aen.* 6. 338 *Qui Libyco nuper cursu, dum sidera servat, Exciderat puppi mediis effusus in undis.* So *Aen.* 5. 25 *Si modo rite memor servata remetiôr astra*; cf. Georg. 1. 205 *Haedorumque dies servandi* [cf. *de caelo servare*. For the sentiment see Mus. quoted on 149].

168. *magis*: i.e. than Andromeda, Ariadne, and the others (Burmam). 169. *caelo es*. See Crit. Note. *nunc tellure morare*. For *nunc*, which is my conjecture, P gives *adhuc*: but *adhuc* with an imperative seems to be late, if not absolutely solecistic. Instances are quoted from Pliny [*Ep.* 2. 19. 9; 4. 13. init.] and Seneca [I cannot find a passage] where *adhuc* refers to future time; but its only proper use is of what has passed before a certain time regarded as present. [Perhaps *adhuc morare* is of the same nature as *iamdudum pecca*, cf. note to 19. 118.]

171. *Hic es, et exigue misero contingis amanti*. This is very nearly the reading of P, and is probably right; the only objection to it being a certain disconnexion of thought, as if he had said not *tellure morare aut me tecum in caelum duc*, but the latter clause only. It is difficult to agree with Heinsius who says that *exiguum* is 'rectius' than *exigue*. Indeed *exiguum contingere* reads scarcely Latin [yet *exiguum sapio* Plin. *Ep.* 3. 6. 1: *exiguumque tument (vela)* in Luc. 5. 431. But of course *exigue* as the reading of P is to be retained]; it cannot be explained as a semi-cognate accusative neuter like *dulce queri* and the like. *Exigue*, 'scantily,' is an adv. of common occurrence. [For *contingere* with a personal subject, cf. Juv. 8. 28; Plin. *Paneg.* 24. 3.]

178. *res . . . spes*. For the opposition of *res* and *spes*, cf. Sall. *Cat.* 21. 1 *neque res neque spes bona ulla*; 20. 13 *mala res, spes multo asperior*: [Cic. *Fam.* 12. 25. 2 *non solum spe sed certa re*; Liv. 36. 40. 7 *spem pro re ferentes*; Cic. quoted in Quintil. 9. 3. 75 *non enim tam spes laudanda quam res est*]. Burmann quotes instances from Ausonius [Parentalia 11. 3 *spes cuius certa fuit res*; Profess. 6. 1-4; Idyll. 4. 37].

179. *quod amo*: cf. 16. 85 above.

180. *lacrimas hoc mihi 'paene' movet*: Cic. *Phil.* 2. 39. 101 *Quem ad modum illinc abieris vel potius paene non abieris scimus. Cui tu urbi minitaris! Utinam conere ut aliquando illud 'paene' tollatur*; Prop. 2. 22. 14 *Quod quaeris 'quare' non habet ullus amor*; Plaut. *Amph.* 1. 3. 32 *Ne corrumpo oculos redibo actutum. Id 'actu-*

tum' diu est. See my note there. [Dr. Reid refers to Cic. Att. 7. 9. 3 *Si istud ipsum 'sic malo' magnum malum putat aliquis.*] **181.**

quid est aliud. 'What is Tantalus's case but this?' Catull. 29. 15 *Quid est aliud sinistra liberalitas?* [For Tantalus, cf. Hom. Od. 11. 582-592; Ov. Am. 3. 7. 51 *Sic arct mediis taciti vulgator in undis, Pomaeque quae nullo tempore tangat, habet.* This use of *Quid est aliud* is quite common in prose; cf. Reid's note on Cat. Mai. 2. 5, and Mayor's on Phil. 2. 4. 7.] [**187. laeserit:** cf. Musaeus 297

ἄηται Δαίλαπι μαστίζοντες ὄλην ἄλα.] **188. Plias et Arctophylax Oleniumque pecus.** *Plias* is the collective singular. Virgil, Georg. 4. 232, denotes the constellation by the name of a single Pleiad Taygete. So also Ovid, Met. 3. 594 *et Oleniae sidus pluviale Capellae Taygetenque Hyadasque oculis Arctonque notavi.* The Pleiades were generally considered as the constellation most favourable to navigation. When thus spoken of the time from the morning rising to the morning setting must be referred to, i. e. from about May 1 [Qu. 28] to about Nov. 10: see Smith's Dict. of Antiq. ed. 3, vol. i, p. 227. Here the evening rising must be referred to, which took place on September 25. Germanicus, Aratea 266 ff., refers to the Pleiades as a tempestuous sign *Lumine non multis Plias certaverit astris, Praccipuo sed honore ostendit tempora bina, Cum primum agricolam vernus lepor admonet agri Aut cum surgit hiems, portu fugienda peritis.*

Arctophylax, or Bootes, the chief star in which is Arcturus, whose morning rising, according to Columella (9. 14. 10), is fifty days after the rising of Canicula (Aug. 2), i. e. Sept. 21. **Oleniumque pecus:** Capella or Capra, cf. Stat. Silv. 3. 2. 77. Its heliacal rising takes place soon after [Qu. before] the winter solstice, see Dict. Antiq. It has the epithet ὠλενίη applied to it by Aratus 164 ὠλενίην δέ μιν αἶγα Διὸς καλέουσ' ὑποφῆται. 'The epithet according to the explanation of the Scholiast on this passage is derived from the fact that the Goat rested on the elbow of the Charioteer Auriga (ἐπὶ τῆς ὠλένης τοῦ Ἡνίοχου).' Dict. Antiq. 1³. 218 a. The Latin poets seem to have misunderstood the epithet, and to have taken it as a proper name. Hence various explanations were resorted to in order to connect the goat Amalthea, who suckled Jove in Crete, with Olenus in Greece, see Hyginus, Astr. 2. 13; Strabo 387. The latter tells of a legend connecting the αἶξ that nurtured Zeus with Ἀῖγιον in Achaea; and he derives the epithet ὠλενίη from an Achaean place Olene. It may perhaps be worth suggesting that ὠλενίη may be a word meaning 'nurse' or 'nursing'; cf. the gloss *loraria*, ὠλενοτρόφος. **189. quam sim**

temerarius, 'I do not know the extent to which my rashness will carry me': i. e. I do not know in fact how prudent I may be. [i. e. Either

I am less daring than I think, or reckless love will send me across the water even in that stormy season.] 191. *Neve putes id me, quod abest, promittere, tempus*: *id* does not agree with *tempus*. The meaning is 'Don't think that I promise this because the time (for performance) is future.' The trajection of *promittere* is not a very violent one; and, once recognized, it ought to secure the line against change.

197. *expellar*, 'cast on shore' [ἐκπεσεῖν]; 10. 87 *expellere phocas* [Met. 15. 511 *Corniger hinc taurus ruptis expellitur undis*]. Ruhnken quotes Cic. Verr. 5. 35. 91 *classem in litus expulsam et eiectam*. For the sentiment compare 2. 135; Prop. 3. 7. 63 *At sallem Italiae regionibus exehat aestus: Hoc de me sat erit si modo matris erit*: [Musaeus 336 represents the corpse of Leander as cast up on the rocks just outside Hero's tower παρά κρηπίδα δὲ πύργου Θρυπτόμενον σπιλάδεσσιν ὅτ' ἔδρακε νεκρὸν ἀκοίτην].

203. *Desino*. This, *oderō* Am. 3. 11. 35, and *conferō* Pont. 1. 1. 25 are the only genuine instances of a trisyllabic verb in -ō, with the last syllable short, in the works attributed to Ovid: for *rependō* in 15. 32 is to be corrected, and *nesciō*, which repeatedly occurs, combines with *quis* following into a quadri-syllable. [In proper names Ovid often shortens final ō, e.g. *Scipiō* A. A. 3. 410; *Curiō* Fast. 2. 527; *Galliō* Pont. 4. 11. 1.] *Desino* must not be altered to *desine*: cf. Tibull. 2. 6. 41 *Desino, ne dominae luctus renoventur acerbi: Non ego sum tanti ploret ut illa semel*; Ter. Adolph. 1. 2. 57 *Aegre est: alienus non sum: si obsto: hem, desino*.

205. *isto*: a rare form for *istuc*: Trist. 5. 1. 79 *cur mittam, quaeritis, isto*; Cic. Fam. 9. 16. 9 *liceat modo isto venire*. Ruhnken compares *illo*: Caes. B. G. 6. 13. 11 *plerumque illo discendi causa proficiscuntur*. So Ibid. 7. 45. 6 [see Neue, Formenlehre, ii³. 614, 615, who gives numerous examples].

208. *stat*, 'is laid up': so Met. 3. 660 of Bacchus's ship *stetit aequore puppis Haud aliter, quam si siccum navale teneret* [perhaps 'is anchored,' cf. Virg. Aen. 6. 901 *stant litore puppes*, and *statio* = 'roadstead']. Propertius uses *stare* of a ship's being becalmed 2. 9. 30 *aut mea si staret navis in Oceano*.

[215. *remis ego corporis utar*: cf. Stat. Silv. 1. 2. 87 (Cupid speaking) *Vidi et Abydeni iuvenis certantia remis Bracchia, laudavique manus et saepe natanti Praeluxi; minor ille calor quo saeva tepebant Aquora; tu veteres iuvenis transgressus amores*.]

[216. In Mus. 216, Leander says, Ἀλλά, φίλη, πεφύλαξο βαρυπνεύοντας αἶγας, Μή μιν ἀποσβέσσωσι, καὶ αὐτίκα θυμὸν ὀλέσσω, Δύχρον, ἐμοῦ βιώτοιο φασεσφόρον ἡγεμονῆα—cf. above, l. 85.]

XIX. HERO TO LEANDER.

[ROHDE (p. 135, note 2) thinks that this epistle is full of interpolations, to wit, 3. 4 : 71-114 ; 117-120 ; 131-142 ; 146-150 ; 161-170 ; 185-186. As a work of art it is certainly inferior to the Epistle of Leander.]

1. **Leandre.** Both forms *Λεάνδρος* and *Λείανδρος* occur in Greek ; Musaeus has the former seventeen times and the latter nine times. Van Lennep asserts that the form *Λήανδρος* was also in use among the Greeks, appealing to a coin of Alexander Severus, cf. Eckhel, 2. 479.

[4. *non patienter amo*, 'I cannot love in stillness': cf. 20. 88 *quam patienter amat*.]

8. **Deficiam, parvi temporis adde moram**, i. e. *si addes*. In these constructions the future usually follows the imperative: see note on 7. 110.

9-14. A passage of some grace, and Euripidean in its simplicity and sentiment.

9. **rus geniale**, 'the kindly, the delightful country': *genialis* is used much as in *invitat genialis hiems* Virg. Georg. 1. 302 of what is cheering to the genius of a man.

10. **Ponitis . . . tempora**: *ponere* is often used of spending time. Commentators give a large number of instances from Cicero, De Orat. 3. 5. 17; Att. 6. 2. 6. So with *diem* or *dies*, Brut. 22. 87; Att. 11. 22. 2; Fam. 5. 21. 1. Cicero is the only writer quoted for this usage.

[Dr. Reid quotes Pont. 1. 5. 36 *Tempus et adsueta ponere in arte iuvat*; Ib. 48 *Quo ponam vigilans tempora longa modo?*] The sense is something the same as that of 'investing,' which is common with *ponere*.

mora, 'pastime': Prop. 4. 8. 4 *Hic ubi tam raræ non perit hora moræ*.

11. **unctæ**: cf. *nitidæ* 16. 151.

dona palæstræ, 'the joys of the glittering palæstra': Hor. Carm. 3. 8. 27 *dona præsentis cape luctus horæ*; Grat. Cyneg. 252 *dumque manebunt Silvarum dotes atque arma Diania terris*. [There is thus no need to read *lucta* with Heinsius.]

For the sentiment, cf. A. A. 3. 385 *Nec vos Campus habet, nec vos gelidissima Virgo, Nec Tuscus placida devehit amnis aqua*.

[12. **sequacis**, 'tractable,' 'obedient': cf. Plin. Paneg. 45 *flexibiles quacunq; in partem ducimur a principe atque ut ita dicam sequaces sumus*;

Paneg. Vet. 12. 15 *sequaces discipuli*, but this is a doubtful passage. The reading *fugacis*, if properly supported, would give a better sense;

cf. 4. 46 *torquentem frenis ora fugacis equi* and note there. Dr. Reid thinks that *sequacis* here may mean the horse which chases the quarry or the foe, like *flammis sequacibus* Virg. Aen. 8. 432, and many similar words.

Ταχυὸν of Planudes will fit either *sequacis* in this sense or *fugacis*.]

13. **laqueo**, 'with the springe' [cp. Hor. Ep. 1. 16. 51; Epod. 2. 35].

14. **Diluitur posito serior hora mero**, 'you make your later hours glide away with the wine cup': [*dilucere* is

generally applied in this connexion to 'cares,' not to time; cf. Prop. 3. 17. 6 *Tu vitium ex animo dilue, Bacche, meo*; Ov. A. A. 1. 238 *Cura fugit multo diluiturque mero*].

15. *His mihi summotae, vel si minus acriter urar, Quod faciam, superest praeter amare nihil.* 'Debarred as I am from these pursuits there is nothing left for me to do but to love, (and would be nothing else) even if I were less inflamed with passion.' Hero uses the strong word *summotae*. A woman is told to *stand aside* if she engaged in men's amusements; or at least was so told before the epoch of lawn-tennis, bicycling, and the more healthy amusements of the nineteenth century. *Summovere* was the word regularly applied to the lictors 'clearing the way' for a consul or governor, Liv. 3. 48. 3 *I, inquit, lictor, summove turbam*; 28. 27. 15 *lictor apparuit: summoto incesserunt*; 45. 29. 2 *summoto aditus*. So Horace metaphorically applies the word, Carm. 2. 16. 9 *Non enim gazae neque consularis Summovet lictor miseros tumultus Mentis et curas laqueata circum Tecta volantes*. The nature of the verb is decisive against the change of *summotae* to *summotis*. The sentiment of the lines is Euripidean, something like Med. 247 Ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν. [Loers compares Cornelia to Pompeius in Lucan 8. 584 *Quo sine me, crudelis, abis? iterumne relinquer Thessalicis summoti malis*.]

18. *quam reddi quod mihi possit, amo*, 'I love you more than you can love me in return.' [For *reddere amorem*, cf. Trist. 2. 160.]

[19. With the whole description of Hero and the nurse spinning at night, which was the favourite picture among the Romans of female domesticity (e.g. Arethusa in Prop. 4. 3. 41 ff.; Lucretia in Livy 1. 57. 9), cf. Tibullus 1. 3. 84 *Assideat custos sedula semper anus. Haec tibi fabellas referat, positaque lucerna Deducat plena stamina longa colu*; *At circa gravibus pensis affixa puella Paullatim somno fessa remittat opus*.]

[*nutrice*. She plays a much more important part in these epistles than in Musaeus, who merely mentions (188) that Hero lived with her, ναῖετάουσα σὺν ἀμφιπόλῳ τινὶ μούνῃ. The nurse, as a confidante (*conscia*), was a frequent character in the Alexandrine romances, cf. Cydippe's nurse 21. 107. Perhaps they got the character from Euripides: cf. Klemm, p. 23. Marlowe makes the nurse 'a dwarfish beldam.']

[25. *amantia lumina*. Ruhnken compares Fast. 6. 113 *amantia verba*; cf. Cic. Fam. 5. 15. 1; Apul. Met. 5. 24, p. 169 *amatores tuos oculos*.]

[26. *Pollice*. The Romans were not without pocket-handkerchiefs, *sudaria*, Catull. 12. 14; though, as their name implies, they were used mostly to wipe off perspiration, Quintil. 6. 3. 60; so that the method which the nurse adopted to wipe away Hero's tears was somewhat primitive.]

29-30.

Heinsius says of 29 'versus paullo durior'; the remark is applicable

to the whole distich. There is a double trajectory: *quaero* belongs to the first verse as well as to the second; and *scribam tibi* precedes in sense the words *siquis Abydon eat*. [32. *Hellespontiacæ . . . aqua*? For the abl. cf. 17. 6; *Caes. B. G. 1. 16 quod (frumentum) flumine Arare navibus subvexerat*, and *Madvig, L. G. § 274.*] [35. *vigilantia lumina*, 18. 31.] [37. *Tortaque versato ducentes stamina fuso*: cf. *Met. 4. 221 (Leucothoē) Levia versato ducentem stamina fuso*. She drew (*ducere*) the fibres (*stamina*) off the mass of wool on the distaff (*colus*) and fastened it to the spindle (*fuso*) which she then set twirling (*versato*), and thus made the thread; cf. *Met. 6. 22 levi teretem versabat pollice fusum*, and note to v. 49. There is an elaborate description of spinning in *Catull. 64. 312 ff.*] 41. *mea gaudia*: cf. 15. 109 [and 18. 43]. 42. *suos*, 'his people,' 'his family': cf. *parentes* 18. 13. 44. *Pallade*: swimmers anointed themselves with oil when attempting long distances [cf. *Hor. Sat. 2. 1. 7 ter uncti Transnanto Tiberim*. We find *pallas* for 'oil' also in *Trist. 4. 5. 4 Ut vigil infusa pallade flamma solet*; and for the 'olive tree' in *Am. 2. 16. 8 Dat quoque baciferam pallada rarus ager*; cf. *tritonide fertiles Athenæ Stat. Silv. 2. 7. 28*; and *Phœbea virgine* for the laurel in *Pont. 2. 2. 80*, quoted by Dr. Reid]. 45. *Adnuīt illa fere*. There is some reminiscence of *Catullus* here as *anile* shows; 61. 154 *Usque dum tremulum movens Cana tempus anilitas Omnia omnibus adnuīt*. 46. *obrepens*, 'stealing upon her,' often used of sleep: cf. *Fast. 3. 19 Blanda quies furtim victis obrepsit ocellis*; *Hor. A. P. 360*. In v. 56 we have *subit furtim*. 47. *navigat*: this metaphor is applied through both poems; *currere* 18. 6; *naufragus* 18. 120; [*idem navigium, navita, vector ero* 18. 148]. [48. *Lentaque*, 'active,' 'strong,' prop. 'wiry': cf. 18. 56. *dimotis . . . aquis*: 18. 80. *bracchia iactat*: 18. 96.] 49. *terra*: in spinning 'when a thread had grown so long that the spindle nearly touched the ground, the portion made is taken up and wound round the spindle, and the same process is again resumed until other lengths are twisted and the spindle is entirely covered with thread so that it can contain no more, when the thread is broken from the distaff and the whole rolled up into a ball (*glomus*) ready for use,' *Rich, s.v. NEO*: cf. note to 37. [52. *utilis aura*: cf. *Pont. 4. 10. 16 Curvet ut impulsos utilis aura sinus*.] [55. *deceptæ*: with *noctis*, 'so when I have thus passed the greater part of the cheated night,' like *Trist. 4. 10. 114 decipioque diem*, as we talk of 'cheating the years'; but it might possibly go with *mihi* in the sense of 'disappointed,' 'played false (by you).'] 57. *tamen* refers to *invitus*: 'unwilling though you are, yet you sleep with me.' See on *tamen* 4. 31.

[59. *prope iam spectare natantem*: 18. 93 ff.]

62. *Pectora nunc iuncto tosta fovere sinu*, 'and now to warm your frozen breast with my bosom.' I substitute *tosta* for *nostra* which is unintelligible. An epithet is wanted agreeing with *pectora* as *madidis* with *membris* in the previous verse: cf. Nonius, 452 *torrere non solum ignis sed etiam frigus potest*; Varro, Eumenides, 44 (4) *ante lucem suscitatur, frigore torret*. So *torridus*, cf. Livy, 21. 32. 7 *torrida frigore pecora*; 21. 40. 9 *præcusi artus nive, rigentes nervi, membra torrida gelu*. So Cic. Tusc. 2. 17. 40 *Consuetudinis magna vis est: pernoctant venatores in nive, in montibus uri se patiuntur*; Virg. Georg. 1. 93 *frigus adurat*; Tacitus, Ann. 13. 35. 6 *ambusti multorum artus vi frigoris*. [On the passage from Cicero, Kühner says '*uri* scil. *solis calore*. Cum *uri* dicitur de iis qui frigore vexantur, substantivum addatur necesse est e quo pateat verbum hac significatione accipiendum esse. Sic Justinus 2. 2. 9 *quancquam continuis frigoribus urantur*.' Perhaps it may be possible to explain *nostra*, 'we warmed one another in our folded arms,' Hero thinking only of the fact that they were soon warm in one another's embrace, and not being careful to remember that in the first instance she was comparatively warm herself.]

[68. *vera . . . fide*. This is an Ovidian usage. Ovid frequently uses *fides* for 'true fulfilment' of anything: hence it is much the same as 'reality'; compare Met. 3. 527 *Dicta fides sequitur* with 4. 550 *res dicta secuta est* quoted by Lewis and Short.]

[70. *morator*: a very rare word for 'a loiterer,' but correctly formed. Dr. Reid quotes a graffito from Pompeii C. I. L. iv. 813 OTIOSIS LOCUS HIC NON EST, DISCEDE MORATOR. It is, perhaps (as the scholiast says), used in Cic. Div. in Caecil. 15. 49 of a junior counsel who spoke against time while his senior rested himself (Qu. briefless barristers, barristers who were 'walking the courts'). For the collocation of words, cf. Prop. 3. 23. 12 *Irascor, quoniam es, lente, moratus heri*.]

71. *tractabile*: Virg. Aen. 4. 53 *dum non tractabile caelum*; Georg. 1. 211 *sub extremum brumae intractabilis imbrem*. It means, as Conington says, 'that which cannot be dealt with,' 'impracticable,' i.e. when no work can be done.

74. *rapta via est*? Heinsius illustrates this by *corripere viam*, *arripere viam*, and Virg. Aen. 10. 372 *ferro rapienda per hostes Est via*; where, however, all good MSS. give *rumpenda*; and Seneca, Agam. 154 *Rapienda rebus in malis præceps via est*. Ruhnken adds Lucan, 4. 151 *rapuit iter*, cf. 5. 403; Val. Flacc. 5. 272 *rapit fugam*.

75. *ut*, 'even supposing.' See Index.

77. *At*. This line contains Leander's defence. 78. Hero's reply. *minore*, 'in shorter time' (than the lull in the tempest lasted).

79. *depressus*, 'weather-bound' [cf. Virg. Georg. 4. 421 *Depressis olim statio tutissima*

nautis. This is doubtless the meaning here: but the word has a larger signification, 'overtaken by a storm': cf. 7. 65 and Met. 11. 663 *Nubilus Agaeo deprendit in aequore navem Auster*. 81. *lenta* is a

more attractive reading than *laeta*, but the latter has the support of P and is probably right. 'I should listen with delight to the sounding winds': *lenta*, 'listless,' is no doubt in itself excellent; but *laeta* better expresses Hero's desire that Leander should be detained. 87, 88.

sic . . . *Ne* (*ut*), restrictive: cf. Introductory remarks to 16, and Senec. De Ira, 1. 12. 2 *sic bono viro digna faciet ut nihil faciat viro indignum*.

[For *sic* . . . *ne*, cf. Hor. Ep. 1. 13. 12 *Sic positum servabis onus, ne forte sub ala Fasciculum portes librorum*, and A. P. 151. For *ita* . . . *ne*, cf. Liv. 7. 31. 2; 22. 61. 5; Tac. Ann. 2. 29. 2. Cicero uses *ita* . . . *ut ne*.]

For *tua virtus*. cf. Prop. 3. 12. 9 *Illa quidem interea fama tabesceat inani, Haec tua ne virtus fiat amara tibi*. 90. *Magnus* . . .

natator: *magnus* is often used ironically, 21. 110 *Insidias legi, magne poeta, tuas* [Cic. Fam. 2. 14 *Novi ego vos magnos patronos; hominem occidat oportet qui vestra opera uti velit*. Leander, as has been noticed, was proud of his swimming, 18. 95]. [91. *hoc*, i.e. timid; *quod*, i.e. reckless.]

[93. *idem*: i.e. the same ardent lover, not estranged or cold.] [96. *erret amor*: 17. 191; A. A. 3. 436 *Errat et in nulla sede moratur amor*.]

[98. *merces*: Am. 2. 1. 33 *At facie tenerae laudata saepe puellae Ad ratem, pretium carminis, ipsa venit. Magna datur merces*.]

99. *patria ne laedar*, 'lest my birth-place may do me harm': *inpar* and *par* are used of unequal and equal marriages; Juv. 3. 161 *puellae sarcinulis impar*; cf. above 9. 32 *nube pari*.

100. *Abydeno* . . . *toro*: the inhabitants of Abydos were, Burmann says, spoken of by the Greeks with contempt. If so, this would be a reminder on the part of Hero that his own country was not so very illustrious. But the proverbs about Abydos do not imply contempt for the people: they refer to one or two foolish customs. Thus 'the dessert of Abydos,' Ἀβυδηνῶν ἐπιφώρημα, meant (see Gaisford) the habit of bringing in children and their nurses after dinner, a habit prevalent in England a generation ago. Ἀβυδηνῶν φλυαρία (Suidas) seems to signify 'utter nonsense': καὶ Ἀβυδων (qui. τὴν τῶν Ἀβυδηνῶν φλυαρίαν, τὴν πολλήν.

Thressa puella. The Thracians were considered semi-barbarians by the Greeks. As the Athenians got their policemen from Scythia, so they got their housemaids from Thrace. Θράττα is the regular word for an Athenian *ancilla* in Greek comedy. Heinsius refers to Theophrastus περὶ κακολογίας 31 (28), where, as an instance of insult, is given the reproach that a man's mother is εὐγενὴς Θράττα. He also refers to Herodes Atticus in Gellius, 19. 12. 7, to show the contempt with which Thracians generally were regarded,

homo Thracus ex ultima barbaria.

101. *patientius*: ver. 4.

115. *ut*: if the reading is sound, *ut* must be for *utinam* here; and for that very reason it is probably unsound. The only passage in Ovid of which I am aware, where *ut* is *utinam*, is 13. 161, a manifestly spurious passage; for I cannot follow Owen and Schenkl in taking *ut* in Trist. 5. 13. 34 as *utinam*. I cannot see any objection to the ordinary punctuation in that passage, *Accipe, quo semper finitur epistula verbo, Atque, meis distent ut tua fata, vale*. It is possible that there may be less objection to *ut*, when it follows on *utinam*, being used in the sense of 'would that'; taking up the *utinam*. [Doubtless some cases do occur in poetry where *ut* = *utinam*, mainly in imprecations, e.g. Catull. 66. 48 *Iupiter ut Chalybon omne genus percat* (a direct translation of Callimachus Ζεῦ πάτερ ὡς Χαλύβων πᾶν ἀπόλοιτο γένος) and its imitation Hor. Sat. 2. 1. 43 *Iupiter, ut pereat positum robigine telum, Neu quisquam noceat cupido mihi pacis*. In imprecations *ut* is similarly used in the comic writers: Ter. Heaut. 4. 6. 6; Eun. 2. 3. 10; Adelphi. 4. 6. 2. In an ordinary wish Prop. 2. 3. 45 *His saltem ut teneat iam finibus!* Virg. Aen. 10. 631 *quod ut o potius formidine falsa Ludar, et in melius tua, qui potes, orsa reflectas!* In passages like Plaut. Curc. 2. 2. 7 *ut* = *modo ut*, see Ussing. But in our passage *ut* may perhaps be taken to mean 'as,' and the correlative *sic* left out. Hero means 'and as the storm or your father are excuses you have made, and excuses which I can bear with, so I pray no woman may be the cause of your absence.']

118. *Iamdudum pecca*, 'sin this instant': 20. 80 *iamdudum dominae more venire iube*; Virg. Aen. 2. 103 *iamdudum sumite poenas*; Met. 13. 457 *utere iamdudum generoso sanguine!* *dixit*; [Ib. 11. 482 *Ardua iamdudum demittite cornua, rector Clamat*; Sen. Ep. 75. 7]. This idiom, by which an imperative is thrown into the past, is one of the most striking instances of the power which the Romans possessed of investing their grammatical figures with life. The epistolary imperfect, the sequence of a subjunctive present after a perfect (more common in Greek), the jussive subjunctive imperfect are all instances of the power the speaker felt of taking up his stand in sense at an imaginary point of time. The rationale of the expression before us is that the imperative expresses duty, that it is therefore equivalent to a gerundive; *pecca* = *peccandum est*, just as οἷσθ' οὖν ὁ δρᾶσον is equivalent to οἷσθ' οὖν ὁ σοι δραστήον. 119. *istis*, 'by such imaginings' of your faithlessness. 121-124.

A fine descriptive passage. This, perhaps, is the best place to introduce Lord Byron's lines, which, though well-known, should not be left out of any Commentary on Hero and Leander: Bride of Abydos, 2. 1 'The winds are high on Helle's wave, As on that night of

stormy water, When Love, who sent, forgot to save The young, the beautiful, the brave, The lonely hope of Sestos' daughter. Oh! when alone along the sky Her turret-torch was blazing high, Though rising gale and breaking foam, And shrieking sea-birds warned him home; And clouds aloft and tides below, With signs and sounds, forbade to go, He could not see, he would not hear, Or sound or sign foreboding fear; His eye but saw the light of love, The only star it hail'd above; His ear but rang with Hero's song, "Ye waves, divide not lovers long!" That tale is old, but Love anew May nerve young hearts to prove as true.'

123. mater pia: Nephele, mother of Phrixus and Helle, first wife of Athamas, cf. note to 18. 117. [124.

roratis . . . aquis, 'with the dash of waters.' This is a favourite phrase in Ovid, Met. 4. 480 (*Iunonem*) *Roratis lustravit aquis Thaumantias Iris*; Fast. 4. 728 *Udaque roratas laurca misit aquas*, where the phrase is somewhat milder than in our passage 'with the sprinkling of water.']

126. noverca: Ino, afterwards the sea-goddess Leucothea, second wife of Athamas.

127. ut nunc est: cf. 16. 50; 17. 169. [For the sentiment, cf. Antipater Macedo in Anth. Pal. 9. 215. 1 Αἰεὶ θηλυτέρῃσιν ὕδωρ κακὸν Ἑλλήσποντος, in which epigram there is an allusion (v. 4) to Helle and (v. 5) to Hero Ἡροῖ δειλαίη, σὺ μὲν ἀνέρα, Δηίμαχος δὲ Νύμφην, ἐν παύροις ὠλέσαστε σταδίοις.]

131. Amymone. Prop. 2. 26. 27 *Testis Amymone latices cum ferret in arvis Compressa, et Lernae pulsa tridente palus*; [Hygin. Fab. 169 *Amymone Danai filia dum studiose in silva venatur Satyrum iaculo percussit: eam Satyrus voluit violare. Illa Neptuni fidem imploravit. Quo Neptunus cum venisset, Satyrum abegit, et ipse cum ea concubuit, ex quo conceptu nascitur Nauplius. Id in quo loco factum est Neptunus dicitur fascina percussisse terram, et inde aquam profluxisse, qui Lernaeus fons dictus est et Amymonium flumen.*]

132. Tyro: Prop. 1. 13. 21 *Non sic Haemonio Salmonida mixtus Enipeo Tacnarius facili pressit amore deus*; 3. 19. 13 *Testis Thessalico flagrans Salmonis Enipeo, Quae voluit liquido tota subire deo.* [Her story is well known from the fine passage in Homer, Od. 11. 235-252. Her sons were Pelias and Neleus. She was considered one of the great beauties of the olden time; cf. Lucian, Inf. Dial. 18 ἀπόβλεψον ἐπὶ τὰ δεξιὰ ἔνθα . . . Τυρὼ καὶ Ἑλένη καὶ Αἴδα καὶ ὅλως τὰ ἀρχαῖα κάλλη πάντα, quoted by Dr. Reid.]

133. Lucidaque Alcyone: one of the Pleiades, mother of a daughter Aethusa, and of two sons, Lycaon and Hyrieus, by Poseidon; Apollod. 3. 10. 1. 2.

Calyceque: see Crit. Note. [134. **Medusa:** Hygin. Fab. Pref. ad fin. and 151 *Ex Neptuno et Medusa Chrysaor et equus Pegasus.*]

[135. **Laudice:** nothing more is known of her than is told here. **Celaeno,** daughter of Atlas, one of the Pleiades, hence

caelo recepta, cf. Fast. 4. 172 *Nam Steropen Marti concubuisse ferunt, Neptuno Alcyonen et te, formosa Celaeno*; Apollod. 3. 10. 1. 2. She bore Lycus to Poseidon. There was also a Celaeno, daughter of Danaus, who bore Celaenos to Poseidon; Strabo, 579.] [136. *nomina*

lecta. Such learned enumerations of the love adventures of gods appear to have been a form of poetry cultivated by the Alexandrines. We still possess a poem written by Hermesianax in the form of an enumeration of most of the poets of antiquity, composed to show that all suffered from the pangs of love: cf. Mahaffy, Greek Life and Thought, p. 246.]

142. *Seducit terras haec brevis unda duas*: Pliny, H. N. 4. 11. 18. 49, states the distance between Sestos and Abydos as seven stadia. [For the sentiment, cf. Genesis 19. 20 'Is it not a little one?']

146. *Gloriaque est stagno quolibet ista minor*, 'that renown would be too mean for any pond,' much more for the ocean, i. e. the god of the ocean. [For a somewhat similar use of *minor*, cf. Trist. 2. 214 *et sunt notitia multa minora tua*.] [148. Rohde

(135, note 2) thinks the short *ē* in *Ulixē* marks the interpolator. But the *e* in such ablatives is very frequently short: cf. *Achillē* Hor. Sat. 2. 3. 193; *Ganymedē* Fast. 6. 43; *Diomedē* Met. 13. 100. The hostility of Poseidon to Ulysses for blinding Polyphemus is the keynote of the first half of the Odyssey.]

149. *natat ille*. The sense is, 'True only *he* is actually swimming: but my hopes are swimming, are in danger of being lost, as well as his body.' [150. *pendet*: a happily chosen word, applicable both to the physical position of the swimmer (18. 52) and the mental state of one in suspense, as in the phrase *pendere animi*, 'for tossed on the same waves lie Leander's body—and all my hopes.']

151. *Sternuit en lumen!* The MSS. read *et*, but it is not plain what *et* can mean here, so that it has been altered to *en* by Heinsius and Bentley. [Dr. Reid thinks that *sternuit et lumen* is for *sternuit lumen et* (an ordinary trajection). The basis of the sentence is *sternuit et dedit*; owing to the parenthesis the words *sternuit et* are repeated.] Sneezing was a good omen: Prop. 2. 3. 23 *Num tibi nascenti primis, mea vita, diebus Candidus argutum sternuit omen Amor*. It is applied to the sputtering of a lamp in Anth. Pal. 6. 333 Ἠδῇ, φίλτατε λύχνε, τρὶς ἔπταραι· ἡ τάχα τερπνὴν Ἐς θαλάμους ἦξειν Ἀντιγόνην προλέγεις; [cf. also 5. 263 where sputtering, due to fungus on the wick, seems to be regarded as of evil omen; and such omen is considered to have presented itself to Hero, Μήποτε, λύχνε, μύκητα φέροις, μηδ' ὄμβρον ἐγείροις, Μὴ τὸν ἐμὸν παύσης νυμφίον ἐρχόμενον. Αἰεὶ σὺ φθονέεις τῇ Κύπριδι, καὶ γὰρ ὅθ' Ἡρῶ Ἡρμοσε Λεϊάνδρῳ—θυμέ, τὸ λοιπὸν ἔα].

153. *Ecce, merum nutrix faustos instillat in ignes*. [Just as wine poured on a dying flame revived it,

13. 114 *Ut solut adfuso surgere, flamma, mero, so*] wine was poured on lamps when giving a dull light: Prop. 4. 3. 60 *Seu voluit tangi parca luccerna mero*. That was considered an ill-omen, and Arethusa in that passage of Propertius orders sacrifice to avert the evil portended. Here the lamp is not *parca*, is not sinking, but sputtering. Whether the idea of the writer is that the wine was necessary to clear the wick and prevent the sputtering, or was merely a complimentary libation in honour of the happy omen portended by the sputtering, is difficult to say.

[154. *et ipsa bibit*: it is a pity that the writer did not avoid this ill-timed realism: for the conduct of the nurse, cf. Dipsas in Am. 1. 8. 2.]

[155. *evicta per aequora*, 'through the surmounted waves.' Ruhnken compares Met. 15. 706 *Εὐνικήν τε φρενὸν*; Manil. 1. 602 (*Argo*) *quae tricerat aequor*.]

157. *socii desertor amoris*: cf. *erronem* 15. 53.

[159. Cf. Musaeus, 319-320 *Αἰνοπαθὴς δὲ Λέανδρος ἀκηλήτοις ἐνὶ δῖναϊς Πολλάκι μὲν λιτάνευσε θαλασσαιήν Ἀφροδίτην*.]

160. *Sternet et aequoreas aequore nata vias*: cf. 15. 213; 16. 24 [Mus. 248 *τί δὴ ῥοθίων ἀλεγρίζεις*; Ἀγνώσσεις ὅτι Κίπρις ἀπόσπορός ἐστι θαλάσσης, καὶ κρατεῖ πόντοιο, καὶ ἡμετέρων ὀδυνῶν;]

[163. *Phrixique sorore*. Helle, 18. 117.]

[164. *vastis*: a somewhat strange epithet for the narrow Hellespont. Perhaps it is a conventional epithet for the sea as opposed to a river or a lake.]

[165-168. These lines are perilously near the comic.]

[167. *diversi*, 'from different sides': Liv. 42. 8. 1 *ex diversa fuga in unum collecti Ligures*.]

169. *quisque*, i. e. *uterque*. Ruhnken quotes Lucan, 1. 127 (of Caesar and Pompey) *magno se iudice quisque luctur, Victrix causa deis placuit sed victa Catoni*. So *quis* for *uter* in Phaedrus, 4. 23. 1 *Formica et musca contendebant acriter Quae pluris esset*; and so I interpret Persius, 2. 19 *De Iove quid sentis? Estne ut praeponere cures Hunc*—'cuinam?' *cuinam? vis Statio? an scilicet haeres? Quis melior iudex puerisve quis aptior orbis?* i. e. *uter* (Jupiter or Staius) *melior iudex*, &c. [So Dräger, 1. 103 interprets: he gives numerous examples.] Ruhnken adds *quinam* which is used the same way by Caesar, B. G. 5. 44. 2 (of two centurions) *hi perpetuas inter se controversias habebant quinam anteferretur* [cf. Fast. 2. 715 *Oscula quisque* (Titus and Arruns) *suae matri proferata lulerunt*. So *quid* = *utrum* 20. 124.]

iterum redeamus: for the pleonasm Ruhnken compares A. A. 3. 63 *iterum revocabitur unda*.

170. *Exiguum, sed plus quam nihil illud erit*: Theocr. 3. 20 *Ἔστι καὶ ἐν κενεοῖσι φιλάμασιν ἄδεα τέρψις*. [Not quite parallel, I think. The lover in Theocritus means real kisses, not visionary ones.]

[171. 'Would that this shame which now compels us to a secret love, or our too fearful love could bring itself to surrender and be known' (lit. 'surrender to publicity').]

173. Cf. Mus. 98 *Θάμβεε δ' εἶδος*

ἄριστον, ἔρος δ' ἀπενόσφισεν αἰδῶ.

Phasis,' Medea.

[180. This line does not imply that Leander

at least sometimes went across the strait by boat, or that he only swam the strait in exceptionally stormy weather; but that even bad weather did not prevent his leaving Hero and swimming back to Abydos.] 182. 'Despise the waves, but fear them.' 183. *Arte laboratae*.

Ruhnken compares Virg. Aen. 1. 639 *Arte laboratae vestes*.

185. *natare* is often applied to ship-wrecked sailors: Prop. 4. 1. 116 *Et natat exuviiis Graecia pressa suis*; 3. 7. 8 *Et nova longinquis piscibus esca natat*; 2. 25. 24 *Cum saepe in portu fracta carina natet*; [3. 12. 32]; Juvenal, 10. 257 *Atque alius cui fas Ithacum lugere natantem*.

186. Is *fractis puppibus* dative, or ablative absolute? Does the verse mean 'this is wont to be the fate of wrecked vessels,' viz. *natare*, 'to float,' 'to lie water-logged and helpless in the sea'? Prop. 2. 25. 24 would allow of this sense. Or is it 'this is wont to be the result when ships are wrecked,' viz. for the crews *natare*? I think this is the meaning, as it is the fate of the sailor and not of the ship which supplies a parallel to the case of Leander.

[188. *Sisque, precor, monitis fortior ipse meis*, 'And may you, I pray, yourself be able to withstand (bear up against) my injunctions'; cf. Consol. ad Liv. 12 *Fortior ut possis cladibus esse tuis*.]

189. *excussaque*: 4. 43 note, where is quoted Met. 5. 596 *excussaque bracchia iacto* used of a swimmer.

191. *obvertor*: the passive is rare; for the active, cf. Met. 2. 470 *Quo simul obvertit sacram cum lumine mentem*. [The pass. part. is occasionally used, Met. 12. 467; Fast. 5. 381.]

192. *frigora pectus habent*: A. A. 2. 318 *corpora languor habet*; [Fast. 2. 754 *gelidum pectora frigus habet*]; Virg. Aen. 8. 27 *pecudumque genus sopor altus habebat*.

193. *confundor*: Suet. Jul. 7 *Etiam confusum eum somnio proximae noctis coniectores ad amplissimam spem incitaverunt* [cf. note to 18. 129].

imagine noctis, 'a phantom of the night'; [Am. 3. 5. 31]; *imago* is rarely used of a vision, though often of images seen in visions. In Hor. Carm.

3. 27. 39-42 *an vitiis carentem Ludit imago Vana quae porta fugiens eburna Somnium ducit*, there is some distinction between the phantom which brings the dream and the dream itself. But it is used as

somnium in Am. 3. 5. 31 *Dic age, nocturnae, quicumque es, imaginis augur, Si quid habent veri, visa quid ista ferant?* [cf. *imaginari*, 'to dream,' Suet. Jul. 81. Musaeus does not mention the dream. Of the last night he says (331) 'H δ', ἔτι δηθύνοντος, ἐπ' ἀγρόπνοισιν ὀπωπαῖς

ἴστατο κυμαίνουσα πολυκλαύτοισι μερίμναις]. 194. *piata*, i. e. *procurata*, 'expiated' [cf. Fast. 3. 289 *piabile fulmen*; 291 *Sed poterunt ritum*

Picus Faunusque piandi Tradere]. 195. *sub auroram*: see

Munro's note on Lucr. 4. 545 where he shows that *sub* with the abl. is as allowable in the sense of 'at,' 'immediately upon' (of time), as the acc., but not so common. Cf. Suet. Nero 5 *sub excessu Tiberii*; 54 *sub exitu vitæ*. [See Dräger, 1². 662.] **dormitante lucerna:** *dormitare* occurs nowhere in Ovid, nor does this metaphor: *κοιμάσθω μὲν λέχρος* is quoted from an epigram of Meleager, Anth. Pal. 5. 165. 5. [Something similar is Virg. Aen. 6. 226 *flamma quievit*. Contrast *τίτλαε lucernæ* Hor. Carm. 3. 21. 23. Dr. Reid thinks that **dormitante lucerna** is the opposite of *vigilantia lumina* in ver. 35, and would hardly have been introduced but for the earlier line. The signal lamp no longer needs to keep its watch.] **196. Somnia quo cerni tempore vera solent:** Moschus, 2. 2. 1-5 *Εὐρώπῃ ποτὲ Κύπρῳ ἐπὶ γλῶκυν ἦκεν ὄνειρον Νυκτὸς ὅτε τρίτατον λάχος ἴσταιται, ἐγγύθι δ' αἶος . . .* *Εὖ τε καὶ ἀτρέκων ποικαίνεται ἔθνος ὀνείρων:* Hor. Sat. 1. 10. 32 *Post mediam noctem visus cum somnia vera*. [Cf. Dante, Inferno 26. 7 'Ma se presso al matin del ver si sogna'; Michael Bruce, Elegy written in Spring, 'Oft morning dreams presage approaching fate, And morning dreams, as poets tell, are true.'] **197. Stamina de digitis cecidere sopore remissis:** a reminiscence of Prop. 4. 8. 53 *Pocula mi digitos inter cecidere remissos*. **199. delphina:** Propertius (2. 26. 17) also dreamed of a dolphin; but in his dream it played the part of a rescuer of Cynthia from drowning. [200. *non dubia . . . fide*: cf. 68 *vera fide*.] [201. *bibulis*, a mere stock epithet with no special appropriateness here.] **202. deseruit:** cf. *pudicitiae* 16. 290; *superciliis* 17. 16. **205. parce:** see note to 7. 163 [also to 4. 162]. [207. *vicinae*, 'there is hope, however, of a calm close at hand in the wearied waves.' For this use of *fractis* = 'diminished,' cf. Cic. De Orat. 1. 62. 265 *dum se calor frangat*.] [208. *finde vias*: used here of a swimmer; in 16. 31 of a mariner, as in Prop. 3. 9. 35 *Non ego velifera tumidum mare findo carina*.]

XX. ACONTIUS TO CYDIPPE.

[THAT Callimachus, living in the exceedingly modern court of Ptolemy Philadelphus, was dissatisfied with the perpetual repetition of the epic narratives is evident from his own epigram (30, ed. Graevius: 28, ed. Meineke) *Ἐχθαίρω τὸ ποίημα τὸ κυκλικόν, οὐδὲ κελεύθω Χαίρω ὅτις πολλοὺς ὦδε καὶ ὦδε φέρει. Μισῶ καὶ περίφοιτον ἐρώμενον, οὐδ' ἀπὸ κρήνης Πίνω. σικχαίνω (I loathe) πάντα τὰ δημόσια.* He accordingly struck out a new line in poetry, adopting less known and

more recondite subjects, which suited the prevailing taste of the day; and he related these stories in elegiac, in preference to hexameter, verse. His great work in elegiac metre was called *Ἀῖτια*. It would appear from a poem in the Anthology (7. 42) that the preamble of the *Ἀῖτια* related that Callimachus was carried off in a dream to Helicon into the midst of the Pierides, who narrated to him reasons for various sacrifices, feasts, customs, names, stories about the origin of cities, and many other local legends of the heroes of old times (Αἱ δὲ οἱ εἰρομένῳ ἀμφ' ὠγγύων ἡρώων Ἀῖτια καὶ μακάρων εἶπον ἀμειβόμεναι Anth. Pal. l. c.). Such a preamble was in the recognized method of introducing a poem in that age; the vast material for it Callimachus acquired most probably by extensive travel (cf. Rohde, *Der Griechische Roman*, p. 99). Of what nature these stories are may be seen from Ovid's *Fasti* and from certain poems of Propertius, e.g. 4. 4 and 10. They often dwelt on scenes of ordinary life; they were of a less ideal and grand complexion than the epic works; and, as is the case with most local legends, the basis of these stories were love affairs and other homely romantic matters which appeal to the common heart, though the recondite learning which that age pretended to appreciate sadly marred the feeling and beauty which they would otherwise have had. The genius of Callimachus fixed the elegiac metre in the opinion of posterity as the proper vehicle for such poems; so that Ovid, *Rem.* 381-382, pointedly contrasts the Homeric hexameter and the Callimachean elegiac metre as belonging to essentially different styles of poetry; and tacitly implies that Callimachus is pre-eminent in elegy as Homer is in epic:

Callimachi numeris non est dicendus Achilles;

Cydyippe non est oris, Homere, tui.

Cf. Quintil. 10. 1. 58 *Tunc et elegiam vacabit in manus sumere, cuius princeps habetur Callimachus, secundas confessione plurimorum Philetas occupavit*; and Horace, *Ep.* 2. 2. 91-110.

So the *Cydyippe* of Callimachus was, after its kind, regarded as a poem of the very first order. It was certainly one of the most striking stories of the *Ἀῖτια*, and appears to have impressed itself on after generations. Ovid refers to the story three times (*Rem.* l. c.; *A. A.* 1. 457; *Trist.* 3. 10. 73); and it is also mentioned by the author of the *Priapea*, 16. 5, p. 63, ed. Bachrens. Our two *Epistles*, written in the Ovidian school, and the elaborate and ornate prose description of Aristaenetus (of Nicea, about 350 A.D.) give us the outlines of the story. That story is deserving of notice, not merely on account of its intrinsic beauty, but also as being one of the earliest examples, if not the very earliest, of that sort of tale which relates the course of

true love which never did run smooth, but which, after many obstacles, at length arrives at its desired goal.

In Ceos dwelt a youth called Acontius, of high parentage, manly, and beautiful, the admired of all admirers, infusing hopeless passion into all who beheld him. And in Athens (or Euboea; see note to 21. 81) there lived a maiden, Cydippe, born of the highest rank, in beauty more than mortal, a fourth Grace (cf. *Introd.* note to *Ep.* xviii). But Love was a stranger to both. It came to pass that the youth and maiden met at the festival of Apollo and Artemis at Delos; and the moment that Acontius saw Cydippe, dressed in all that splendour which befitted her rank and beauty, he was smitten with love of her at once and overwhelmingly. He could not hope to win one so high and beautiful by open proposal, so he is compelled to resort to a stratagem. Instructed by Love (cf. 20. 30 *Consullogue fui iuris Amore raptus*) he plucked a Cydonian apple from the enclosure of Aphrodite, wrote on it (probably in verse) words to the effect 'By Artemis I swear I will marry Acontius,' and rolled it towards the girl, when she, with her nurse, was in the temple of the goddess. The nurse took it up, noticed the writing, but, unable to read herself, handed it to Cydippe, who read the inscription aloud. The goddess heard the words and recognized the oath. Cydippe flung the apple from her in shame and indignation. But Acontius, the clever marksman (21. 209), had not shot this novel bolt in vain.

To Ceos Acontius returns, distracted with love. He cannot sleep by night and wastes away. He flies with many excuses from his parents to the country; and there wanders hither and thither mourning about his love to the trees, imploring their sympathy, and cutting Cydippe's name on their bark (cf. Callim. *Frag.* 101 quoted by Schol. on *Aristoph. Ach.* 144 'Ἄλλ' ἐνὶ δὴ φύλλοισι κεκομμένα τόσσα φέροιτε Γράμματα, Κυδίππην ὅσος ἐρέουσι καλήν. Compare *Aristaenetus* ἡ γοῶν τοσαῦτα κατὰ τῶν φλοιῶν ἐγκεκολαμμένα φέροιτε γράμματα, ὅσα τὴν Κυδίππην ἐπονομάζει καλήν. This reminds one of Orlando in the Forest of Arden; but Orlando is a much more cheerful lover than the lugubrious Acontius). At length Acontius can bear separation no longer from his loved one; he hears rumours that she is laid low with illness; so he hastens to her home in order to be near her, and skulks about endeavouring to discover from servants and others the various phases of her malady.

For on her return from Delos the parents of Cydippe had chosen a husband for her: the wedding feast is prepared, the nuptial procession is at hand, when the bride herself is suddenly stricken down with fever; the funeral torch seems about to take the place of the torch of marriage (21. 172). The ceremony is postponed, and Cydippe

recovers. Again the marriage is prepared; and again fever falls upon the bride. And when the same visitation is repeated yet a third time, it is perceived that the gods have intervened. The parents of Cydippe determine to send to the oracle at Delphi to inquire what god is averse from the completion of the marriage. Popular rumour had attributed Cydippe's illness to witchcraft used by Acontius whose passion was known, and who appears to have had some communication with Cydippe through the intervention of the nurse. But all such rumours are dispelled by the answer of Apollo, that an oath has been neglected, and that if the oath is fulfilled the marriage which will ensue will not be a blending of gold and lead, but altogether golden. Cydippe tells her mother the whole tale; Acontius is accepted as her husband; and the oath, their marriage, and their joy are complete.

Such is the story of Cydippe. We have said that it is taken from the *Αἴτια* of Callimachus. This is certain: see the Schol. on Soph. Antig. 80 τὰς γὰρ προφάσεις προχάνας ἐκάλουν ὡς καὶ Καλλίμαχος “ἄγραδε τῷ (‘wherefore’ conj. Dilthey, p. 72) πάσῃσιν ἐπὶ προχάνῃσιν ἐφοῖτα” ἐν τῷ γ’ Αἰτίων. When we compare this with the description of the love-lorn Acontius given by Aristænetus, who drew his narrative from Callimachus, ἐδεδίδε τῷ τεκόντι φανῆναι καὶ εἰς ἀγρὸν ἐπὶ πάσῃ προφάσει τὸν πατέρα φεύγων ἐφοῖτα, there can be no doubt that the line of Callimachus belongs to his Cydippe, and that the story was related in the third book of his *Αἴτια*.

But of what is the story an *αἴτιον*? To this question no certain answer can be given: but two hypotheses, put forward by Dilthey in his able Dissertation ‘De Callimachi Cydippa,’ p. 112 ff., have much to recommend them. Dilthey notices that apples appear to play a considerable part in the love-affairs of all nations (cf. 114, 115); and among the Greeks we find that apples which had been already bitten were often sent or thrown as love-tokens (Lucian, Dial. Meretr. 12. 1; Toxaris, 13). Apples too were frequently the presents of lovers to one another; see the beautiful passage in Catullus, 65. 19–24 (with Prof. Ellis’s notes), and Prop. 1. 3. 24. Also among the Greeks Cydonian apples played a part in the rites of marriage, Conj. Praec. 1 ὁ Σόλων ἐκέλευε τὴν νύμφην τῷ νυμφίῳ συγκατακλίνεσθαι μήλου Κυδωνίου κατατραγοῦσαν: cf. Quaest. Rom. 65; Solon, 20. They were a recognized wedding present, e.g. the apples of the Hesperides were given to Zeus by Hera on their marriage (Apollod. 2. 5. 11. 2), or according to another account (Athen. 83 C) by Earth to Hera on the same occasion. Apples appear to have been conspicuous at the marriage of Cadmus and Harmonia (Nonnus Dionys. 13. 351),

and at that of Menelaus and Helen (Stesichorus, Frag. 29, Bergk Πολλὰ μὲν Κυδωνία μάλα ποτέρριπτον ποτὶ δίφρον ἄνακτι, πολλὰ δὲ μύρσινα φύλλα κ.τ.λ.). There existed, then, probably some connexion between apples and the marriage ceremony at Delos, some special custom of which we do not know the details, some throwing of apples as in the marriage of Helen in Stesichorus; or perhaps an apple was handed by the bridegroom to the bride. As an example of a special custom connected with marriage at Delos may be quoted that mentioned by Herodotus, 4. 32-35, and Callim. Del. 291-298, according to which the bride before marriage cut off a lock of her hair, wound it round a spindle, and offered it to the three Hyperborean virgins who had come from the north to Delos, Opis or Upis, Loxo, and Hekaerge (as their names show, only forms of Artemis); and the bridegroom similarly offered some of his hair to the Hyperborean youths, who accompanied the virgins, to Pagasus and Agyieus (who are plainly connected with the worship of Apollo): cf. Paus. 1. 43. 4; 10. 5. 8; and Preller, Griechische Mythologie, i³. 220, note 2, 238 f., 248.

But yet another view is possible. We know from Semos, who wrote eight books about Delos, that there were many dedicatory offerings in the temple of Delos of cups which were made in the shapes of fruits (Athenaeus, 469 C, 502 B). Now this story may have originated in an attempt to explain an inscription (such as Ἀκόντιος ἀνέθηκε Κυδίππης ἔνεκα) on some vessel in the shape of an apple, which was dedicated at Delos. This would account for the lines in the epistle of Acontius, 237 ff. *Aurea ponitur mali felicitis imago*, &c.; as it is quite in the style of the Ovidian epistle to make allusion to events in the story which had not as yet come to pass, e.g. we have seen that Leander and Hero have both hinted at Leander's possible death (18. 196; 19. 195).

In the account of the loves of Hermochares and Ctesylla, told by Antoninus Liberalis (circ. 50 A.D.), chap. 1, from Nicander's Ἑτεροιοῦμενα, there appears the very same story about the throwing of an apple to the girl and her involuntary oath. But this incident is foisted into that narrative from the story of Cydippe; for the main feature in the story of Ctesylla is the perjury of her father, who, touching the laurel of Apollo, promised her to Hermochares, but afterwards broke his promise. Ctesylla and Hermochares fled together; but she died in childbirth ὅτι ὁ πατὴρ αὐτῆς ἐψεύσατο τὸν ὄρκον. The girl's oath is no essential feature in the narrative at all. The view of Buttmann, in his chapter on Cydippe (Myth. 2. 115-144), that the Cydippe-legend arose from an attempt to explain the worship of a hypothetical Aphrodite- or Artemis-Cydippe, just as the legend of Ctesylla arose

from an attempt to explain the worship of Aphrodite- or Artemis-Ctesylla at Ceos is refuted in a learned and effective manner by Dilthey, p. 106 ff. By what elaborate arguments Otto Schneider has connected the story of Cydippe with the discovery of the alphabet (as he appears to have done, cf. Rohde, p. 85 note), I do not know. The view does not seem to be likely to carry conviction.

Prof. Mahaffy, *Greek Life and Thought*, pp. 239 ff. (after M. Couat), notices some features in the tale of Cydippe which are characteristic of this new kind of love-story. (1) The love is always at first sight and overwhelming. *οὗτος ἡρώσθη Κυδίππης* is the weighty sentence in which Aristaenetus describes the sudden and complete manner in which Acontius is mastered by his passion. (2) The hero and heroine are so endowed with every fair and attractive quality that we fail to form any clear notion of them. (3) The pangs of the unsuccessful lover are dwelt on for the first time; sleeplessness, love of solitude, appeals to nature, carving the fair one's name on trees, &c. (4) The story is perfectly pure and romantic throughout. Most of these are features which attached to the love-tale from the time of Callimachus; and which, coming through the Italian novelists, have been immortalized by Shakespeare. It is worth while noticing these points in order that we may estimate aright the nature and extent of the genius of Callimachus.

There is a dreamy and languid poem in Mr. William Morris's *Earthly Paradise* called 'Acontius and Cydippe,' but it bears no further resemblance to our story than that it introduces the incident that Acontius gave an apple to Cydippe with the inscription 'Acontius will I wed to-day.' Both had met and loved before; but Cydippe's parents wished to consecrate her as a virgin to Diana. On the day of the festival of the goddess, when oaths made in her presence were inviolable, Cydippe is to consecrate herself. She is at the altar when Acontius drops the apple in her bosom. She takes it out and places it on the altar without a word. The oath is thus made; and, though against the advice of the priests, the people insist 'Nay, wed the pair: love willeth it.' Acontius is a more dismal hero than he is even in Aristaenetus, and is always going to sleep at the wrong time. The poem is an inferior member of that beautiful collection.]

4. *Quod (sc. corpus) meus est ulla parte dolere dolor*, 'that it should feel ill in any part is illness to me.' 5. *Quid pudor ora subit?*

Trist. 4. 3. 50 *Avertis vultus et subit ora rubor*. [8. *Debitus*: of a betrothed or lawful spouse; see note on 7. 103. However, I am not sure that Ruhnken is not right in explaining it 'fatis debitus': cf. Stat. Theb. 4. 84 *Quae debitus hospes Hiberna sub nocte tulit*,

a usage very common in Virgil.] [12. *meminisse deam* : for the goddess will remember the oath only to punish the violation of it.]

13. *Nunc quoque idem timeo ; sed idem tamen acrius illud Adsumpsit vires auctaque flamma mora est.* I fail to extract any sense out of this, the reading of the MSS. *idem timeo*, 'I entertain the same fear.' What fear? Acontius had entertained no fear, but a wish. What is *idem illud*? that same what? Reading Oudendorp's conjecture *teneo* for *timeo*, a parallel to which is quoted in Terence's *antiquum obtines* [Andr. 4. 5. 22 ; Hec. 5. 4. 20], the first difficulty may be got over, 'Even now I hold to my design or passion.' To get over the second difficulty we must suppose a corruption in *sed idem*. *Illud* wants a noun to agree with ; and *sese* is not wanted, as *tamen* follows. I suggest *studium*, and read the line *Nunc quoque idem teneo ; studium tamen acrius illud*. [In the text Prof. Palmer has *studeo* for *teneo*. Dr. Reid suggests that the reading of the MSS. be retained, and that *timeo* should be put in parenthesis. Translate 'Even now the same passion (I shrink from saying it), but still the same passion has developed strength more vigorously than ever.' This is highly ingenious, and gives a very satisfactory explanation of *sed tamen* ; but there does not appear to be any reason why Acontius should be afraid to tell the strength of his passion. It is quite different at ver. 107, where he is naturally afraid of offending Cydippe if he declares that the illness she is suffering from is a divine visitation. Perhaps the meaning might be 'Now too I have the same fear (i. e. the same fear of ill-success in his suit which he had in the temple of Delos. After comparing Cydippe's feelings at Delos and now, Acontius turns to a similar comparison of his own feelings at both times ; and a prominent feeling is his fear of ill-success) ; but (even though I say "the same") yet that same fear has gathered strength, and the fever in my blood is heightened by delay' : *flamma* expresses the whole mass of seething emotions, the main element of which was his passion. The idea would form a proper transition to the assurance of his love.]

19. *ut erat* : 16. 121, and cf. note to 10. 16 ; Suet. Claud. 9 *præcipitatum quoque in flumen sicut vestitus advenerat* ; 34 *induxit et unum ex nomenclatoribus suis, sicut erat togatus* ; Nero 48 *ut erat nudo pede atque tunicatus* ; Otho 8 *sicut erant ornati*. 20. *Et visa est mota dicta tulisse coma*. This, the reading of P, gives no satisfactory sense. Planudes, indeed, who seems to have had *tulisse*, renders *προσδεδέχθαι*. The MSS. with the exception of P, have *pro-basse*, an interpretation derived from Fast. 2. 846, where the dying Lucretia shakes her hair to attest the approval she could not express in speech of what she had heard said. The only suggestion which

I have been able to put forward is that we should read *bibisse*. If one *bi-* of *bibisse* were lost the scribe might easily suppose *-bisse* was *-lisse*, and what could this be but part of *tulisse*? Cf. Prop. 3. 6. 8 *Suspensis auribus ista bibam*; Hor. Carm. 2. 13. 31 *Pugnas et exactos tyrannos Densum humeris bibit aure vulgus*; Epist. 1. 2. 67 *Nunc adhibe puro Pectore verba, puer*. [The best defence for *tulisse* is Met. 9. 260 *Cetera non duro, duro tamen ultima vultu Dicta tulisse Iovis*, quoted by Diltthey. Prof. Palmer had this reference jotted down in his notes, but with no indication of how he intended to use it. It appears to be, as Dr. Reid tells me, an extension of the use of *ferre* which is found in phrases like *ferre responsum* Cic. Cat. 1. 8. 19; Caes. B. G. 6. 4. 5; *ferre verba* Liv. 21. 19. 11; *ferre ius* Id. 3. 24. 1, meaning literally 'to carry off' with one; and hence 'to attend to,' 'to lay to heart'; cf. to a certain extent Prop. 4. 5. 54 *Versibus auditis quid nisi verba feres?*] [mota . . . coma. When the gods nodded assent to anything their hair was often represented as waving: cf. Hom. Il. 1. 528 Ἡ καὶ κυανέησιν ἐπ' ὀφρύσιν νεύσε Κρονίων Ἀμβροσίαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος Κρατὸς ἀπ' ἀθανάτοιο μέγαν δ' ἐλέλιξεν Ὀλυμπον. For examples in Ovid of statues moving their bodies or eyes, cf. Met. 4. 799; 9. 782; 10. 695; Ibis, 378 quoted by Diltthey.] [23. nisi uti tibi iungerer unum, 'save the one end—union with you.' *Uni*, the reading of the MSS., would also give fair sense, 'save that I should be linked to you as my one love.' Acontius by this passing word might imply that he will be ever faithful and constant.] 27, 28. **Te mihi compositis, siquid tamen egimus, a me Adstrinxit verbis ingeniosus Amor.** The construction is *mihi adstrinxit, verbis a me compositis*, 'Wily Love bound thee to me in a form of words composed by myself (if after all I effected anything).' There is no reason for abandoning a *me* of P for *ante* of inferior MSS. I doubt whether the interpolators took *arte* as adverb to go with *adstrinxit*, 'closely bound,' though this is the better sense with *arte*; interpolators seldom look beyond the line; and very likely they simply thought the meaning was 'If after all I have taken anything by a trick': cf. 16. 320 *meque Adstringam verbis in sacra vestra meis*. *siquid tamen egimus*, 'if after all I really gained anything,' 'though I doubt whether I gained anything': cf. 15. 207 *Ecquid ago precibus*, and the common phrase *nihil agis*, i. e. 'nihil proficis.' 29. **Dietatis ab eo feci sponsalia verbis**, 'I drew up the marriage contract in a form dictated by him.' *Dietatis* is a legal term [Suet. Tib. 22 *an nomine Augusti Livia (codicillos) dictasset*; Nero 32 *instituit ut ingratorum in principem testamenta ad fiscum pertinerent ac ne impune esset studiosis iuris qui scripsissent vel dictassent*], as is *sponsalia*, which

meant the formal promise made by or on behalf of the woman. The *sponsor* was the father or guardian who promised her in marriage; see Dict. Antiq. ii. (ed. 3), pp. 139, 140. **30. Consultoque fui iuris Amore vafer.** Planudes does not translate this verse. Prob-

ably, as Dilthey suggests, it was too hard for the 'bonus homo.' The meaning is 'I was shrewd taking Love's opinion on the law.' For Burmann's and Loers's view must be rejected that *vafer* goes with *iuris*. Love was here *consultus iuris*: Love acted as legal adviser to Acontius. Although no parallel can be quoted to defend the tmesis of *iuris consultus* [in Hor. A. P. 369 we find *consultus iuris*], and notwithstanding at the same moment the change of the use of *consultus* from a noun, which it virtually is in ordinary use, to a real participle, and the harshness of taking *iuris* as equivalent to *de iure*, a harshness which is not apparent in a compound word like *iuris consultus*, there can be little doubt that the construction is as explained. [*consultus* is regarded rather as an adjective than a regular participle: cf. Liv. 10. 22. 7 *callidos sollertesque, iuris atque eloquentiae consultos*; Cic. Phil. 9. 5. 10; Hor. Carm. 1. 34. 2 *Insanientis dum sapientiae Consultus erro*; and the superlative Gell. 1. 23. 10 *iuris consultissimus*. Perhaps *iuris* goes with both *consulto* and *vafer*, 'Love being my Counsel learned in the law I became cunning therein.' Certainly the order of words would incline us to take it with *vafer*, though I can find no example of that word with objective genitive, yet *callidus* and *sollers* are so used.]

33. rogantia verba: cf. 11. 69 and A. A. 1. 709 *verba precantia*; Fast. 6. 113 *amantia verba*; [A. A. 1. 371 *persuadentia verba*]. **36. peti caveas.**

Ruhnken quotes Sall. Jug. 64 *caveret id petere*; Virg. Ecl. 9. 25 *Occursare capro . . . caveto* [add Pont. 3. 1. 139 *caveque Spem festinando praecipitare meam*].

39. nodos: another reference to the knots of the law: cf. Hor. Sat. 2. 3. 69 *adde Cicutae Nodosi tabulas centum* [Juv. 8. 50 *Qui iuris nodos et legum aenigmata solvat*]. **41. clivo sudamus in imo:** a proverb. Rem. 394 *Principio clivi noster anhelat equus*. Ruhnken and Loers quote Petron. 47 *nec adhuc sciebamur nos in medio lautitiarum, quod aiunt, clivo laborare*.

44. Exitus in dis est. Heinsius quotes Pind. Ol. 13. 104 *νῦν δ' ἔλπομαι μέν' ἐν θεῷ γε μὰν τέλος*: [Dem. De Cor. 292 *ἐν γὰρ τῷ θεῷ τὸ τοῦτου τέλος ἦν*: Ov. Met. 7. 23 *vivat, an ille Occidat, in dis est*; Pont. 4. 15. 23 *Quod quoniam in dis est*]. **45, 46. retia . . . tetendit:** a common metaphor, Prop. 2. 32. 20 *Tendis iners docto retia nota mihi*.

48. See Crit. Note. **49. Non sum, qui soleam:** *is qui soleam* would be the full phrase. But cf. Hor. Sat. 1. 9. 55 *et est qui vinci possit, eoque Difficiles aditus primos habet*; Ov. Am. 1. 14. 29 *non est, qui debeat*

uri.

[50. *Nec quemquam, qui vir, posset ut esse, fuit*, 'nor any one who showed himself a man to win a woman'; lit. 'who was a man (i.e. manly and brave) that he might be a husband'; *vir* taken in a double sense: cf. note to 21. 121.]

[53. *Aut*: 'or (if you are not to be wooed with such passion) you should have been less beautiful.' This usage of *aut* = *aut* (*si aliter res sit*) is peculiar, but not uncommon; Dr. Reid refers me to Madvig on Cic. Fin. 4. 26. 72 and Dräger ii². 134. The latter quotes Ov. Met. 10. 50 *legem Rhodopeius accipit Orpheus, Ne flectat retro sua lumina . . . aut irrita dona futura*; Cic. Att. 2. 1. 3 *Et quoniam te cum scripta tum res meae delectant iisdem ex libris perspicies et quae gesserim et quae dixerim; aut ne poposcisses*, i.e. 'or (if you do not take any interest in my acts and writings) you should not have asked for them'; Prop. 4. 1. 75 *Certa feram certis auctoribus; aut ego vates Nescius aerata signa movere pila* (where we should not alter to *haut*); Virg. Aen. 10. 630 *Nunc manet insontem gravis exitus, aut ego veri Vana feror*.]

[55, 56. *oculique tui . . . Sidera*. This conceit is common; Am. 2. 16. 44 *Per me perque oculos, sidera nostra, tuos*; cf. 3. 3. 9; Met. 1. 499; Prop. 2. 3. 14 *Non oculi, geminae, sidera nostra, faces*. Carew, 'Or from star-like eyes doth seek Fuel to maintain his fires'; Herrick, 'Sweet be not proud of those two eyes That star-like sparkle in the spheres.']

56. *flammae*: cf. 119. Aristænetus uses the word *πρηστήρ*. [57.

flavi crines. The southern nations admired blondes, as brunettes were the predominant type. Loers notices that Ovid represents Lucretia (Fast. 2. 763), Minerva (6. 652), Europa (5. 609), Oenone (Heroid. 5. 122), Laodice (19. 135) all as having golden hair.] [59.

vultus sine rusticitate pudentes, 'looks modest yet refined.']

60. Thetidis: Hom. Il. 1. 538 *ἀργυρόπεζα Θέτις*. [64. *pignus*

. . . *vocis habere tuae*, 'to have assurance from your own lips.'] [67, 68. *Invidiam patiar; passo sua praemia dentur*: *Cur suus a tanto crimine fructus abest?* 'I shall be

hated; well, let the hated one have his prize; why should such a grievous charge not have also the advantage which provoked it?' Hatred must arise from some advantage gained. Acontius will be hated for having won Cydippe by a trick. He is willing to undergo hatred, but he must have his prize (Cydippe).]

69. *Hesionen*, daughter of Laomedon, given to Hercules after conquering Troy as an *ἀπαιτεῖον*.

74. *placandi . . . tui*: so the best MSS. Many have *placandae*. Heinsius remarks 'alterum (*placandae*) Latine vix dicitur.' It is difficult to assent to this observation. 'Placandi Cydippes copia' and 'placandae Cydippes copia' are both good Latin, but the latter is much more common than the former;

and when *tui* is feminine it cannot be wrong to unite 'placandae tui copia.' That it 'vix dicitur' may be true; but that is because the occasions when a feminine genitive of *ego* or *tu* or *is* or *ille* with a gerundive are rare. [I know only a few passages in the Comic writers where the blending of the gerundive and gerund construction is found with singular words: Plaut. Capt. 5. 4. 11 *lucis tuendi copiam* (where see Ussing, who denies that *lux* is to be regarded as masc. there); Ter. Hec. 3. 3. 12 *eius* (uxoris) *videndi cupidus*; Phorm. 1. 3. 24 *ut neque eius* (mulieris) *sit amittendi nec retinendi copia*. In Ennius, Med. 207 (p. 44, Ribbeck) *navis incohandae* is perfectly well attested. This mixed construction is quite common with plural words: cf. Roby, vol. ii. p. lxviii.]

76. lacrimis addere verba sua, i. e. 'to add tearful words to tears': cf. 14. 67 *lacrimae sua verba sequuntur*, and Consol. ad Liv. 165, where the same phrase occurs. [**78. Tendere . . . manus**: 4. 153; Met. 5. 215 *Confessasque manus obliquaque brachia tendens* 'Vincis,' ait 'Perseu'; Petron. 17 *Protendo igitur ad genua vestra supinas manus petoque et oro*.] **80. Iamdudum . . . iube**: cf. note to 19. 118.

[**81. scindas**. For the fury of Roman ladies, see note to 3. 79. **imperiosa**, 'ruthlessly.' **93. Hoc quoque; quod tu vis, sit scriptum iniuria nostrum**. Since the text was printed I have come to the conclusion that probably this is the true reading. 'Mind this too: grant that my writing was a wrong, as you will have it so.' I think *hoc quoque* is to be taken apart from the rest of the verse; *hoc quoque* (sc. considerandum est): cf. 18. 121 *Hoc quoque, si credes*. [I confess I should prefer to take *hoc* with *scriptum*, 'Grant that you have been wronged, as you will have it so, by this writing of mine.'] For *quod tu vis* Ruhnken quotes Cic. N. D. 1. 38. 107 *At Orpheus, id est imago eius, ut vos vultis, in animum meum saepe incurrit*. But though *quod tu vis* seems required by the MSS., yet I think I was justified in suggesting *quantumvis*, which I have read in Postgate's Corpus, 'be my writing ever so much a wrong'; Suet. Claud. 21 *illud plane quantumvis salubriter et in tempore*. [*quantumvis* is given in the text].

[**99. Omina re careant**. 'Granted that omens mean nothing,' cf. 7. 65 *nullum sit in omine pondus*. Acontius means 'even granted that the fact that you have fallen ill when your marriage with another was prepared, though apparently full of omen, does not issue in any serious disaster; yet recollect that Diana's wrath is grievous.' He wishes to hint that it will really bring evil. Afterwards, v. 109, he declares it is not a mere prognostication of the wrath of the goddess, but an instance of it. But perhaps it is simpler to take *careant* as expressing a wish 'I trust the omens may not be fulfilled.' We should then print *careant*!] **101, 102. Testis erit Calydonis**

aper sic saevus, ut illo Sit magis in natum saeva reperta parens,
 'Be the Calydonian boar a witness of Diana's anger, savage it is true,
 but outdone by a mother's savagery to her son.' The meaning is
 that all the woes connected with the Calydonian boar, Althaea's wrath
 against Meleager and her causing his death, are evidences of Diana's
 powerful wrath. See Class. Dict. s.v. Meleāger, not Meleāger (quod
 obiter moneo). For *sic . . . ut*, cf. Introd. note to Ep. xvi and Index.

103. Aetaeon: cf. Eurip. Bacch. 337 Ὀρᾶς τὸν Ἀκταίωνος ἄθλιον μόρον;
 Ὀν ὠμόσιτοι σκύλακες ἄς ἐθρέψατο Διεσπᾶσαντο, κρείσσουν ἐν κυνηγίαις
 Ἀρτέμιδος εἶναι κομπᾶσαντ', ἐν ὀργάσιν. See Ov. Met. 3. 138 ff. 105.

superba parens: Niobe. Prop. 2. 20. 7 *Nec tantum Niobe bis sex
 ad busta superba Sollicito lacrimas defluit a Sipylo.* The story of Niobe
 is one of the best told in the Metamorphoses, 6. 146 ff. [saxo

per corpus oborto: a phrase which Ovid much affects to express
 'being turned into stone': cf. Met. 5. 202 *saxo concrevit oborto*;
 10. 67 *saxo per corpus oborto*; Ibis, 583 *saxo dureris oborto.*] 106.

Mygdonia, i. e. Phrygian, 15. 142. 109. hoc est . . . quod, 'this is
 the reason that': Prop. 2. 24. 1 *Hoc erat in primis quod me gaudere
 iubebas?* Ruhnken quotes Virg. Aen. 2. 664 *Hoc erat, alma parens,
 quod me per tela, per ignis Eripis?* 113. existere perfida, 'to be-

have perfidiously,' 'to turn out faithless.' Ruhnken quotes Pont. 1.
 8. 20 *se nimis ulciscens exstitit ipse nocens* [a doubtful line; a better
 example is Met. 6. 654 *iamque suae cupiens existere nuntia cladis*];
 Juv. 13. 150 *Hacc ibi si non sunt minor exstat sacrilegus qui Radat in-
 aurati femur Herculis et faciem ipsam Neptuni, qui bracteolam de Castore
 ducat. An dubitet solitus totum conflare Tonantem?*—a passage first
 correctly explained by Mr. Brady (Hermathena, iii. 195-6) to mean
 'he comes forward as a lesser thief.' [Dr. Reid compares Cic. Att.

10. 11. 3 *existam crudelior*: so *exstare* in Lucr. 2. 933 where see
 Munro.] [115. animosae virginis, 'the high-spirited maid,' i. e.

Diana. The epithet tends towards the sense of 'imperious,' 'cruel':
 she will not tamely submit to be slighted.] [117. corrumpere:

often of spoiling one's looks, cf. Am. 3. 6. 57 *Quid flet et madidos
 lacrimis corrumpit ocellos.*] 119. ad nostra incendia nati: natus

seems specially applied to the usage by which the object (final cause)
 of the creation of anything is stated. Prop. 2. 22. 4 *O nimis exilio
 nata theatra meo*; Juv. 1. 141 *apros animal propter convivia natum*;
 Hor. Carm. 1. 27. 1 *Natis in usum laetiliae scyphis*; Ov. Met. 2. 223
natusque ad sacra Cithaeron; [Am. 2. 17. 12 *facies oculos nata tenere
 meos.*]

120. subest niveo lenis in ore rubor, 'the soft red hue
 that underlies your snow-white complexion.' Prop. 2. 3. 11 describes
 Cynthia's complexion—*Ut Macotica nix minio si certet Hiberno, Utque*

rosae puro lacte natant folia. [In the text Prof. Palmer reads *levi's*.]

[123. *ex aequo*: 16. 87: cf. 167 below *ex tuto*.] [125. *Maceror*

interdum, quod sim tibi causa dolendi: cf. Callimachus, Frag. 229

λίπος ('shameless') *ἐγώ, τί δέ σοι τόνδ' ἐπέθηκα φόβον*; (Dilthey conj.

ἐφέηκα; Meineke *ἐπέσεισα*); Aristaenetus *ὦ δυστυχῆς ἐγώ, τί δέ σοι*

τοῦτον ἐπήγον τὸν φόβον;] 127. *In caput ut nostrum.* The

commentators compare the Greek imprecation, Ar. Pax 1063 *εἰς*

κεφαλὴν σοί: Herod. 1. 155 *καὶ ἐγὼ κεφαλῇ ἀναμάζας φέρω.* [129. *quid*

agas, 'how you are'; cf. Hor. Sat. 1. 9. 3.] [130. *dissimulanter*,

'secretly'; cf. Ov. A. A. 1. 488 *Lecticam dominae dissimulanter adi.*]

132. *Profuerint somni quid tibi quidve cibi.* The use of both

nouns in the plural can hardly be an accident. If we compare 11. 28

Sumebant minimos ora coacta cibos it would seem that *cibi* means the

small and frequent nourishments of a rich person, and by parity of

reasoning *somni* the short sleeps taken during the day as well as in

the night. 133. *iussa*, 'prescriptions,' *ordonnances du médecin.*

Ruhnken quotes Ter. Andr. 3. 2. 4 *Quod iussi ei date bibere, et quantum*

imperavi date; Petron. 56 (*medici*) *mihi iubent saepe anatinam parari.*

[The Greek word for 'to prescribe' is *προστάσσειν*, Arist. Eth. 2. 6. 7:

or *συντάσσειν*, Plut. Pericl. 13.] 134. *Effingoque manus*, 'gently

stroke your hands.' The same expression occurs Consol. ad Liv. 138

Effingoque manus oraque ad ora fero? Ov. Fast. 5. 409 *Saepe manus*

aegras manibus fingeat amicis. Heinsius quotes Cicero, Sest. 35. 77

for *effingere* in the cognate sense of 'to wipe,' *effingi sanguinem spongiis*

e foro. *adsideoque* is the technical term for sitting beside a sick bed;

cf. ver. 137. Pliny, Ep. 1. 22. 11; Sen. Tranq. An. 7. 4 [Hor. Sat. 1.

1. 82; Tac. Agr. 45. In the text Prof. Palmer reads *insideoque*, but in

the critical note says he prefers *adsideoque*.] 139. *temptat salientem*

pollice venam. Ruhnken quotes Suet. Tib. 72 *existimans tentatas ab*

eo venas. *Tangere venas* is the more usual expression for feeling the

pulse; cf. Pers. 3. 107 *Tange miser venas et pone in pectore dextram.*

salientem, 'throbbing'; Virg. Georg. 3. 459 *inter Ima ferire pedis*

salientem sanguine venam; Pers. 3. 111 *Cor tibi rite salit?* Juv. 7. 159

quod lacra in parte mamillae Nil salit Arcadico iuveni. So *micare* is

used [Cic. N. D. 2. 9. 24, where see Mayor's valuable note on *venae*

micare non desinunt: in 1. 45 Ovid uses the word of a throbbing

breast]. [pollice: Met. 10. 289 *saliant temptatae pollice venae.*]

140. *per causam*, 'by way of an excuse'; Trist. 2. 452 *Per causam*

meminit se tetigisse manum; Liv. 2. 32. 1 *per causam renovati ab Aequis*

belli, quoted by Heinsius and Ruhnken. 142. *Officio merces*

plenior ista suo est, 'Tush,' said Mr. Crisparkle, 'I am much over-

paid' (Edwin Drood). 144. *Ad spes alterius quis tibi fecit iter?*

We must not change *spes*, the reading of P and Planudes, to *sepem* of later authorities [*sepem* is read in the text, but *spes* in Postgate's Corpus]. *Spes* is properly applied both to the crop, the *spes agricolae* on the one hand [cf. *In spe vitis erat* Fast. 5. 323], and to Cydippe the *spes* of Acontius on the other. For the latter, cf. note on *sperate* 11. 121; for the former, cf. [Cic. Lael. 19. 68]. I do not wish to deny the plausibility of *ad sepem* if it were necessary, but I should rather have expected *per sepem*; for a man has a right to go *up to, as far as*, another man's boundary. Those who prefer *ad sepem* defend it by the following passages, Val. Flacc. 6. 537 *non pascua non seps Hic tibi* (but *nec seps* is the reading of only C (saec. xv), and the form *seps* is doubtful though attributed to Cicero by Ausonius Idyll 12. 11 *Bucolico sepes dixit Maro, cur Cicero seps?*); Ov. A. A. 3. 562 *Cingenda est altis sepiibus ista seges*; Virg. Georg. 1. 269 *nulla Religio vetuit, segeti praetendere sepem*. I may add to this that the much-disputed passage in Catullus, 114. 6, should in my opinion be written *Quare concedo sit dives, dum omnia desint Saltum laudemus dummodo sepi egeat*, where the MSS. give *ipse*. The nominative to *sit* is *saltus*, not *Mamurra*. The *saltus* was a very grand *saltus* no doubt, but it lacked everything, lacked *even a fence*. [In his ed. of Catullus in the Parnassus Library, Prof. Palmer reads *dummodo tu ipse egeas*.]

149. *vacuis*, 'vacant,' 'unappropriated,' 'without an owner'—a legal phrase, probably first applied to land which was not *possessum*. We frequently find in the Jurists phrases like *in vacuum possessionem intrare, ire, inducere, mittere aliquem; vacuum possessionem occupare, tradere*; see Heumann, Handlex. s.v. *vacuus*. *vindicet* is another legal word.

150. *Si nescis*, 'let me tell you.' *dominum*, 8. 8 (where we also have *vindex*); *res*, 'chattel,' applied metaphorically to a person.

151. *formula pacti*, 'the very terms of the agreement'; both legal words, see Heumann: so is *recitetur*, which is the verb regularly employed for 'reading out' documents, evidence, &c.

153. *tibi dicimus*: emphatically calling the attention of the person addressed, Met. 9. 121 *tibi, Nesses biformis, Dicimus, exaudi*; Plaut. Mil. 2. 2. 62 *Tibi ego dico; a feriatus ne sis: heus, Palaestrio*. Ruhnken quotes Ter. Eun. 2. 3. 46 *Heus! heus! tibi dico, Chaerea*.

155. *Nam quod habes et tu*: 17. 51, 251. *et*, 'also,' occurs in Ovid many times; it is a common usage in the age of Seneca. We have it here three times within seven lines. *gemini*, 'a twin agreement'; but the reading is most uncertain; see Crit. Note [Planudes reads *humani* (*ἀνθρωπίνης ὁμολογίας*)], and this makes tolerable sense, as the claim of Acontius was based on an agreement sworn to a goddess]. **157.** *primus ab illa*: 6. 156; 18. 69.

164. *cubat*, 'keeps her bed'; Hor. Sat. 1. 9. 18 *Trans Tiberim longe cubat is*; Ep. 2. 2. 68 *cubat hic in colle Quirini*. 167. *ex tuto*, like *ex aequo* 123 [cf. A. A. 3. 603 *Quae venit ex tuto, minus est accepta voluptas*]. 168. *Idque*. The object of love is often expressed by the neuter when indefinite or general, cf. Rem. 345 *Saepe ubi sit, quod ames, inter tam multa requiras*. 172. *Ad te, Cydippe*: Trist. 3. 11. 56 *Ad te, quisquis is es, nostra querela redit*. 173. *suspecta*: διαβεβλημένη [as sometimes in Herodotus], 'an object of dislike' or blame. 175. *Hoc faciente*, 'it is *his* doing'; *Hoc* is of course masculine. For *facere* = *facere hoc* (neut.), cf. Munro on Lucr. 4. 1112: and for *facere* = 'to do wrong,' Dr. Reid refers to *quid feci?* in the comic writers. 176. *movet*, 'calls into action,' 'sets at work' [Ter. Andr. 5. 4. 18 *Ego istacc moveo aut curo?* Virg. Aen. 7. 312 *Acheronta movebo*; Ov. Met. 5. 45 *ea se prohibente moveri*]. 177, 178. *Quem si reppuleris*, &c., 'whom if you reject, you will not have given your love to one whom the goddess condemns, and you yourself will at once be assured of health.' See Crit. Note. The consecution *nec—et* is common in the best authors: cf. Cic. Phil. 2. 42. 109 *At iste qui senatu non egeret neque desideravit quemquam et potius discessu nostro lactatus est* [31 examples from Cicero's speeches in Merguet]; Mart. 10. 2. 11 *At chartis nec furta nocent et saecula prosunt*; Suet. Jul. 54 *quanquam nec imperata detrectarent et advenienti portas patefacere*; Nero 2 *vir neque satis constans et ingenio truci*; Titus 3 *neque procera statura et tentre paullo proiectiore*. 180. *Fac modo . . . colas*, 'only honour the temple that was witness to your promise,' i.e. by keeping it. 181. *Non bove mactato*: Plaut. Rud. prol. 22 *Atque hoc scelesti si in animum inducunt suum, Iovem se placare posse donis, hostiis; Et operam et sumptum perdunt: id eo fit, quia Nihil ei acceptumst a periuris supplici* (no peace offering). Many texts in the Hebrew Scriptures contain a similar sentiment [e.g. 1 Samuel 15. 22]; Senec. Ben. 7. 16. 3 (*maiores nostri*) *nullam excusationem receperunt ut homines scirent fidem utique praestandam*. 182. *et sine teste*, 'even when there was no witness to it': for *et*, see ver. 155. [183. *ferrum patiuntur et ignes*: cf. Rem. 229 *Ut corpus redimas, ferrum patieris et ignes*.] [184. *sucus amarus*: Am. 3. 11. 8 *Saepe tulit lassus sucus amarus opem*; A. A. 3. 583 *succo renovemur amaro*.] 188. *Exciderant*, 'you had forgotten,' viz. when you engaged yourself to my rival [Virg. Aen. 1. 26]. *foedera*: here = *pactum*, 'covenant,' 'engagement.' 189. *casibus*: i.e. the diseases into which Cydippe had fallen. [For *casus* of illness, cf. Hor. Sat. 1. 1. 81.] 192. *luciferas*: Cic. N. D. 2. 27. 68 quoted by Loers: *itaque ut apud Graecos Dianam eamque lucifram, sic apud nostros Lunonem Lucinam in pariendo invocant*:

cf. 11. 46. Lucina is generally identified with Juno in Latin, though sometimes with Diana. Hor. Carm. Saec. 14 *Ilithyia, tuere matres, Sive tu Lucina probas vocari*. DIANA LUCIFERAE is found in an inscription Orelli 1451 [= C. I. L. v. 7355: cf. DIANA LUCIFERAE LVNAE ib. 3224]. Heinsius quotes DIANA LUCIFERAE and LVNA LUCIFERA from two coins of Julia Pia. *φωσφόρος* is a regular epithet of Hecate and Diana in Greek: it is often used absolutely cf. Aristoph. Lys. 443 *νῆ τῆν Φωσφόρον*, though not, it seems, specially applied to childbirth. *adferat... manus*: Loers refers to Cic. Verr. 3. 24. 60. [But the phrase there certainly means 'laid violent hands on.' The passage usually quoted for *manus adferre*, in the sense of 'bringing help to,' is 2 Verr. 1. 26. 67 *pro se quisque manum affert*, where see Long's note: 'every man fights for himself.' Cf. Virg. Georg. 3. 455 *Dum medicas adhibere manus ad vulnere pastor Abnegat*.] 197. *Non agitur de me*: Prop. 2. 32. 21 *Sed de me minus est: famae iactura pudicae Tanta tibi miserae, quanta mereatur, erit*. 198. *Anxia sunt vitae*. This is a strong instance of the genitive of respect: cf. Am. 2. 19. 37 *secure puellae*; Trist. 3. 3. 25 *dubius vitae*; Sen. ad Marc. 19. 6 *sollicitus futuri*; Pers. 6. 12 *securus vulgi*; [Met. 1. 623 *fuit anxia furti*]. 199. *dubiam*, 'between life and death': Juv. 13. 124 *Curentur dubii medicis maioribus aegri*; Pont. 3. 4. 8 *Ad medicam dubius confugit aeger opem*. Ruhnken quotes Stat. Achill. 1. 117 *Nosse saluliferas dubiis animantibus herbas*. 203. *Ordine*, 'from first to last': Plaut. Mil. 3. 3. 1 *Rem omnem tibi domi demonstravi iam ordine*. 204. *Sacra... facit*: the regular expression: 11. 69. *pharetratae*: so Am. 1. 1. 10; Trist. 4. 4. 64; Met. 3. 252. 206. *genis*: 11. 10. [208. *Deciderint umero pallia lapsa meo*. Acontius, lifting up his hands in wonder at Cydippe's loveliness (cf. Hippomenes, when he sees Atalanta, Met. 10. 580), lets his cloak fall off his shoulder (cf. 9. 62). Dilthey (p. 55) compares a relief from the Parthenon which represented Hermes at his first sight of Herse (cf. Met. 2. 726) as holding his cloak which had dropped off his shoulder in his sudden amazement at her beauty: cf. Prop. 4. 4. 21.] 209. *nescioqua*. This is from Cydippe's point of view, 'somehow or other,' the adverbial use, *via* or some such word being omitted: cf. Hor. Sat. 1. 4. 87 *quavis aspergere cunctos*; Catull. 40. 6 *Quid vis? qualubet esse notus optas?* 210. *Verba ferens*. The words, as given by Aristaenetus, are *Μὰ τὴν Ἄρτεμιν Ἀκοντίῳ γαμοῦμαι*. *doctis*: Heinsius reads *ductis*, very weakly. Burmann defends *doctis* as meaning 'shrewd,' comparing *doctum dolum* Plaut. Mil. 2. 2. 93. But it is possible that *doctis notis* is rather the well-turned words, perhaps a verse, cf. 21 [110] written by Acontius on the apple. Propertius calls his tablets *doctae* on

account of the clever entries they often contained. [Rather on account of the amount of poetry which had been written in them. For *doctus* applied to poets cf. Hor. Carm. 1. 1. 29.]

213. scripti sententia quae sit. Heinsius with the *Excerpta Jureti* reads *scripto* against the invariable usage of Ovid.

215. I have suggested *proco* for *precor*: *procus* is generally indeed used only in the plural of the suitors of Penelope, Helen, and other much-wooed women; but *procus* occurs [in Claudian vi Cons. Honor. 525 *Adveniente proco*, and De Nupt. Honor. et Mar. 31 *fastigia supplex Deposui gessique procum*].

219. Sed tamen ut quaerat, quis sim qualisque, 'Even supposing she (does not go so far as to say 'marry him, *quisquis est*,' but) inquires who and what I am.'

videto, 'listen to what I have to tell you.' [Is it not rather, 'see that she inquires into who and what I am?']

221. Coryciis . . . nymphis: cf. Varro Atacinus ap. Baehrens, Frag. Poet. Rom. p. 333 *Te nunc Coryciae tendentem spicula nymphae Hortantes 'O Phoebe' et 'ieiē' conclamarunt*: also Probus on Virg. Georg. 1. 14 quoted by Baehrens l.c. The Corycian nymphs

are also mentioned in Apoll. Rhod. 2. 711 Πολλὰ δὲ Κωρύκῃαι νύμφαι, Πλείστοιο θύγατρῃς, Θαρσύνεσκον ἔπεσσιν, Ἰήϊε κεκληγυῖαι. [Pleistus was a

Delphic river, and the Corycian nymphs belonged to the Corycian cave on Parnassus: cf. Soph. Ant. 1127. How the Corycian nymphs got to Ceos is a puzzle. Did some of them accompany Aristaeus who

was educated at Phthia, near Parnassus, and afterwards migrated to Ceos? This view provokes a smile. Or, as Loers suggests, is

'Corycian' a mere poetical and learned epithet for any nymphs who dwell in mountain caverns, as *Acheloia pocula* (Virg. Georg. 1. 9)

stands for water in general? Or was there a Corycus in Ceos as there was a Corycus in Cilicia, and perhaps in other places also, just

as there was a Nysa in so many localities traversed by Dionysus? If none of these theories is held to be satisfactory, we must read

Carthacis (from Carthaea, a town in Ceos) with Buttmann, van Lennep, K. O. Müller, and Stoll (in Roscher's *Lexikon* s.v. Korykia): cf. Met.

10. 109.] **222. Cea,** the common Latin form for the Greek Κέως, perhaps derived from an adjectival Κεῖα νῆσος: Columell. 9. 2. 4; Pliny, H. N. 4. 12. 20. 62.

224. arguor: Virg. Aen. 4. 13 *Degeneres animos timor arguit*.

226. utque = et etiam si: cf. ver. 219 and Index.

227. Appeteres, expostulatory subjunctive, 'you should have sought.'

228. habendus erat: cf. 1. 112 *erudiendus erat* and note there.

229. in somnis, the plural is regular of visions: Plaut. Most. 2. 2. 59 *At venisse illum in somnis ad se mortuum*; Virg. Aen.

1. 353 *Ipsa sed in somnis inhumati venit imago Coniugis*; cf. Aen. 2. 270; 4. 353, 466; Juv. 13. 221 *Te videt in somnis*; Ov. Met. 15. 653.

[The sing. *per somnum* is also found in Virg. Aen. 5. 636.] [iaculatrix, also applied to Diana in Met. 5. 375; Fast. 2. 155.] **235. data**

signa: cf. Virg. Aen. 4. 167 *prima et Tellus et pronuba Iuno Dant signum*.

[On this passage Henry says, 'A signal at the commencement of a ceremony or when a number of persons is to be set in motion at once, is of obvious necessity, and frequently mentioned by ancient writers: see the procession in Stat. Achill. 2. 153; Virg. Aen. 5. 578. Cf. Claudian, In Prob. et Olybr. cons. 205; Val. Flacc. 2. 497. The signal spoken of in our text is the similar signal necessary for the setting out of the nuptial procession to bring the bride home. The principal part of this ceremony consisted in the carrying or waving of lighted torches, and chanting the *hymenaeus*. . . . The signal was either a note of the *tibia* or some such instrument, or it was the first strain of the *hymenaeus* raised by the *pronuba*, to be taken up from her and continued by the whole procession: see Ovid, Her. 7. 95.' Ditley (p. 98) thinks that the signal was given by the voice of a herald; and refers to this event Fragment 248 of Callimachus Οὐδὲ βοὴ κήρυκος ἐλίνυσεν. He quotes Plut. Quaest. Graec. 27 διὰ κηρύκων γὰρ ἔθος ἦν τὸ μετέρχεσθαι τὰς νύμφας, a Rhodian custom.] **236. votivo sanguine**: a sacrifice which Acontius had apparently vowed to Diana in her temple at Delos on the successful termination of his courtship. **237. ponetur**: 15. 183. **242. Clausaque consueto sit sibi fine, vale!** 'that my letter may be closed with its usual ending, Farewell'; *consueto sibi* is like 21. 127 *more bonis solito*, where see note. Loers quotes Trist. 5. 13. 33 *Accipe, quo semper finitur epistula verbo, Atque, meis distent ut tua fata, vale!*

XXI. CYDIPPE TO ACONTIUS.

3. captasses: 20. 43. **7. Omnia cum faciam**: *cum* is here 'though': 'though I do all I can' to appease Diana. It is used with the perf. indicative, v. 151, in much the same sense. **pia tura**

[7. 24; Met. 6. 161. For the tenor of the line, cf. Nux 121 *Omnia cum faciam, cum praestem sedula cunctis Officium*]. **9. te vindicat**,

'champions your cause.' **10. in Hippolyto**: Prop. 3. 19. 28

Victor erat quamvis aequus in hoste fuit; 3. 8. 28 *Semper in irata pallidus esse velim*; Virg. Aen. 2. 540 *At non ille, satum quo te mentiris, Achilles Talis in hoste fuit Priamo*. Diana did not take the death of Hippolytus too much to heart if we may trust Hippolytus, Eur. Hipp. 1441 *μακρὰν δὲ λείπεις βᾶδ' ὁμιλίαν*. **11. melius**

= *melius esset si*: Prop. 3. 11. 37 *Issent Phlegraeo melius tibi funera campo*; [Ov. Am. 2. 14. 21; Met. 8. 487; Hor. Carm. 1. 2. 22]. **13.**

See Crit. Note. **haeret**, 'I cannot shake it off'; [cf. 4. 70 *Accr in extremis ossibus haesit amor*; Met. 3. 395 *Sed tamen haeret amor*].

15, 16. Quam . . . putas? like *πῶς οἰεσθε* in Aristophanes [Nub. 1368]. **gracilem**, 'thin,' 'slender,' ['wasted']: Lucr. 4. 1167 *παύρῃ ἐστὶν ἡ ψυχὴ νεκρῇ ὡς ἡ ψυχὴ νεκρῇ*; Ov. Trist. 4. 10. 86 *Et gracilis structos effugit umbra rogos*; Suet. Nero 51 *ventre proiecto, gracillimis cruribus* [Cic. Brut. 91. 313 *erat eo tempore in nobis summa gracilitas et infirmitas corporis*].

16. cubito, 'with my elbow,' instrumental ablative; the elbow being used as a lever to bring the body to a sitting posture in bed. **18. Colloquii . . . vices**, 'interchange of words' by letter of course. [Dr. Reid refers to Cic. Phil. 2. 4. 7 where letters are described as *amicorum colloquia absentium*; also to Att. 8. 14. 2 *Ego tecum tanquam tecum loquor*; Ib. 6. 2. 10 *cupiebam etiam nunc plura garrere*.] Ruhnken compares Virg. Aen. 6. 535 *Hac vice sermonum*.

19. quid agam-que rogantibus intus: join *agam intus*. Heinsius quotes Columella, R. R. Praef. 9 *Neque enim roganti quid agatur intus servi respondere dignantur*. *intus* is *ἔνδορ*, the regular word in Comedy for 'within' the house. **21. secreti longi**, 'my long retirement,' sc. for writing the letter. [For *secretum* cf. Quintil. 10. 7. 16 *cum stilus secreto gaudeat atque omnes arbitros reformidet*, and many other examples quoted in L. S. s. v. *secretus* B. 2 b]. **23. durum est**: not 'inhumanum est' but 'difficile est'; the nurse sees persons coming who have a right to enter, as Cydippe's parents for instance: cf. Ter. Phorm. 2. 1. 8 *illud durum*. **24. Exereat**, 'hems': Trist. 2. 459 *Scit, cui latretur, cum solus obambulet ipse, Cui totiens clausas exereat ante fores*: [Tibull. 1. 5. 74]. **pacta . . . nota**, 'a signal agreed upon.' [For *pacta*, cf. Cic. Cat. 1. 9. 24 *sciam pactam et constitutam esse cum Manlio diem*. For *nota*, cf. Am. 1. 11. 3 *Inque ministeriis furtivae cognita noctis Utilis et dandis ingeniosa notis*; A. A. 3. 514 *Innuet? acceptas tu quoque redde notas*; Met. 11. 465.] **25. Sicut erant**: i. e. *inperfecta sicut erant*: cf. 20. 19. **26. coepta**: ver. 68; 6. 126; so often in Ovid, *coeptus cursus*, *versus*, *amor*, *labor*; *coeptum iter*, *opus*; Virg. Ecl. 8. 11 *Accipe iussis Carmina coepta tuis*. **27. digitos**: 17. 266. **28. sit**: restored by Heinsius from two MSS. for *sis*; the latter may be thought to have more point, but is inconsistent with ver. 29. Cydippe means that Acontius can see for himself from the length of the epistle and the badly formed letters what a trouble she finds it to write (*sis* Sarr.; Med. and ed. Naug.). [Bentley also reads *sis*.] [29-30. This is a very harsh couplet, 'And may I die if you deserve such efforts, if I am to tell the truth; but I am better (i. e. kinder) to you than I ought to be, and than you deserve.' Ovid often uses *iusto* with a comparative in

this sense, cf. ver. 170; Met. 3. 333; 6. 470; Pont. 3. 9. 8.]

29. *si dignus eras*: Prop. 3. 12. 16 *Moribus his alia coniuge dignus eras*.

31. *incerta salutis*: an echo of *certa salutis* 20. 178, if that is the true reading there. *certus* often takes the genitive in the sense of (1) 'sure of,' (2) 'resolved on.' For (1) cf. Tac. Ann. 1. 27. 3 *iamque lapidis ictu cruentus et exitii certus*; 12. 3. 2 *ubi sui matrimonii certa fuit, struere maiora*; Sil. Ital. 16. 441 *Interea metis, certus iam laudis, agebat Sese Panchates*. For (2) cf. Virg. Aen. 4. 554 *certus cundi*; Tac. Ann. 12. 66. 1 *Agrippina sceleris olim certa*; Hist. 4. 14. 1 *desciscendi certus*. Gesner gives many more instances.

32. *Commentis . . . tuis*: probably the abl. of cause; as *dare poenas*, 'to be tortured,' used absolutely, was a common expression in the silver age, Juv. 3. 278 *Ebrius ac petulans qui nullum forte cecidit Dat poenas*. Translate 'owing to your devices.' A thing devised by the enemy would be *hostium commentum*. Ovid used the noun and participle several times [e. g. Met. 13. 38; 3. 558].

33. *te laudatore superbae*: so join, 'made proud by your praises.' [36. *Culpatum . . . corpus*: for *culpare*, used of adverse criticism of personal appearance, cf. 13. 45; Met. 11. 322 *faciemque deae culpavit*.]

37. *vestro*: i. e. the struggle between you and your rival. 38. *bono*: of bodily charms: [cf. A. A. 2. 112 *Ingenii dotes corporis adde bonis. Forma bonum fragile est*.]

39, 40. *Dum . . . tuis* is of course the protasis to the apodosis contained in the next distich. All editions before Ehwald put a full stop after ver. 40.

41. *iactor* is regularly used of the 'tossing' of a ship, 17. 235. *certus*: of a steady breeze, 18.

38. Ruhnken quotes Lucan 5. 415 *flatus incumbere certos*. 42.

Propellit: often of driving a vessel out to sea, but usually by the oars not by the wind [yet cf. 6. 67; Trist. 1. 10. 33].

43. *optata parentibus*: for the great part assigned to parents in the weddings of their children and their joy at the ceremonies, cf. Catull. [62. 60 ff.].

44. *pariter*, 'at the same time.' 45. Cf. 20. 110. 46. *Persephone*, &c.: Tibull. 3. 5. 5 *At mihi Persephone nigram denuntiat horam*; Hor. Carm. 2. 13. 21 *Quam paene furvae regna Proserpinae Et iudicantem vidimus Aeacum*.

pulsat . . . fores: Hor. Carm. 1. 4. 13 *Pallida Mors aequo pulsat pede pauperum tabernas Regumque turres*.

acerba: probably refers to her untimely death, as often, Juv. 11. 44 *Non praematuri cineres neque funus acerbum Luxuriae sed morte magis metuenda senectus* [and Mayor's note]; Virg. Aen. 6. 429 *funere mersit acerbo* (of infants); so Aen. 11. 28 (of young Pallas's death). 52.

veneficiis: the ancients were always ready to attribute obscure diseases [or actions which they were unable to explain] to witchcraft or magical potions [6. 101]. 53, 54. *vos pace movetis Aspera submota proelia*:

a very bold circumlocution which never came from Ovid. **pace . . .**
submota is an unheard-of conceit. [It seems little more peculiar than Hor. Carm. 2. 18. 20 *Marisque Baiis obstrepentis urges Submovere litora*: 2. 10. 15 *informes hiemes reducit Iuppiter, idem Submovet*. The technical sense of *submovere* of lictors 'clearing' a crowd is lost.]
plector: 11. 110. **55.** The reading is most uncertain: 'Ah! tell me and deceive me not as you are wont; what harm will you work by your hate when you hurt me so much by your love?' **solitoque tibi** is rather a rare phrase, which occurs again ver. 127; it seems to belong to the silver age: cf. Sen. Cons. ad Polyb. 8. 3 *solita tibi venustate*; Epist. Theodori ad Au-onium (ed. Peiper, p. 3) *morem principibus aliis solitum* [yet cf. Virg. Aen. 11. 383 *Proinde tona eloquio, solitum tibi*]. **56.** *Quid facies odio, &c.* Loers quotes Am. 1. 6. 31 *Quid facies hosti, qui sic excludis amantem?* Cf. 14. 120 *Quid fiet senti, cum rea laudis agar?* Virg. Ecl. 3. 16 *Quid domini faciant, audent cum talia fures?* **57.** *si laedis, quod amas*, 'if you harm the object of your love': see Introd. note to Ep. xvi. **58.** *velle velis!* an empty periphrasis which is not defended by Am. 3. 11. 49 *tu selige tantum, Me quoque velle velis, anne coactus amem*. Cicero never uses *volo velle*, though he uses *noli velle* several times: Balb. 28. 64 *nolite hunc illi acerbum nuntium velle perferri*; Phil. 7. 9. 25 *nolite igitur id velle quod fieri non poterit*; Cael. 32. 79; Nep. Att. 4. 2; Mart. [5. 83. 2 *Velle tuum nolo, Dindyme, nolle volo*. Cicero appears to use the collocation *volo velle* once, but not obtrusively, Fin. 3. 20. 68 *consentaneum est huic naturae ut sapiens velit . . . uxorem adiungere et velle ex ea liberos procreare*]. **59.** *speratae*: 11. 121. **60.** *tabe*: of a wasting disease: Virg. Aen. 6. 442 *Hic, quos durus amor crudeli tabe peredit*, where Servius has the comment 'corpore defluente paullatim' (Gesner). **61.** *tibi . . . rogatur*: cf. *defertur nobis* 9. 53. **62.** *gratia*, 'influence' with Diana. [The MSS. give *iactas* not *iactes*. Will not the former give a satisfactory sense? 'Your influence with the goddess in which you boast yourself to me is nought.' Nor indeed does there seem any cogent reason for altering *Quid* of the MSS. to *Qua* with Dilthey, though no doubt it makes a neater and more organic sentence. 'Why do you boast yourself to me? Your influence is nought.'] [63. Cydippe proposes a dilemma. 'Choose which of the two alternatives to assume: you *will* not soften Diana's heart; then you have no regard for me: you *can* not (soften her); then she has no regard for you'—understand *inmemor* with *tui est*. Cydippe could have discoursed on the origin of evil. For *quid=utrum*, cf. note to 19. 169; for *fingas*, cf. Cic. Acad. 2. 36. 117; Liv. 39. 37. 10.] **[65–114.** All this passage was doubtless taken

in substance from Callimachus; but it is entirely omitted in the narrative of Aristaenetus.] **69. pede**: Prop. 3. 1. 6 *Quove pede ingressi?*

Juv. 10. 5 *Quid tam dextro pede concipis?* She means 'ill-omened was the step I took': see Mayor's note on Juv. l.c. [**70. Picta**:

16. 114; Fast. 4. 275 *et picta coloribus ustis Caelestum Matrem concava puppis habet.*]

texta: *texo* is often used of ship-building, Virg. Aen. 11. 326 *texamus robore naves*. Probably the deck planks are here meant.

73. Ille secundus erat: the sense is different in 5. 50. **76. Sed stultum est, &c.** Few more inane verses than this are to be found in all the Epistles.

77. loci fama: Delos was famous (1) as a once floating island, fixed by Apollo; (2) as the birth-place of Apollo and Artemis; (3) on account of the great festival annually celebrated there in honour of these two divinities. Diltthey (p. 50) quotes Strabo 485 *ἐνδοξον δ' ἐποίησαν αὐτὴν αἱ περιοικίδες νῆσοι καλούμεναι Κυκλάδες, κατὰ τιμὴν πέμπουσαι δημοσίᾳ θεωρῶν τε καὶ θυσίας καὶ χοροὺς παρθένων πανηγύρεις τε ἐν αὐτῇ συνάγουσαι μεγάλας*; Thucyd. 3. 104 *ἦν δέ ποτε καὶ τὸ πάλαι μεγάλη ξύνοδος ἐς τὴν Δῆλον τῶν Ἰώνων τε καὶ περικτιόνων νησιωτῶν. ξύν τε γὰρ γυναιξὶ καὶ παισὶν ἐθεώρουν, ὥσπερ νῦν ἐς τὰ Ἐφέσια Ἴωνες, καὶ ἀγῶν ἐποιεῖτο αὐτόθι καὶ γυμνικὸς καὶ μουσικὸς, χοροὺς τε ἀνῆγον αἱ πόλεις κ.τ.λ. Diltthey refers also to the Homeric Hymn to the Delian Apollo 146-164; Pausan. 4. 4. 1; Callim. Del. 279 ff., 314 ff.; Plut. Thes. 21; and Plato, Phaed. 58 B, where it is stated that the execution of Socrates was delayed until the return of the sacred vessel from the Delian theoria; (4) on account of the famous temple of the Delian Apollo, the sacred gifts and statues which the island contained, and especially the notable antiquities mentioned in verses 97-102. **81.***

transieram Myconon, iam Tenon et Andron: from these words Buttman (Myth. 2. 118) inferred that Cydippe was an Athenian, because the islands of Andros, Tenos and Myconos are passed by a ship sailing from Sunium to Delos. Diltthey (p. 48), after Haupt, points out that the fact that the writer places them in wrong order (little Delos is just south of big Myconos, quite close to it; north-west of Myconos is Tenos; north-west of Tenos is Andros) is paralleled by a similar inaccuracy in Met. 5. 607 ff. *Usque sub Orchomenon Psophidaque Cyllenemque Maenaliisque sinus gelidumque Erymanthon et Elin*, where Psophis should be placed close to Erymanthus [and Maenalus not put in close proximity to Cyllene or Erymanthus. Diltthey also (p. 49) quotes Met. 1. 579; 6. 412; 7. 461; 8. 220 for similar lists of names of places in which no order of geographical position is maintained]. But 20. 221 f. tells rather against Buttman's view; it would be unnecessary to inform an Athenian of the position of Ceos; and it is perhaps equally probable that some town in Euboea was

Cydippe's native place. [But must not Ceos have been as well known to a Euboean as to an Athenian?] **82. Inque meis oculis** : Trist. 2. 526 *Inque oculis facinus barbara mater habet*. [Virg. Aen. 10. 515 *in ipsis Omnia sunt oculis*.] Ruhnken quotes Liv. 37. 28. 1 *cum in oculis populatio esset*. *Ante oculos* is more common [in the poets for metrical reasons. Both are about equally common in prose writers]; *ἐν ὀφθαλμοῖς* is not uncommon. **candida Delos** : *candida* may refer to the name which was supposed to be derived from δῆλος [cf. Etym. M. s. v. Δῆλος, where the name is explained ὅτι κεκρυμμένην αὐτὴν ἐν τῇ θαλάσσῃ Ζεὺς δῆλῃν ἐποίησεν . . . καὶ τὴν νῆσον ἐκάλεσε Δῆλον ὅτι ἐξ ἀδήλου βάσεως ἐρριζώθη; Schol. on Ap. Rhod. 1. 308 Δῆλος . . . ἢ πρὶν μὲν ἄδηλος; cf. ver. 84]. The story in Hyginus (140) is that Latona, when pursued by Python who had been set to watch her by Juno, was transferred by Poseidon to Delos which he covered with the waves. Thus Python could not find her : and when he retired to Parnassus, Poseidon raised Delos above the surface of the sea, so that Latona might be delivered there. Or perhaps the reference is to the white cliffs which made it a conspicuous object, cf. Virg. Aen. 3. 126 *niveamque Paron*; Hor. Carm. 1. 14. 19 *nitentes Cycladas*; 3. 28. 14 *fulgentes Cycladas*. **83. fugis** : cf. Virg. Aen. 5. 629 *Italiam sequimur fugientem*. **84. Laberis** : Pind. ap. Strabo 485 (Frag. 88, Bergk) ἦν γὰρ τοπάροιθε φορητὰ κυμάτεσσιν παντοδαπῶν τ' ἀνέμων ῥιπαῖσιν; Virg. Aen. 3. 75 *Quam pius Arcitenens oras et litora circum Errantem Myconoe celsa Gyaroque revinxit*; Prop. 4. 6. 27 *Cum Phoebus linquens stantem se vindice Delon—Nam tulit iratos mobilis una Notos—*: cf. Met. 15. 336; Plin. H. N. 4. 12. 22. 66. **85. Institeram terrae** : Fast. 1. 507; Met. 5. 598 *insisto propioris margine ripae*. **86. purpureis . . . equis** : Fast. 2. 74. *vellet* : see note to 3. 58 and Index. **88. Comuntur, &c.** Cydippe was to be dressed in her best for the festival. **89. crinibus aurum** : a diadem of gold, *crinale*, στλεγγίς, encircled her hair : Virg. Aen. 4. 138; 11. 576; Met. 5. 52. See the art. *Coma* in Dict. Antiq. ed. 3; and cf. the Ballad of Sir Patrick Spens, 'O lang lang may our ladies sit With their gold kems in their hair.' **91. egressae** : the regular word for going out of a house, 18. 56. [*superis, quibus insula sacra est*, i.e. Apollo, Diana, Latona.] **93. votivo sanguine tingit** : 20. 236. **94. Festaque** : this word certainly jars somewhat as an epithet to *exta*. Heinsius proposed *Secta* from Fast. 4. 638 *Secta que fumosis exta dedere focis*. **95. Sedula** : 'perpetuum est nutriticis epitheton,' Ruhnken, who quotes Met. 10. 438, and refers to Bentley on Hor. Carm. 3. 4. 10. **alias . . . aedes** : i.e. to other shrines or chapels in the temple of Diana. **97. porticibus, &c.** : 'ac de donariorum statuarumque magnificentia quibus affluxit olim

Delus nota omnia, amplissimorum porticum praeter Philippicum reliquiae nostra etiam memoria Deli repertae sunt,' Dilthey, p. 54, who refers to Tournefort, *Rélation d'un voyage du Levant*, i. p. 349. 99.

structam de cornibus aram: the altar [κεράτινος βωμός Plut. De Sollertia Animal. 35] made by Apollo entirely of the horns of wild goats slain by his sister: cf. Callim. Apoll. 60-63. This altar was one of the wonders of the world, cf. Mart. Spect. i. 4 *Dissimulet Delon cornibus ara frequens*. 100. **arbore**. Another sight to see

at Delos was the olive or palm tree which supported Latona in her travail: Callim. Del. 208 *Λύσατο δὲ ζώνην, ἀπὸ δ' ἐκλίθη ἔμπαιον ὤμοις Φοίνικος ποτὶ πρέμνον*. Hyginus, Fab. 53. 140, says she bore Apollo and Diana *oleam tenens*. The construction of the MSS. *de qua nixa est* for 'against which she leaned' is not Latin, and I have some difficulty in deciding between Burmann's *dea . . . nixa fuit* and *te* which I have adopted, as *nixa est*, not *nixa fuit*, is demanded according to Madvig's well-known rule [Lat. Gram. § 344; Opusc. Acad. ii. 224]; see my note on Hor. Sat. i. 6. 13; 2. 8. 6 [and on Plaut. Amph. i. 1. 32] 'And thee, O tree, against which the labouring goddess leant.' Loers's view that *nixa* is *enixa*, 'brought forth,' is manifestly untenable. [Does not *de* = 'from which she supported herself,' i. e. holding on to which she supported herself, just as one tightly clutches any object at hand when suffering intense pain? cf. Schol. ad Apoll. Rhod. i. 1131 *ἔθος ἐστὶ ταῖς κουόσαις τῶν παρακειμένων λαμβάνεσθαι καὶ ἀποκουφίζειν ἐάντὰς τῶν ἀλγηδόνων, ὡς καὶ Δητῷ ἐλάβετο τοῦ φοίνικος*: also Schol. on Hom. Il. i. 9 *ἐκείσε δ' ἐλθοῦσα δραξαμένη δῶν φυτῶν ἐλαίας καὶ φοίνικος διδύμους ἀπεκύησε (Δητῷ)*: cf. Met. 13. 634, where Anius the priest and king at Delos receives Aeneas, *Urbemque ostendit delubraque nota duasque Latona quondam stirpes pariente retentas*; also Hygin. quoted above, and Theognis quoted on v. 101: cf. Etym. M. s. v. *Δῆλος*: καὶ (Δητῷ) ἀψαμένη δύο φυτῶν ἐλαίας καὶ φοίνικος διδύμους ἀπεκύησε παῖδας.] 101. **Et quae praeterea**: the

chief sight left unmentioned by Cydippe is the famous *τροχοειδὴς λίμνη* Herod. 2. 170; Theognis 7 *Φοῖβε ἄναξ ὅτε μὲν σε θεὰ τέκε πότνια Δητῷ, Φοίνικος ῥαδιῆς χερσὶν ἐφαψαμένη, Ἀθανάτων κάλλιστον ἐπὶ τροχοειδέϊ λίμνῃ*.

103. **spectans . . . spectabar**: A. A. i. 99 *Spectatum veniunt, veniunt spectantur ut ipsae*. 104. **simplicitas**: 2. 64. 105. **gradibus**

sublime: Prop. 4. i. 9. 107. **tali**, 'the following': she was just on the point of repeating it. The story agrees here closely with the account of Aristaenetus, who followed Callimachus. 110. **magne**

poeta: from these words I conclude that what Acontius wrote on the apple formed a verse in the poem of Callimachus, probably a hexameter.

magne: sarcastic, 19. 90.

112. **totis erubuisse genis**: cf. 20.

5. 97. [Am. 2. 8. 16 *Vidi te totis crubuisse genis.*] 113. *veluti defixa*, 'as though rooted to the spot.' Ovid would have omitted *veluti*; cf. 16. 33, and Virg. Aen. 8. 520 *defixique ora tenebant*; Ib. 1. 495 *obtutuque haeret defixus in uno*. These and other passages show that it would be a mistake to translate 'as though spell-bound,' referring to the *defixio* of *veneficae* 6. 91. [114. *ministra*, adjectival: cf. Ibis 259 *ministro baculo*, and phrases like *victor exercitus.*] 116. *vir...virgine*: the paronomasia is intentional. 117. *Non ego*: cf. Virg. Aen. 4. 425 *Non ego cum Danais*, &c. *sumpta peltata securi*: Ib. 1. 490 *Ducit Amazonidum lunatis agmina peltis Penthesilea furens*; see note on *securigeras puellas* 4. 117. 119. *balteus*. The belt of Hippolyte, queen of the Amazons, was won by Hercules as his sixth labour with the aid of Theseus, who was given Hippolyte together with her belt by Hercules. 121. *Verba...verba dederunt*: Micyllus, quoted by Loers, calls this figure *ἀντίστασις* when a word is repeated in a different sense [cf. 143, 144; 20. 50]. 123. *Schoeneida*, i.e. Atalanta: 16. 263. 126. *faces*: Acontius says nothing about the torches of love; but Cydippe may only be poetically enlarging on his *flamma* 20. 56. Dilthey's *vices*, adopted by Elwald, has no probability. 127. *More bonis solito*: ver. 55. *spem non corrumpere fraude*: i.e. not to spoil the thing you hope for by fraudulently gaining possession of it; a terse and sound sentiment. 132. *condicione*, 'your proposal of marriage' and statement of your position. For *condicio*, 'an offer of marriage,' *κῆδος*, 'parti': cf. Suet. Jul. 27 *ad retinendam autem Pompeii necessitudinem ac voluntatem Octaviam sororis suae neptem condicionem ei obtulit*. 135. *Quae iurat, mens est*: Eur. Hipp. 612 ἡ γλῶσσ' ὁμώμοχ', ἡ δὲ φρὴν ἀνώματος: cf. Aristaenetus εἰ διερχομένη τὸν ὄρκον εἰ καὶ ἀκούσιόν τε καὶ νόθον τὸν ἐρωτικὸν λόγον ἀπέρριπεν. *sed nil iuravimus illa*: *coniurare* is not Latin for 'to swear' simply, and so *coniuravimus* must be corrupt. I suppose *set* to have fallen out after *est*, and the line to have been incorrectly filled up with *con-*. [138. *iudicii*: 'deliberate opinion,' such as is uninfluenced by compulsion or passion: cf. Cic. Q. Fr. 3. 1. 5. 18 *videor id iudicio facere...sed tamen amore sum incensus*. Dr. Reid quotes 'The Two Noble Kinsmen,' 3. 6 'That oath was rashly made and in your anger, Your reason will not hold it: if such vows Stand for *express will*, all the world must perish.' *Express will* exactly describes *iudicium*.] 139. *volui*, emphatic, 'if it was with my will I promised.' 140. *polliciti*: 6. 110. 141. *sine pectore vocem*: Micyllus refers to Virg. Aen. 10. 640 *Dat sine mente sonum*. [Cf. Hor. Ep. 1. 4. 6 *Non tu corpus eras sine pectore*, where Wilkins says *pectus* = 'the soul' including the intellect, but especially

denoting the emotional side of a man's nature, cf. Quintil. 10. 7. 15 *pectus est quod disertos facit et vis mentis*. But sometimes, as Wilkins also notes, the intellectual part is the more prominent, e.g. Ulysses, in his speech in Met. 13, dwells on his own *pectus* in contrast to the mere physical superiority of the 'beef-witted' Ajax; 368 *nec non in corpore nostro Pectora sunt potiora manu*; 326 *cessante meo pro vestris pectore rebus, Aiakis stolidi Danaïs sollertia prosit*; 290 *rudis et sine pectore miles* (of Ajax). So too 16. 307 Paris speaks of Menelaus as *hominem sine pectore*, which means that he is a dull boor, cf. 222 (*rusticus*).] [143-144. See note to 121.] 145. *succedat epistula pomo*, not *pomi loco da epistulam*, but 'let a letter follow after an apple,' i.e. throw an apple and follow it up with a letter, as you have done in my case. [Might it mean—If you are going to continue this method of extorting oaths, let your next attempt be not with an apple but with a regular letter. Let a letter in your future cases of fraud take the place of the apple in my case?] 146.

Si valet hoc, 'if this holds good,' 'is valid,' a legal usage: see Heumann, Handlex. s.v. *valere*. He quotes several examples of *valet pactum*, *valent conventiones* from Justinian and the Digest. 150.

tam praesens . . . numen, 'such potent divinity.' Juv. 3. 18 *Quanto praesentius esset Numen aquae*.

151. *Cum tamen haec dixi*, 'after my saying all this.' This use of *cum* when an unexpected result follows seems to belong to the silver age: Sen. Benef. 6. 15. 4 *Cum bene ista laudaveris, tanti sunt quanto pluris venire non possunt*. [Roby, § 1731, quotes passages from Plautus and Terence where *cum*, 'although,' is used with the indic. 'the coincidence in time serving to set off the unreasonableness of the action.'] 152. *peracta*: a legal term for pleading a case. Hor. Sat. 1. 10. 25 *an et cum Dura tibi peragenda rei sit causa Petilli*. Ovid himself uses the legal phrase *peragere reum*, 'to carry a prosecution through,' Trist. 1. 1. 24; Pont. 4. 6. 30. Heumann quotes Cod. Just. 9. 9. 16. 2 *delatum adulterium non peragere*, 'to drop a prosecution.'

153. *Latoidos*: Met. 8. 278 *Latoidos aras*. 155. *socialia*: 4. 17. 157. Contrast the simplicity of Ovid's own hand, 11. 101 ff., with this elaborately bedecked passage. 159. Hymenaeus is here represented as himself lighting the lamps for the wedding: 'The lights which have had oil so often poured on them with his slow hand are with difficulty re-kindled, with difficulty does he wave his torches into a flame.'

manu pigra, his hand is sluggish as he has been disappointed so often. *infusa*, sc. *oleo*, not absolutely incorrect Latin, though Heinsius calls it 'vix Latinum.' Van Lennep defends it by quoting *olivas, napos aceto infundere* from Columella, R. R. 12. 47. 6; 54. 3. 4.

[Cf. Tibull. 3. 2. 20 *ossa . . . Mox etiam niveo fundere lacte parent*; 1. 7. 50 *et nulla tempora funde mero*.] I would rather look on it as a case of inversion, common in the passive voice in Greek and Latin: thus *agrippam* in Philippians 2. 17 may be 'I have a libation poured on me,' like a victim before sacrifice [and in Latin, I suppose, passages like Hor. Sat. 1. 6. 74 *suspensi lacerata*, and similar examples quoted by Roby, 1126, 1127.] 160. *moto . . . igne* is instrumental abl. For the torch of Hymen, cf. 11. 101: Fast. 2. 561. *corripit*: Loers rightly quotes Fast. 2. 524 *Nunc ipsas ignes corripuere casas*. [Dr. Reid gives his vote for Burmann's reading *conculcit*, which is certainly very attractive though rather far from the MSS. reading. He compares Am. 1. 2. 11 *Vidi ego iactatas meta face crescere flammias, Et vidi nullo concutiente mori*: cf. 1. 1. 8 *Ventilet accensas flava Minerva faces*; Met. 3. 508 *quassasque faces*; Plin. Epp. 4. 9. 11 *faces ignem assidua concussione custodiunt*; *dimissum aegerrime reparant*; Prop. 1. 3. 16 *Et puerum ara nuch facem parat*. He thinks that Prop. 3. 16. 16 should be read *Ipsa Amor accensas conculcit* (not *perculcit*) *anthe facies*.] 161. *coronatis*: 6. 44. 162. *trahitur*, 'is trailed.' [Cf. Hor. A. P. 215 *traxitque vagus per pulpita vestem*.] *palla*, i. e. *syрма*, 'a train.' 165. *deducta fronte*, 'with lowering brow.' Van Lennep—who, however, reads *sua deducias* [as Prof. Palmer does in text]—quotes Quintilian, 11. 3. 79 *ira enim contractis* (*supercilii*), *tristitia deductis, hilaritas remissis ostenditur*. This use of *deductus* is late, but the passage from Quintilian is decisive. Compare 'mutatus Polemon' pulling off his garlands, Hor. Sat. 2. 3. 250. 168. in *palla . . . rubor*. This seems to refer (somewhat loosely) to the saffron robe of Hymenaeus (ver. 162 and Met. 10. 1) which was also worn by Cupid (Catull. 15. 134). In Sappho Fr. 64 'Eos wears a πορφύρεαν χλαμνν. 170. *pallia*: Juv. 6. 236 *Advecat Archigenen onerosaque pallia iactat*; Prop. 4. 3. 31 *Tum queror in toto non sidere pallia Arma*: cf. Am. 1. 2. 2. Dillthey (p. 42 note) quotes Maximianus, El. 1. 254 *Parta sunt magnum pallia pueris habent*, which he considers a proof that our epistle was written before the time of Maximianus (circa 320 A. D.). 172. *fax . . . mortis* means the torch that lit the funeral pyre: as *face . . . thalami* is the torch with which the bride was *deducta*. The sentiment is Ovidian: the expressions not at all so: cf. 2. 120. Both Loers and Dillthey quote Aristaenetus πρὸς ἑσπερίαν ἀντὶ νυμφαγωγίας οἱ τεκόντες ἑώρων. [Cf. 2. 120; 6. 42, 45, 46; Fast. 2. 561; Prop. 4. 3. 13; Anth. Pal. 7. 182. 7; 188. 7 *Ἥντι δ' ὁ νυμφεὶς ἀρπύριον λυπαδί παντὶς τοῦτο πρὸς αἰῶν, οἱ δὲ δάμαρ ἐνέχες*.] [176. *Te contra titulum mortis habere meae*: cf. 7. 76; Ovid uses *titulum* as if it were something to be proud of, and worthy of being inscribed on

a statue; cf. 2. 73.] 178. *labra, λουρά*: it was his seeing Diana in her bath which brought his fate upon Actaeon: Met. 3. 155-250: Ibis 479 *Quique (canes) vercundiae speculantem labra Dianae . . . diripuerunt*; Fast. 4. 761 *Nec Dryadas, nec nos videamus labra Dianae, Nec Faunum medio cum premit arva die.* 179.

Praeteriine, &c. The reference is to Oeneus, King of Calydon, who (Hom. Il. 9. 536) οἷός δ' οἶκ' ἔρρεξε Διὸς κοῦρην μεγάλην: cf. Met. 8. 277. Hence the boar sent by Diana to waste the country, causing the Calydonian hunt.

180. *parens*: Niobe, the *superba parens* of 20. 105. This passage, 177-180, is an echo of 20. 100-106.

[181. Cf. Nux 5 *Nil ego peccavi, nisi si peccare velletur Annua cultori poma referre suo.*]

182. *docta*, 'clerkly,' in being able to read the inscription which her nurse could not: ver. 109.

193. *de se*, 'of himself'; *de me*, 'about me': the vulgate is extremely weak. I have supposed *se* to have fallen out before *sensisse*: *de* of source, origin, is very common, as in the phrases *de meo*, *de suo*.

sensisse: cf.

11. 85.

199. *lumine* in the sing. for *luminibus* is rare [cf. note

to 18. 74].

201, 202. *me quod Offensam . . . habet*. This ought to

mean 'he has offended me,' rather than 'I am estranged from him,'

which is of course the sense: see ver. 234. [Does not this simply

mean 'because I am offended with him?': cf. *iratum habere* often in

Cicero, Fam. 2. 18. 2 *tres fratres . . . nolo te habere iratos*; Att. 14.

19. 4 *Nolo te illum habere iratum*. It is another form for *quod ego ei*

(dat. incommodi) *offensa sum*; cf. Thielmann, Archiv für lat. Lexicogr.

p. 384; see note to 234.]

203. *ista voluntas*, i. e. my estrangement from him: *voluntas*, a neutral word, has its sense determined by

offensam. Van Lennep in support of *voluntas* quotes Cic. Tusc. 5. 37.

100 *alienam et offensam populi voluntatem*; Nepos, Dio 7. 3 *offensa in*

cum militum voluntate. [This note shows that Prof. Palmer has changed

his view as to the reading, for he has *voluptas* in the text.]

205.

Si mihi lingua foret, 'if I had a tongue to speak out.' The reading

is universally condemned, but it seems a proverbial expression: cf.

Shakespeare, Merch. of Venice, 2. 2. 156, Launcelot says, 'I have ne'er

a tongue in my head.'

206. *tendebas retia*: 20. 45. *dignus eras*!

ver. 29.

207. *visero*, of visiting a sick person: Hor. Sat. 1. 9. 17.

210. *acumen*, 'a sting,' generally *aculeus*. Cf. Cic. Arat. 427 (Nobbe)

Inde Nepae cernes propter fulgentis acumen Aram. In Callimachus

the play was on *Acontius* and ἀκόντιον, ἀκοντίζω (1) on account of

his beauty which wounded the beholders: cf. Aristaeus εἶδει γὰρ τὸν καλὸν τοσοῦτους τετοξευκότα τῷ κάλλει μίας ἀκίδος ἐρωτικῆς πειραθῆναι ποτε; (2) on account of his having thrown the apple so deftly.

The writer uses *acumen*, not being able to reproduce the original

play in Latin, though he hints at it in *iaculo*, ver. 212. See Dilthey, pp. 41, 42, who thinks that *acumen* is ambiguously used ('perapta usurpatum ambiguitate'); I suppose he means that it is left ambiguous whether it means 'sting' or 'wit': cf. *ingeniū*, ver. 214. [Cf. Cic. De Orat. 2. 38. 158 *ipsi se compungunt suis acuminibus*.] I think it means 'sting,' and that *tali*, ver. 211, means such a wound as a sting would produce. [*Acumen* could also mean the point of a javelin, Met. 8. 354.]

215. The colour of the apple, on the contrary, was a beautiful red, if we may trust Aristaenetus *ὡς ὑπερμέγες, ὡς πυρρῶπόν, ὡς ἐρύθημα φέρον τῶν ῥόδων*. Dilthey, p. 66, thinks that all this was added by Aristaenetus *de suo* to the narrative of Callimachus who had not described the apple [further than by a word of doubtful signification, such as *πυρρῶπόν*, which can mean 'pale yellow,' the colour of Cydonian apples, as well as 'red.' Cydippe's cheeks have lost their roses and lilies, and are now pale and yellow with illness. For a comparison of the colour of the skin to that of apples Dr. Reid refers to Met. 3. 482; 4. 330.]

218. *Forma novi . . . marmoris* is a strange expression; for *forma* is 'shape,' not 'appearance'; and marble retains its whiteness when old. [*Forma* rather is the whole external appearance, the 'look' of a thing; and the special point of that appearance is fixed by the context. The writer is perhaps thinking of new statues, which are certainly more white than old ones.]

[**219-220.** This is an admirable simile, but I am unable to find any parallel to it in either Greek or Latin.]

227-228. *Sed tamen aspiceres vellem, &c.* This distich is even worse Latin and worse poetry than the rest of the epistle, though it is perhaps going too far to say that it could not be by the same author. *Aspiceres vellem* may be defensible, though *Aspicias velim* would be better Latin. I see a learned German critic actually proposes to read this [I do not know who is alluded to. Not Dilthey, I think, though he makes the *e* in *velim* long: 20. 136]: but *aspiceres* followed by *discas* is impossible [yet cf. such passages as Trist. 3. 4. 21 *Quid fuit, ut tutas agitare Daedalus alas, Icarus immensas nomine signet aquas?*].

prout is a word excluded from poetry: 'in nullo poeta, ne in Comico quidem, hoc verbum legisse memini,' says Bentley on Hor. Sat. 2. 6. 67 *prout cuique libido*. Although Bentley overlooked this passage as well as Ausonius, Mosella 372 *Mille alii, prout quemque suis magis impetus urget*, it is absolutely certain that Ovid could not have written it.

228. discas . . . membra to Burmann seems 'durius dictum': he proposed *noscas*. Ruhken defends *discas* from Virg. Aen. 6. 755 *Adversos legere et venientum discere vultus*; cf. also Ib. 2. 65 *crimine ab uno Disce omnes*.

233. Is quoque : Apollo as well as Diana. Van Lennep thinks that the temple in which the perjury took place was sacred to both Apollo and Diana. Hence he explains *testis* as nominative, referring to Apollo himself. So Burmann also. I see no other way to explain the verse; for I do not understand the explanation of Loers which makes *testis* genitive, referring to Diana. The wording of the whole distich is obscure; but it is possible that the very oracle of Loxias was given by Callimachus, couched as usual in enigmatical language; and that rumour had conveyed it to Cydippe's ears. **234. Neglectam . . .**

habere : this is the Latin representative of the Greek idiom *ἀλιγορήσασαν ἔχειν*, the change of form being necessary for an obvious reason. Burmann quotes Ter. Eun. 2. 3. 92 *despicatam habere adolescentiam*; Cic. De Orat. 1. 43. 194 *domitas habere libidines*: cf. the Irish 'he has me kilt.' [Cf. note on vers. 201-202, and see Lewis and Short, s.v. *habere* II. c. 2; also Thielmann's learned articles on *habere* with perf. part. passive in Archiv für Lat. Lexikographie, II. 372-423, 509-549.]

235. Hoc deus et vates : Van Lennep interprets, *Hoc deus isque vates*. I think *vates* is plural; seers whom Cydippe's friends may be supposed to have consulted in her behalf: cf. 17. 239; Prop. 2. 4. 15 *Nam cui non ego sum fallaci praemia vati?* cf. Virg. Aen. 4. 65. What *mea carmina* means is obscure. Burmann practically gives it up, but for the sake of form explains it to mean the oracle of Apollo. Van Lennep understands it 'illa scilicet quibus meam tibi fidem obstrinxi,' the verse on the apple. I think we should read *somnia*. [Perhaps *mea carmina* means this actual letter of Cydippe; and the reference may be to the somewhat yielding tone of the whole epistle, and specially to such lines as 151-154. In the next line, then, *carmina* would mean 'all kinds of verses are on your side, the verse on the apple, the verses of the oracle, the verses of the prophets—and my own.']

236. carmina is here as inexplicable as in the last verse. I see no way out of the difficulties but to substitute *numina* for it with Dilthey.

238. capiat, 'ensnare,' 'deceive': 20. 65, 66; 21. 104, 122. **239.**

Teque tenente deos : a strange expression, which means 'and inasmuch as you have the gods on your side.' The edd. Venn. have *deo*: hence it is possible that the true reading may be *Teque tuente deo*. Mark the irregularities in these verses. The *-que* in **Teque** is quite strange: *do* should be future. These may pass; but what of **Fassaque sum** coupled to a present tense?

243. plus hoc quoque virgine factum, 'even as it is I have done more than a girl should': cf. Am. 2. 6. 62 *Ora fuere mihi plus ave docta loqui*, said of a parrot, where indeed I have seen *ave* mistaken for the imperative. It is of course the ablative of *avis*. **244. loqui** : ver. 18. **245.**

calamo: 11. 3. lassavimus artus: the writer seems to use this word for *articulos*, 'finger-joints' [cf. Cic. N. D. 2. 60. 150 *Digitum enim contractio facilis facilisque porrectio propter molles commissuras et artus nullo in motu laborat*].

[246. *longius*: of time, not unfrequent in Ovid, 16. 103; Met. 3. 120; 4. 230; 11. 702 *si vitam ducere nitur Longius*.]

[247. *nisi si* does not occur in either Virgil or Horace, but it is common in Ovid, Met. 5. 20; 14. 77, 561; see above, 4. 111; 17. 151.]

APPENDIX I

ON HIATUS

(See on 8. 71, p. 356.)

[The following seem to be all the instances of hiatus in the *Heroides*:—

- (a) 4. 99 *Arsit et Oenides in Maenalia Atalanta.*
- (b) 8. 71 *Castori Amyclaeo et Amyclaeo Polluci.*
- (c) 9. 87 *Ut Tegeaeus aper cupressifero Erymantho.*
- (d) 9. 131 *Forsitan et pulsa Aetolide Deianira.*
- (e) 9. 133 *Eurytidosque Ioles atque Aonii Alcidae.*
- (f) 9. 141 *Semivir occubuit in lotifero Eveno.*
- (g) 11. 13 *Ille Noto Zephyroque et Sithonio Aquiloni.*

Of these (a), (c), (e), (f), (g) present no difficulty. Ovid often uses hiatus in the fifth arsis; but almost always under two conditions, (1) that the second word is a proper name, (2) that the first word is an adjective in agreement with it; e.g. A. A. 2. 185 *Nonacrina Atalanta*; 3. 13 *Talaioniae Eriphyles*; Fast. 2. 43 *Naupactoo Acheloo*; 5. 83 *caelifero Atlante*; Met. 2. 244 *Phegiaco Erymantho*; 3. 184 *purpureae Aurorae*; 5. 312 *Fonte Medusaco et Hyantea Aganippe*; 5. 409 *Pisaeae Arethusae*; 8. 310 *Cumque Pheretiade et Hyanteo Iolao*; 8. 315 *Parrhasio Ancaco*; 11. 93 *Cecropio Eumolpo*; 15. 450 *penatigero Aeneae*. (Exceptions are Met. 4. 535 *quos cernis in Ionio immenso*; 11. 17 *et Bacchei ululatus*.)

The hiatus in the third arsis of (b) may be paralleled by Met. 5. 312; 8. 310 (see above). Note that in all three passages *et* follows the third arsis.

As far as I know there is no parallel to (d) in Ovid. The word *Aetolide* is perhaps corrupt. Planudes gives ἡ Οἰχαλῖς. It may have been a gloss on some other epithet, such as *Calydonide*, cp. Am. 3. 6. 37, 38 *Nec tanti Calydon, nec tota Actolia tanti, Una tamen tanti Deianira fuit*. If *Aonii* is really the right reading in 9. 133, Met. 9. 112 *Tradidit Aonius pavidam Calydonida Nesso* will add some little plausibility to the suggestion. But Riese's conjecture in 9. 133 *atque Ismeni Alcidae* is very close to the MSS. reading; and the

fourth foot need not *necessarily* be a dactyl in a spondaic verse, cp. S. 71 and Virg. Aen. 3. 74 *Arcidum matri et Neptuno Aegaco*. Possibly we should read *et Iardanii*; or *et Echionii* (as is suggested by Mr. Housman): see Introd. p. xxx n.

Ovid has hiatus in the fourth thesis at least twice, viz. Am. 2. 13. 21 *Lenis ades precibusque meis fave, Ilithyia*, a youthful poem; Met. 3. 501 *Verba locus, dictoque 'vale,' 'vale,' inquit et Echo*—a line plainly imitated from Virgil, Ecl. 3. 79 *Et longum 'formose, vale, vale,' inquit 'Iolla.'* In Met. 1. 155 we should read *et excussit subiecto Pelion Ossae* (cp. Stat. Theb. 8. 78 *Faxo haud sit cunctis levior metus atra movere Tartara, frondenti quam iungere Pelion Ossae*), not *subiecto Pelio Ossam* with Burmann, though a similar hiatus occurs in Virg. Georg. 1. 281.

That lines which contain certain interjections, viz. *o*, *a*, *io* (but not *heu* or *cia*, cp. L. Müller, *De re metr.* 369), admit of hiatus is well known, e.g. Met. 5. 625 *Et bis 'io Arethusa' vocavit 'io Arethusa'* (as the Laurentian MS. reads), or *Et bis 'io Arethuse,' 'io Arethusa' vocavit*; 14. 832 *O et de Latio, o et de gente Sabina.*]

APPENDIX II.

CONIECTURAE BENTLEIANAE.

The following is a list of the manuscript notes of Bentley which are found in N. Heinsius's Elzevir edition (Amsterdam, 1661, 12mo), and in Burmann's edition (Amsterdam, 1727, 4to). Both these volumes are in the British Museum Library. Most of Bentley's notes in the former book are notices of readings which he found in the Codex Dunelmensis (D) now in the Library of Trinity College, Cambridge, and the Codex Relandi (R). Where it seems certain that Bentley approved of the readings of these MSS. his name is added. In the latter they are corrections of Burmann's readings; so that a reading is sometimes given as Bentley's emendation which really has manuscript authority, e.g. xix. 70 Burmann reads *nator*, rightly altered by Bentley to *morator* as in P, V.

It has been thought advisable to print these notes, as the Oxford edition of 1825-6, in which they are also given, is not easily procurable and is sometimes inaccurate.

I.

2. tu tamen, *Plin. Ep.* 6. 7. [2]. 3. denos obsessa per annos, *Am.* ii. 12. 9; iii. 6. 27. *For the ordinary reading Bentley compares Sabinus* i. 13 Non me Troia tenet, Graiis odiosa puellis. 4. Vix Helene tanti totaque gaza fuit, xiii. 133; *Am.* iii. 6. 37; xvi. 306 [*Qu.* 336]. 6. Aegeis or incanis. 7. latuissim . . . tecto, *but erased with note*, 'sed *Met.* viii. [*Qu.* vii.] 710.' 13. glomeratos. 15. vulnere *for* ab Hectore. 16. doloris. 27. nuptae: sponsae vel nymphae *D.* 31. atque] Iamque *D.* 33. hac est *D.* 37-40. *bracketed.* 40. metu. 47. vestris] Graiis, *Rem.* 66. 48. qua stetit. *Trist.* iii. 11. 29 [*Qu.* 23]. 51-2. *Met.* xiii. 507. 52. Accola. 65. vestri, *Trist.* iii. 3. 26. 66. habites . . . agas. 82. invisus, xix. 210. 83-4. *bracketed.* 83. sim. 91. dium or dicam. 95. actor *D.* 99-100. *bracketed.* 100. ignaris. 103. Huc. 105. annis. 107-110. *Transpose* 107-8 to follow 109-110. 110. Tu citus advenias, cf. v. 57; or Spe citius redeas. 111-112. *bracketed.* 113-114. *Also in brackets, but they are erased.* 113. iam] tu. *The colon is put after condas, not after Laerten.* 114. cf. iii. 142; *Consol. ad Liv.* 372; *Met.* xiii. 527 Cur vivere tempus In breve sustineam?

II.

3. quater] semel. 6. Bistonis 90. 10. invitae nunc ut et ante, xvii. 2. 17-18. *bracketed.* 25. vela et verba. 27. nisi] si. 31. Pacta fides [-que added after fides, but afterwards erased]. 35-6. *bracketed.* *At the top of the page Bentley has*
auris
 Bistonium *for* quod totum. 35. undis] aestu. 36. saepe] nempe. 37. fictus] falsus. 39. nimiumque] natiq. mihi] tibi, *but erased*, iv. 148. 62. Cuicunque. 69. Sciron (*not* Scyron). 74. capta] caesa, 157 [*Qu.* 147]. 75. turba] serie. 90. levabis humo. 121. litora] vimina. 122. litora nota. 129. minus est mihi mentis: ut adsunt. 144. in necis electu. 148. necis *DR.*: cf. vii. 195. ipsa manum.

III.

1. capta, 16; *Rem.* 469. 11. vultus. 12. vester. 25. Nec] Non. 30. blanda . . . prece. 39. Hoc, or Sic for Si, viii. 25. 44. Nec veniet votis mollior hora meis (*Pont.* iii. 3. 84) or Nec venit in sidus mollior hora meum, viii. 88. 48. tribus] quibus. 51. amissos . . . uno. tecum pensavimus, *but erased.* 58. lintea velle. 60. animae. 61-2. *bracketed.* 61. violente] tu lente. 67.

iam] tam. 80. Et] sed. 95. secesserat. 96. negarat, *Met.*
 xii. 147 [*Qu.* 417]. 98. volant *doubtfully*, cf. v. 110. *Rather* Ah!
 mea pollicito pondere verba carent, vi. 110; *Am.* iii. 12. 20. 100.
 Scilicet in domini. 112. capta. 115. Si quis forte roget; *or*
 Si quis nunc quaerat. 116. noxque, *Rem.* 754, *but* noxque *erased*.
 117. *Am.* ii. 11. 31. 124. tua] tibi. 126. Transigat, *but* *erased*.
 132. Praesentesque.

IV.

3. quicquid id est *D.* 8. restitit. 15. fove] vorat. *Consol.*
ad Liv. 134; *or* movet, *or* liquat. 16. Frangat, *Met.* viii. 508; *or*
 Flectat 165. 24. animo] humero *or* collo. 25. crimen] regimen,
Met. [iii. 593]. 26. Quae] Cui. [*For* peius amat cf.] viii. 30.
 38. Estque mihi in. [*For* saevas feras cf.] vii. 38: *Met.* iv. 404; vii.
 387. 48. Quasque. 53. pendamus. 59. Tertius, xvi. 328 [330].
 67. nobis. 69. *Parenthesis ends at* placebas, *not at* ante. 78.
 Ut levis egregio naevus in ore, decent. 79. fugacis. 81. lentum
 [*Burm.* *has* vastum]. 86. materies digna rigore tuo, vii. 34.
 101. iampridem. 121. ne nupta, x. 143. 123. omnis] olim.
 128. fugat. 137. celare virum, pete munus ab illo, *Fast.* iv. 149.
 141. dabitur] duri. 147. Recte Burmannus 'sperataque foedera.'
 149. vocari. [*Something has been cut off in the binding. It looks like*
 'vocari, Markl. p. 241.']. 150. flatus. 151. Et] At. 155.
 Depudui. reliquit. 160. Purpureum rapido qui vehit, *Fast.* iii.
 518. 169. [*Understand*] venanti. 170. praedandas. 175-6.
bracketed. 175. precibus lacrimas. 176. Perlege: sed.

V.

6. crimen] sidus, viii. 88. 8. Quae] cui, iv. 26. 33. Ille dies
 ater miserae mihi luxit, ab illo. 35. Quo. 41. parata. 45.
 pressisti. *Consol. ad Liv.* 34. 62. ille residit, x. 25. 68.
 Femineos ... greges *or* Feminum ... gregem, *or* Femineos ...
 sinus; *but the last is crossed out.* 74. xv. 101. *Fast.* ii. 848.
 83. Non] Nec *R.* 84. socru. 89. ibi nulla. 110. volant *R.*
 119. Di mergite] demergite, *but* *erased*. 121. Recte Heinsius 'Vox
 erat in cursu: famulae.' 125. praesignis. 126. toros. 138.
 Faunus in immensis, qua tumet Ida, iugis. 141. tamen] prius.
 152. a] e.

VI.

15. ista] ipse. 18. Officium. 24. Venit et ut tactum. 29.
 mihi Gs] deos. 37. Restabat serpens, *Met.* i. 700; ii. 655; *Fast.* v.
 361. 38. fidem] vicem. 39. studio cursune loquendi, xii. 149.

40. indicio vulnera nostra suo. nostra *D*; facta *R*, in an erasure.
 52. transtra. 54. causa] ripa *D*. 55. Urbe virum vidua
 lectoque animoque recepi, ii. 57. 58. suis, *Met.* xiii. 586; *Heroid.*
 xx. 76. 63. cadentibus. 66. vento concava vela tument.
 68. prospiciuntur, cf. v. 63 [*with Burmann's note*]. 76. Dedolet, iv.
 155; *Rem.* 294. 77. perdam. 78. concidet. 82. expectato,
 xii. 182. 83. carmina volvit. 87. fulmina. 88. trahit.
 93. herbis] istis. 98. mulsit, *but erased*. 100. favet] volet.
 [*This appears to be the reading of D, as well as the correction of*
Bentley.] 104. revexit. 108. patria] ripa. 111. Cur non
 meus. 119. Nunc] Namque, or Quin, xv. 151. 125. Legatos
 iii. 127. 130. Corpora] Viscera. 133. virgo] furto 43.
 140. infirmis, *Am.* i. 7. 66: iratis *R*. 144. foret *DR*. 150.
 suis] tuos. 152. ipse] ille.

VII.

4. averso vivimus. 11. nova] mea. 12. (Byrsa) nec sceptri
 tradita summa [mei. *The last word doubtful, as it is cut off in the*
binding]. 15. terram] tamen. 17. Altera habenda uxor.
 33-4. *bracketed*. 33. Aut, ego, iii. 7; ^{l. Aut} En *D*. 37. fort. ena-
 taque. 40. flatibus, xviii. 211. 45. sim. 52. duritie.
 53. Quid quasi nescires. 54. tam. 55. etiam] viam, *Met.* xiii.
 418. 56. tamen latus] etiam (*or tamen*) laetus. 60. Uda, *but cf.*
Am. i. 14 [33]; *Trist.* ii. 527. 63. Fort. vive procul. 71.
 Quid tanti est] Quidquid erit, *Am.* ii. 14. 33. [*I cannot see the point*
of this reference.] 75. parcatur] tu curae. 78. deos? 82.
 primave. 85-88. *bracketed*. 86. Iure (*MSS.* ure) minor culpa
 poena futura mea est. 87. quin te mea munera damnent *D*.
 89. Fluctibus] Syrtibus. 97-8. *bracketed*. 97. *D* has Exige
 laese pudor poenas violataque lecti Iura nec ad cineres fama retenta
 meos Vosque mei manes animaeque cinisque Sychaei Ad quas, &c.
 105. fassae *D*. 113. internas] Herceas or heu Tyrias. *Bent.*
adds Sic ara Thessalis, Taurica. 116. duras] dubias, x. 62; xvi.
 21. 117. ignotis] his oris. 119. laxequē patentia ieci. 122.
 Vixque rudes populos Martis ad arma paro. 127. poscit *R*.
 140. neu *D*. 147. Ut moveas veloque tuas remoque carinas *D*.
 152. sceptraque regna tene *D*. 159. *At the end of the Elzevir*
Bentley has Sic superent quoscunque tua de gente reportat Mars
 ferus: et damnis sit modus iste tuis. *In Burmann's ed. he reads*
Hactenus: et for Mars ferus et, comparing Met. ii. 610; *Heroid.*
 vi. 63; xv. 156; xvii. 265; *Am.* iii. 1. 31; *Fast.* v. 661. 168.

sit] sim. feret] feram, xii. 110. 169. plangentia. 175. lacera-
taque. 179. Dum freta mitescant *D.* 180. Fortiter ediscam *D.*
193. Nec] Et. 194. margine. 196. usa], *Fast.* iii. 550:
icta *D.*

VIII.

5. tenui. feci *or* tenui *D.*: tenui *MS.* Coxe. 21-2. *del. MSS.*
21. flevisset, cf. 86. 22. fuit] sibi *or* mea. 24. numeros] vires,
Met. viii. 7. 31. vita] meritis, *Virg. Aen.* i. 151 Tum pietate
gravem et meritis. 33. At] Ut. 34. *In Burmann's ed. Bentley*
conjectures Plus patre, quo prior est ordine, pollet avus, cf. xix. 76.
At the end of the Elzevir, Plus quo, quo prior est ordine, pollet avus.
39. concedet *DR.* 44. acta *D.* 48. medios, xvi. 176. 52.
causa] nempe. [*To the note on this line there is a marginal annotation*
Materiam super (avit—this cut off in binding) opus—perhaps referring to
Trist. ii. 336.] 53. implesti. *Trist.* iv. 3. 73. 59. obiecit. Oresti *D.*
65. Num generis. errat] durat, vii. 111. [*There is a MS. note cut off at*
the top of the page, of which only non falsa historia remains; perhaps it
refers to l. 67.] 73. rapta *D.* 79. etiam tum. 84. parens *D.*
87. caelestis. 88. Quodve mihi. 100. quae tua nata foret *D.*
104. Muneris hoc. 107. Mox ubi me thalamus lentem. [*Some-*
thing appears to be cut off in the binding. Qu. [def]lentem.]

IX.

1. vestris. 3. Pelasgiacas *D.* 4. Discolor. 10. tanti]
satis. 12. humilis. 15. tuta. 17-18. *bracketed.* 19.
misero] vestro, cf. xi. 79; *Met.* x. 411 [*for misero pudori.*] 20.
maculas turpi . . . nota. 29. veniunt. 35. studiis. 40.
Ominaque *D.* 47. Haec] Nec *D.* 52. tibi] latet, *or* tibi est
D.: tibi est *R.* 53. narratur *D.* 55. errator. 56. lapsas.
58. Collo. 60, 63. *Notes of interrogation added at end.* 61-2.
bracketed. 75-6. *bracketed.* 77. deducens. 78. et data *D.*;
or Grandia, x. 90. famosae. 81-2. *bracketed.* 83. Exuviis
positis immania semina laudum Factaque narrabas dissimulanda tibi.
D. has Eximiis pompis immania semina laudum. 86. caudis] nodis.
87. Tegeaeus. cupressifero] cuperisifero *D.*: lege cyparissifero.
88. Incubuit vasto pondere laesit. 97. dextrumque lacertum.
104. bina. 106. *Met.* xii. 500. Cum tu non esses iure vir, illa
fuit. 110. tuae] tua est. 111. costis. 120. En venit ad
visus omnis ab aure dolor. 123. carpenta, *Fast.* i. 619. 124.
vehunt. 125. incommis. 126. Fortunam cultu fassa tegensve

suam. Fortunam *vultu fassa legente* suam *D.* 129. sublimis ut
(previously ab, but this erased). 133. atque Aonii Alcidae, *Met.*
ix. 112, or atque Inachii. 134. foedera. 135-6. *bracketed.*
 141. lotifero. 143. referenti *D.* 149. Et *D:* En *R.* 150.
 mea *DR.* 156. fuit] perit. 160. festis, x. 6. *D has insidiosa;*
and thoris or titulis or thalamis for fatis.

X.

1-2. *bracketed.* 3. Quam. 8. tactae rore, *Fast.* iv. 166; cf.
A. A. i. 58; *Met.* i. 44, pro 'fronde tegi.' 9. vigilans] vigil anne,
 1. rupta
xx. 230. 10. prensuras. 16. rapta *D.* *Bentley prefers* rupta.
 21. clamavi, *MSS.* 26. Nunc] Hinc *D:* Hic *R.* 31. Aut] Ut
 1. te
 me] te *Bentley:* me *D.* 40. longe *D.* *Bentley.* 45-6. *bracketed.*
 45. te mea *R.* me mala *D.* 46. desierant *D.* 55. Incum-
 bensque toro lacrimis manante profusis. 69. iusto tellus *D.* 73.
 Cum] Tunc *D.* 75. vivit or vivo for vivis. 85-6. *bracketed.*
 86. Quis scit an haec saeva tigride silva vacet? 95-6. *bracketed.*
 96. rabidis *R.* *Bentley.* 104. relecta. 106. planxit. 110.
 silicem. 111. quid] qui. 115. Dextraque ... necasti. 116.
 Et] Quae. 120. quae digitis. 126. turbae celsus in ore.
 141. quod iam male cesserit oro. 142. sit. [*It might be fit, but*
I think not.] 143. nec] ne. si] sim. 145-8. *bracketed.*

XI.

1-2. *bracketed.* xvii. 133 [*I do not understand this reference*]. 1.
 Fort. parvis c. exstabant [*Does Bentley mean to read Si parvis caecis*
exstabant]. 10. spectaret. 46. Pronaque. 61. fratris nam]
 germani. 65. mihi. 77. tabentia or languentia. 80. miserae.
 89. immitis. 106. Amissae. 111. rabidarum.

XII.

6. vitam. 16. cornuaque unca, or armaque adunca, xiv. 98.
 17. sevisset] iecisset. 29. Accipis, 51. 53. tunc, 103. 54.
 erat. 63. adversaque. 65. alter habebat. 69. immo
 fuerintque. 71. Nostin? an exciderunt [*conj. Heinsius*]. 75.
 ista. 80. Per quoscunque alios. 87. sit] scit, *erased in*
Burmans ed., not erased in the Elzevir. 92. sic] si. *Note of*
interrogation removed from 91 to end of 92. 93. et aeripedes]
 aenipedes. 101. Puteanus 'Insopor ecce vigil,' recte. 110.
 Nomen in exilio quodlibet esse tuli, vii. 168. *At the end of Bur-*
mann's ed. Bentley proposes Unius auxilio quidlibet esse tuli. 118.

iamque. 125. Quaeve. 137. Hymenaeus laetus, *or* clarus,
Lucr. i. 97. 139. genialia, *erased in Burmann's ed.*, fort. genialia *in*
Elzevir. For socialia cf. xxi. 155. 141. patebat. 149. casu
studione. 151. ades *or* adi. 152. Ducit. 163. Serpente[m]ne,
cf. 196. 199. Dos ubi si quaeris *Bentley*, Dos ibi si quaeras *D.*
numeramus *D.*

XIII.

1-2. *bracketed.* 15. abreptaque. 34. ^{quo} qua *D.* 39.
^{l. ar} pectam *D.* 43. Dyspari. 50. reducis *D*, recte, 144. 55. se]
si. 57. multo] lato, ix. 127. 60. quotacunque. 61. illis te
vitam consors Ledei gemellis. 65. cura. 69. tacitus, 89.
71. fas] fatum. 72. cadet. 74. Et rapiat Paridi quod *D*,
Bentley. 77. Dispar causa tua est *D.* 83. quam pugnare. amare
i. e. quam pugnare. 85. cf. 91. 87. laribus, xviii. 56. 89.
Ut gemui. 104. Tu mihi luce precor, tu mihi nocte veni. 116.
^{l. tent} nequitia. 121. labra resistent *Bentley*, resistunt *D.* 122. refecta,
Fast. iv. 610. 135. Sed quid ego has revoco? revocaminis omen
abesto *Bentley.* Sed quid ago revocans? omen revocantis abesto *D.*
137. quae sic] quamvis. 140. Dardanaque. 162. Quod] Tu.

XIV.

4. pia[e]. 14. es *corrected into* sum, *which is erased and est*
substituted. piam] pia. 18. orsa Naugerius, recte. 22. Ultima
pars lucis primaque noctis erat *DR*, recte ex 77. 23. templa
Pelasgi. 36. audieram. 42. Quaeque tibi dederam *D.* 47.
At rursus monitis iussuque coacta parentis *D.* 49. Et timor.
82. fusi, *but erased.* 83. pedibus] laribus *Bentley*: manibus *D.*
^{l. uda} 93. furis... unda *D.* 100. dura *D.* 107. portas. 109-110.
bracketed. 109. vetustas. 128. Sculptaque *DR.*

XV.

4. veniret] movetur. 8. illa. 11. celebras. 17. vilis,
mihi crede, Gyrinno. 19. nec sine. 32. repende. 33.
Sum] Sim, xvii. 13. 49. confusa. 53. Aut vos. 63. Carpsit
(*Pont.* iv. 8. 32; 9. 122) opes frater meretricis vinetus (xx. 86) amore.
66. Quamque male amisit, tam male. 75. cruribus. 79. Molle
meum levibusque cor. 83. artisque magistra. 89. conspiciat
quae conspicit. 92. Sed videt. 134. et sine me non licet esse
tibi, xix. 57. 157. vitroque magis perlucidus omni. 162. uda.

178. Et mea. 185. mittit. 191. Ah quanto. 202. ad
citharae verba venire meae. 211. paramus. 212. crucias.
219-220. *bracketed*.

XVI.

1. Ledei. 15. sit *D*, *i.e.* spes. 33. veluti] lentus; *or*
tamquam *D*. 39. oporteat] Cupidinis [*will not scan*] *or* Apollinis.
39-142. *bracketed*. 45. ingentem] (mirum) cf. 39, *but erased*: in
partu, cf. xvii. 237. 50. . . Desunt. 53. Est locus in madidis
(*Am.* i. 14. 11) nemorosae vallibus (*or* collibus, xvii. 115) Idae.
69. formae] nudis, xvii. 116: *or* sumptus, *Met.* iii. 332. 75.
querebar. 76. vincere posse] posse tenere, xvii. 244. 77-8.
bracketed. 83. Nec] Ne. 87. probatis. 91. per] post.
96. cura dolorque (*or* laborque). *At the top of the page there is a note*
which is all cut off in the binding except vitreamque Circen, xvii. *The*
reference seems to be to Horace, Od. i. 17. 19, 20. 101. oculis
animi. 102. vincta. 104. hic] tam. 115. vehar. 116.
tui. 119. At pater. 121. At] Et, *but afterwards erased*.
123. xvii. 239. 135. obstupui] ut stupui, cf. 253. 136.
incaluisse. 140. palma abitura foret. 145. Crede sed. 147.
promiserat. 155. cruenta *D*. 169. fatebor. 172. Ne precor
for Te precor, *but erased*. 177. Sceptra] Regna. 187.
quotiens. 188. quaevis *DR*. 207-8. Non dabimus certe
socerum Titana fugantem Cum . . . trepidos a dape vertit equos *or*
Numina qui trepidis a dape vertat equis. 223. quidne *D*. tamen]
non. Mentelianus 'quid enim non,' recte. 243. O quotiens
aliquem (*R*: iuvenum *D*) narravi potus amorem. 251. tuamve.
258. nictum, *Met.* iii. 460: *Heroid.* xvii. 82. 269. fortiter isset,
or protinus iret. 279. recolo. 297. corriget *DR*. 300. sui.
303. Risit, et Idaei. ^{l. recisa} Esset et Idaei *D*. mando] cum iam *D*. 306.
sui. 307. speras] credas. 309. magna *for* summa. 310.
ille *DR*. 311. ut nec me tua nox. 322. in tua iura (*or* in
stata iura). 330. enumerabor *D*. 338. totaque Troia (*or*
Troiaque tota *R*, cf. i. 2) dabit *D*. 342. magna] mota. 343.
Ecquae *for* dic quae. 355. vestrae] Graiae, i. 47. 373.
indignum est . . . bellum.

XVII.

Si mihi quae legi, Pari, non legisse liceret Servarem numeros sicut et
ante probae *written in Bentley's hand before* Nunc oculos. 7. e] de *D*.

^{l. videor}

15. ficto] acto *D*. 16. Nec sedeo torvis dura superciliis *D*, cf.

- xvi. 289; leg. nec sedet in torvis cura superciliis. 17. lusi ^{l. vixi} *D*.
 19. coepti *DR*. 22. digna] posse xxi. 104; prona *Am*. iii. 14. 47,
but the latter is erased. 29. contentus abissis. 30. tui] tibi *D*.
 35. irascetur *D*, as a gloss. 37. quo] quod. 40. creduntur *D*.
 41. matrona] formosa xvi. 290. 52. sua est *D*. 54. Tyn-
 daridaeque (*D*) decus. 58. Priamo *D*. 60. sanguine *DR*.
 61. Troiae] terrae, xvi. 177, 355. 66. possent *D*. 71. semper]
 quondam. 73. doloris *D*. 77. spectas *D*. 79. nostris *D*.
 83. Et] ut. 85. nullo, *not* longo. 90. ego, *not* quoque. 95.
 vel] sed *DR*. 99. optare *D*. 102. sed minus ^{l. sed} *R*: nec magis
D: oris adest *DR*, *Bentley seems to approve of* sed minus oris adest.
 107. praeceptaque [xx. 143] praedia. 109. Ut tamen optarem fieri
 tua, Troice, coniunx. 109–110. om. *R*. *In D after* 112. 110.
 Invitam non me sic *D*. 113. ^{l. fortuna} natura *D*. 115. collibus, xvi. 53.
 119. pectora *D*. 127–128. *bracketed*. 127. sed nihil inficior
 (vel ‘infirmor’ ut *D*). 128. vox] mens. *On the top of the page is*
written Nam cur vox, animus quod cupit esse, neget. 137. sed
 amare recuso *D*. 140. negat *D*. 141. furtum Veneris *D*.
 147. Ipsa virum metuo. [*This at the foot of the page: in margin ‘Rel.’*]
 151. nisi si *D*. 157. dum *D*. 167. Forma, cf. 174. 170. fuit,
for foret of D. 177. voluntas *D*. 185. Quod bene. posses *DR*.
 186. Sic mea *R*: Tunc mea *D*. 188. Sic certe felix ipsa (*D*: esse *R*)
 coacta forem *DR*. 190. residet. 194. laesa, cf. 227: pacta *D*.
 196. deseruisse *D*: destituisse *R*. 197. Nec] non *D*. 206. ero]
 eam *D*. 211. sentiat *DR*. 213. qui poteris fore. 226. ipsa.
 227. succurret *DR*. 228. fratres, *or* fratrum aut. 232. Ipse
DR. Chalciopeve. 249. ira *D*. 252. ipsa tuis *D*. 253. sunt,
 xiii. 83, *D also has* sunt. 256. danda tuis. 259. sapiam.
 261. ista *D*. 265. captivae *Am*. i. 2. 30.

XVIII.

- 1–2. *bracketed*. 2. Sesti. 5. morantur. 6. patiuntur.
 17. etiam *for* dominae. 31. turri. 42. neges. 43. capturo.
 50. abest. 53. cuncta] vera. 54. gaudia, cf. 107. 56. laribus,
 xiii. 87. *Rem*. 237. 63. sinit *D*: sinat *R*. 70. vide *DR*.
 76. nocte] sponte. 79. vox usquam nostras veniebat. 84. Fortiter]
 Nitor et. ^{l. ut} 87. et *D*. 98. dabam, *Am*. ii. 2. 58. 103. Eque
for Deque. 105. nos et nox *DR*. 115. cunctatus *DR*. 119.
 vero est] videor. huc] ad te. 121. mi credas. 125. animis.
 133. solidarum. 135. iter ante, *for* iterare *of DR*. 142. nomine

crimen *DR.* 144. tergore. 147. Parte querar nulla: Arte egeo
 nulla *R*: Parte moror nulla *D.* 148. *Am.* ii. 12. 14. 149.
 sequor *D.* 152. Quaeque] Quaeve: Quaque *D.* 153. quam
 Perseus aut *or* quas Perseus et: qua *P. a. D.* 156. errat. 160.
^{1. to}
 morsaue *Met.* xiii. 943. subitum *D.* 171. Hinc est quod raro
DR. et] at. 174. haec *for* hoc, xix. 142. 175. An malim *D.*
 176. mea *D.* 177. propior nunc est, *but* est *erased.* 186. In]
 Et *D.* mea] mihi. 187. quid erit cum laeserit *D.* 197. tamen]
 tantum *D Bentley.* expellar *Bentley*: extollar *D.* 203. uti] ut hanc
DR. finiat] desinat. 211. flatibus] vii. 40. 213. tenerique *D]*
 vestrique *Bentley*: pariterque *R.*

XIX.

11. dona] mane, cf. 14. 18. reddi] credi. 21. mare] freta.
 29-30. *bracketed.* 29. Utve *D*: Usque *R.* 32. Hellespontiacas
 . . . aquas *R.* 35. summo . . . tecto *R.* 41. cesisse *D.* 42.
 homines *D.* 49. tactis . . . terra *D.* 62. vestra fovere. 65.
 xv. 126. 70. morator. 71. non nunc. 77. pacati.
 81. sonantes. 82. esse] stare. 89. quoque] quove. 92.
^{1. toro}
 cautus, xviii. 190, 210. 100. toro *R*: viro *D.* 105. vulnere
 mordeor *D*; cf. 114. 116. certe. 117. si qua. 118. pecca.
 133. Ceyce et Antonoe nata *D.* 147-148. *bracketed.* 151. en
 lumen. 153. medios dum stillat in ignes, Cras erimus *D.* 155.
 evecta *D.* 161. medias, *for* tumidas. 169. quisque] uterque.
 171. amori. 180. sit passibus ire. 183. merguntur, *for* vincuntur.
 207. fractis] stratis, vii. 49.

XX.

1. carmen

In introductory distich D has nomen. 4. dolere *DR.* dolor] tui.
 11. optem, *but erased.* 13. idem] et id *DR.* cupio, *for* timeo *of DR.*
 15. nec tempore *R*: nunc tempore *D.* 16. tu] hic *D.* 23. uti,
for quod *of DR.* 24. me] te, vi. 24 [*Qu.* 94]. potest *D.* 27. egimus
^{1. te}
 arte *DR.* 33. precantia *D.* 36. tu *D*; tu *R.* ipse peti *D.*
 38. caute] astute. 46. credas. 48. tui cupido] mei cupido *DR*:
 meo cupidi, *Bentley.* 64. xxi. 141, 234. 67. patior. 70.
 nempe. virum] suum *R.* 74. parva] facta. 77. famulae *D.*
 78. ad *DR.* 80. iure *for* more, *but erased.* 87. voles. 93.

1. ius sit

Hoc quod amor iussit [iv. 10: xx. 230] est scriptum iniuria nostri *D.*

1. nolit

95. Nec meruit. 100. norit *D.* 101. erit] adest *D.* Testis erit

Calydon : nempe aper [*written at top of page—cannot be an emendation, for it will not scan*]; nescimus an illa. 110. saepe 113; xxi. 157 : nempe, *but erased*. 113. existere] hanc fallere *sc. fidem*. 120. subit niveo lenis *D*. 121. et siquis *DR Bentley*. 134. adsideoque.
 1. decerpere
 143. abscidere *D*. 144. spem *R* : spes *D*. 155. gemini] thalami. 159. et iuravit] se iuravit *D Bentley*. 161. haec et *DR Bentley*. 162. An dubitas *D Bentley*. 164. ipse vales, *but erased*. 172. Ad te *D Bentley*. 176. ille *DR*. 183. alii. patiuntur *R Bentley*; patientur *D*. 184. tristem *R* : medicam *D*. 188. Exciderant . . . pacta, xxi. 101 : lecta *DR*. 189. casibus, *not cassibus*, xxi. 49; *Am. ii. i. 10*. 193. Audiet; haec repetens. 204. facit, xxi. 93. 212. tuam] reor *with note* Cydippe hoc loq. 219. Sed] Tu. qualisque. 220. Invenies. 223. probatis *for* probaris, *but erased*, probatis *R* : probabis *D*. 226. iungat *DR*. 228. erat] eram. 230. vigilem. 235. nata, xvi. 90; saluti, xxi. 31. 242. Clausula.

XXI.

4. cf. xx. 2. 16. Tabida [cf. 60] . . . puta. 23. Cumque. 25. erant. 26. tepido. 28. sit] sis. 29. Quo. 38. Perditis, cf. 58. 44. adest. 49. at alter. 55. Dic mihi. 67. tempore, *or* sidere. 89. cruribus. 91. grata est. 113. veluti] vel humo. 121. Trist. ii. 138. 127. bonis] proci. 130. xx. 220. 135. nil nos iuravimus. 141. Si *for* Sed, *but erased*. 144. erat. 149. hoc. 165. sua deductas, *Am. i. 6. 67*. 167. consistere. 168. color, 162. 180. Aque, *or* Ave. 186. sit. 198. vertor. 199. clauso, *or* dempto. 205. At mihi si qua foret. 213. anne ut. 227. Sed tamen adspicias vellem quod et ipse rogabas. 228. Adspicias. 229. cum sit] nisi si. 234. testis] vocis, *Fast. iv. 58*. 235. et] hoc. et mea] edita. 239. numen] partes. 240. vota] iura, *Am. i. 2. 20*; cf. *Trist. i. 3. 88*, Vixque dedit victas utilitate manus. 247–8. *bracketed*.

INDEX

The Roman numerals refer to the pages of the Introduction. Except where it is distinctly stated that the page is referred to, all other references are to the Epistle and line. When 'init.' follows an Arabic numeral, it refers to the introductory remarks to that Epistle.

A, 'after': a totidem natis, 6. 156;
a Veneris facie, 18. 69; a te dignior,
16. 98; cf. 20. 157.
ab, with ablative of instrument, 4. 32;
5. 150; 11. 2, 78; 16. 279.
— with adjectives: a somno languida,
10. 9; ab imbre graves, 10. 138.
— with intransitive verb: ab hoste
cadat, 9. 36.
— omitted after a passive verb, 5. 75,
12. 161.
ab ipse, 12. 18; 13. 116.
abdicare lectum, 4. 128.
abducere, 8. 86; 16. 341.
abeunt studia in mores, 15. 83.
abiectus, 'lying helpless,' 7. 1.
abiit, see -it.
ablative of agent without 'ab,' 5. 75;
12. 162.
— of duration of time, 3. 21; 11. 107.
— of respect or measure, 15. 125.
— of manner, 2. 3; 2. 5.
— in -e from adjectives of two termina-
tions, 8. 64; 16. 279.
abruptness of beginning affected by
Ovid, 7. 1; 12. 1.
absit reverentia vero, 5. 11.
Absyrtus, 6. 129; 12. 113.
Abydenus torus, 19. 100.
Abydos, 18. 12, 127; 19. 29, 30.
Acastus, 13. 25.
accusative of apostrophe, 18. 111.
Achaia, 8. 13; 16. 185; 17. 209.
Achaeiadas inter matres, 3. 71.
Acheloia cornua, 16. 265.
Achelus, 9. 139; 16. 267.
Achilles, 3. passim; 8. 45, 85; 20.
69; Achille (voc.), 3. 41, 137.
Achillides, Pyrrhus, 8. 1.

Achivis castris, 1. 21.
acies, 'eye,' 18. 32.
Acontius—his epistle, xxiii; 20 init.
p. 478 ff.; the trick by which he won
Cydippe, xxiii.
Actaeon, 20. 103.
Actaeus (Phoebus), 15. 166.
Actaeus, 'Attic,' 2. 6; 18. 42.
Actiacus, 15. 166, 185.
actor pecoris, 1. 95.
acumen, 21. 210.
adducere: adducti arcus, 2. 131; ad-
ductae palmae, 10. 15; manus, 10.
104; adducitur, 9. 121; adduxerat
artus, 11. 27.
adeo cuncta, 17. 164.
adferre manus, 20. 192.
adhuc with imperative, 18. 169.
admissus, 'at full speed,' 1. 36; 2.
114.
admovere in medicine, 11. 43.
adnumerare, 16. 330.
Adonis, 4. 97.
adsidere aegrae, 20. 137; 21. 191.
adultera virgo, 6. 133.
adustus, 12. 16, 180.
adversus, 'on one's face,' 12. 63.
advertere, a nautical word, 12. 23.
Aeacides, 1. 35; 8. 33, 55: Aeacide
(voc.), 3. 87; 8. 7.
Aeeta, nom. for Aeetes, 12. 29.
Aeetes, 6. 50; 12. 51.
Aetine (Medea), 6. 103.
Aegaeus, 20. 222; 21. 64.
Aegeus, 10. 131.
Aegides, 2. 67; 4. 59; 16. 325.
Aeginae nepos, 3. 73.
Aegisthus, 8. 53.
Aegyptus, 14 init., 24.

Aeneas, 7. 26, 29, 195: *Aenea* (voc.), 7. 9.
Aeolis, 11. 5, 34.
Aeolus, 10. 66; 11 init., 65, 74, 95.
aequoreus, 5. 62; 15. 199; 19. 126, 160.
aeripedes (or *aenipedes*), 6. 32; 12. 93.
Aeschylus quoted, 2. 48; 4. 53; 5. 92, 117; 6. 25, 103; 7. 2; 8. 49, 50; 9. 32; 10. 53; 14 init., 83.
Aesonides, 6. 25, 103: *Aesonide* (voc.), 6. 109.
Aesonius, 12. 66, 134.
aestus, 16. 25.
Aethra, 10. 131; 16. 257; 17. 150, 267.
Aetna, 15. 11.
Aetnaeus, 15. 12.
Aetolide (?) *Deianira*, 9. 131.
Afrum litus, 7. 169.
Agamemnon, 3. 83.
Agamemnoniae puellae tres, 3. 38.
agere, *Quid agis?* 'how do you do,' 6. 25; 20. 129: *age*, of urgent entreaty, 14. 73: *agere aliquid*, 'to effect anything,' 20. 27: *agere heredem*, 2. 78: *non agitur de me*, 20. 197.
agilis dea, 4. 169.
Agrius, 9. 153.
alae = the *talarii* of Mercury, 16. 61.
Alcaeus, 15. 29.
Alcides, 16. 265: *Alcide* (voc.), 9. 75.
Alcimedea, 6. 105.
Alcyone, 18. 81 (note); 19. 133.
alcyones, 18. 81.
aliquis: *est aliquid*, 3. 131; 11. 11.
alterna carmina = *elegiac verse*, 15. 5.
alternare vicem, 6. 38.
Althaea, 3. 94 (note); 9. 156; 20. 101.
altus applied to a wood, 4. 170.
amarae noctes, 12. 169: *amarus sucus*, 20. 184.
Amalthea, 18. 188 (note).
amantia lumina, 19. 25.
Amazonio viro, 4. 2: *auro*, 21. 119.
ambage remissa, 7. 149.
ambiguus, 'perilous,' 10. 62.
Ambracia terra, 15. 164.
Amphitryon, 9. 44.
Amyclaeus, 8. 71.
Amymone, 19. 131.
Amyntore natus (*Phoenix*), 3. 27.
an: see *paratactic structure*.
Anactorie, 15. 17.
anagrams accidental, 9. 20; 10. 66.
Anchises, 7. 162; 16. 201.
Androgeos, 10. 99.
Andromache, 5. 107; 8. 13.

Andromede, 15. 36: *Andromedan* (acc.), 18. 151.
Andron (acc.), 21. 81.
angues, the snakes choked by *Hercules*, 9. 21.
anguis, collective, 9. 94.
animi (plur.), 'pride,' 'anger,' 3. 85; 4. 165; 12. 184.
animosus, 8. 1; 20. 115.
animus, 'consciousness,' 3. 60; 6. 31.
Anna soror, 7. 191.
Antaeus, 9. 71, 97.
ante, adv., 1. 44.
Antenor, 5. 95.
Antilochus, 1. 15, 16.
Antinous, 1. 92.
Antiphon, quoted, 7. 57.
ἀντίστασις, a rhetorical figure, 20. 50; 21. 121 (notes).
Antoninus Liberalis—his narration of the loves of *Hermochares* and *Ctesylla*, 20 init., p. 482.
anxius, with genitive, 20. 198.
anus, 'wise woman,' 5. 39.
Aonius, 9. 133.
ἀπαρ εἰρημένον: *subnuba*, 6. 153.
aperire iugulum, 8. 53.
apluda, 5. 111 (note).
Apollo, lover of *Oenone*, 5. 139: fed the flock of *Admetus*, 5. 151: causes death of *Achilles*, 8. 83: built the walls of *Troy*, 16. 182.
Apollonius Rhodius, chief authority for 6 and 12: *Ovid* differs from him, 6. 56.
aposiopesis, 12. 207; 13. 164.
apples in love affairs, 20 init., p. 481.
applicor, of mooring a ship, 7. 117.
aptus, 'close-joined,' 15. 130.
aquatica lotus, 15. 159.
Aquilo, 16. 343.
ara at *Delos*, the *κεράτινος βωμός*, 21. 99.
Arabum dona, 15. 76.
arbiter, 'a manager,' 9. 45.
arbitrium, 5. 36; 8. 32; 17. 120.
Arctophylax, 18. 188.
Arctos, 18. 149.
ardere in, 'to burn with love for,' 4. 99.
ardua dextra, 'raised on high,' 10. 102.
area lata patet, 1. 72.
Arellius Fuscus, teacher of *Ovid*, his style, xiv.
Argolicus, 1. 25; 6. 80; 13. 71.
Argolis, 6. 81.
Argon (acc.), the ship, 6. 65; 12. 9.
Argonauts, their wanderings, 12. 125.
Argos, the town, 14. 28, 34.
arguor, 20. 224.

- Ariadne, treatment of in Ovid and Catullus, xvii: her epistle, 10.
 Aristaenetus, 20 init., p. 479.
 armis and annis confounded in MSS., 1. 105.
 Arnold, Matthew, quoted, 5. 61.
 ars, 'trade,' 4. 25: 'artificial aid,' 18. 147: arte laboratae naves, 19. 183: arte, 'by a trick' (?), 20. 27 (note).
 articulus, 10. 140; 15. 74.
 artus = articuli, 21. 245.
 Ascanius, 7. 7, 159.
 Asia, 16. 175, 353.
 aspicere, of an inanimate object, 5. 61: cf. 6. 69.
 Astydamia, 9. 50.
 at, used to plunge at once into the subject, and where indignation is intended, 12. 1.
 Atalanta, 4. 99.
 'At7, Greek conception of reproduced by Ovid, xxiv: cf. 'family fate.'
 ater, of poison, 9. 115; of the Erinyes, 11. 103.
 Athamantis, 18. 137.
 Athenae, 2. 83.
 atque aliquis, 1. 31; 2. 83; 6. 101: atque ita, 'and so,' 18. 115.
 Atracis Hippodamia, 17. 248.
 Atreus, 8. 27; 16. 207 (note).
 Atrides, 3. 148; 5. 101; 16. 355: Atride, abl., 3. 39.
 Atthis, 15. 18.
 attonare, 'to inspire,' 4. 50.
 auctor (fem.), 15. 3.
 aucupor, 9. 41; 13. 107.
 audit utrumque mare (tellus), 4. 106: audibam, 14. 36.
 auferre: abstulit, 'captivated': auferri, 'to be carried away contrary to one's better judgement,' 6. 131, 150; 12. 36; 15. 86.
 Auge, 9. 49.
 aula, 'palace,' 1. 89.
 Aulis, 13. 3.
 auratus, 13. 32.
 aureus, 12. 152: aurea virga, 16. 64: Venus aurea, 16. 291.
 Aurorae coniunx, 16. 201: Aurorae praeuius Lucifer, 18. 112.
 aurum, 'gold ornament,' 15. 75; 21. 89.
 Ausonius, imitated Ovid, 15 init., p. 422; 17. 57.
 aut, after a question, 'or else,' 10. 112; 12. 13; cf. 20. 53.
 auxilium, of medical aid, 5. 154.
 avere, 'to covet,' 17. 114.
 avertere, 'to turn away one's eyes from,' 9. 123.
 avis devia, 2. 118.
 Bacchantes, distracted women compared to, 4. 47; 10. 48; 13. 33; cp. *Intro.* xxvi.
 Bacchus, 4. 47; 6. 115; 15. 25.
 ballads quoted, 3. 75; 4. 34; 5. 34; 7. 105, 168; 21. 89.
 balteus, 21. 119.
 barbitos, 15. 8.
 beatus, 'wealthy,' 12. 24.
 Beaumont and Fletcher, quoted, 21. 138.
 Belides: Belide (voc.), 14. 73.
 Belides, the Danaides, 14. 73 (note).
 bene, 'thoroughly,' with adjectives or participles, 1. 44; 5. 107; 6. 24; 7. 90; 10. 127; 11. 108; 12. 37; 13. 117; 20. 87.
 Bentley, his emendations, Appendix II, pp. 510-520.
 bibere, 'to gulp down,' 7. 62: bibere dicta, 20. 20.
 bibulus, 19. 201.
 Bicorniger (Bacchus), 13. 33.
 bicornis, 4. 49.
 bimar, 12. 27.
 bimembres, the Centaurs, 2. 71; 9. 99.
 Bistonia aqua, 2. 90.
 Bistonis ora, 16. 346.
 blandus, 'persuasive,' 3. 30; 5. 60.
 bona, 'charms,' 17. 134; cf. 21. 38.
 Boreas, 13. 15; 18. 39; 21. 42.
 Briseis, how sketched by Ovid, xix; Ep. 3 passim; 8. 86.
 Bruce, Michael, quoted, 19. 196.
 Burns, quoted, 2. 31; 7. 61.
 Busiris, 9. 69.
 Byblis, her story in Met. ix. 450 ff., a Heroical poem, xvii (note).
 Byron, quoted, 7. 33; 15. 12; 19. 121.
 cacophony, 7. 135.
 caecus, its use, 18. 74.
 caelestis, abl. caeleste, 16. 279.
 caeruleus, 7. 94; 9. 14.
 caesura, bad, 15. 113.
 calamis (right reading in 9. 76): calamus, 11. 3; 21. 245.
 calathus, 9. 73, 76.
 Callimachus, xii (note 2); xvi; xxii (note); 18 init., p. 456; 20 init., pp. 478 ff.: his genius, 20 init., p. 483.
 calor, 14. 37.
 Calyce (?), 19. 133.
 Calydonis aper, 20. 101.
 Campbell, quoted, 18. 74.
 Canace, Ovid's sketch of her the greatest achievement of the *Heroides*, xix; 11 passim.
 canescere, 3. 65.

- cantatus, 'which has a magic spell hung over it,' 6. 84.
 canus, of breakers, 2. 16.
 capere, 'to contain,' 7. 156; 16. 184: capi, of falling in love, 1. 76; 5. 126: 'to ensnare,' 21. 238.
 capistratis tigris, 2. 80.
 captaris, 16. 211.
 carbasa, 10. 30.
 carcer (sing.), for the barrier in a race-course, 18. 166.
 Carew, quoted, 20. 55.
 carmen, 'inscription,' 2. 146: 'magic spells,' 6. 83: mea carmina, 21. 235.
 carpere iter, 18. 34.
 Carthaeis (?) nymphis, 20. 221.
 Carthago, 7. 11, 19.
 Cassandra, 16. 122.
 castra, of ships, 6. 52.
 castus, free from bloodguiltiness, 14. 50.
 casus, of illness, 20. 189.
 Catullus, Ovid's obligation to, 4. 115, 122; Ep. 10 passim; 13 init.; 19. 45; cf. *Intro.* xvii, xviii.
 cauda, 9. 86.
 causa: per causam, 20. 140.
 cavere: se cavet adscribi, 6. 100.
 Cea insula, 20. 222.
 Cecropi terra, 10. 100.
 cede domo, formula of divorce, 12. 134.
 Celaeno, 19. 135.
 celebrare, 15. 11, 57.
 censeri, 'to rate,' 7. 45.
 Centaurs, 2. 71; 9. 99; 17. 247.
 Cephalus and Aurora, 4. 93; 15. 87.
 Cepheia Andromede, 15. 35, 36.
 cera, 'a waxen image,' 13. 152.
 ceratas rates, 5. 42.
 Cerberos, 9. 94.
 Cerealis Eleusin, 4. 67.
 certus es ire, 7. 7: certa fui, with inf., 4. 152; 6. 51; 15. 99: certum est, 'it is certain,' 6. 4: certa mente, 18. 38: certus maritus, 'constant,' 5. 107: certa ossa, 'prescribed bones,' 6. 90: of a breeze, 'steady,' 21. 41.
 cessio bonorum, 9. 110.
 Ceyx, 18. 81.
 Chalciope, 12. 62; 17. 232.
 Charaxus, 15. 117.
 charta, 1. 62; 11. 4; 18. 20.
 Charybdis, 12. 125.
 Chaucer, his obligations to the Heroides, xxvii.
 chelys, 15. 181.
 cibos (acc. plu.), 11. 28.
 Cinyra creatus, Adonis, 4. 97.
 citare, more formal than vocare, 7. 101.
 citharae (plural), 3. 116.
 climax, 2. 137; 10. 110.
 Clymenen (acc.), 16. 259.
 coacta ora, 11. 28: coacta mori, 'done to death,' 7. 68.
 coeptum, of a daring enterprise, 16. 18.
 coeptus (part.), 6. 126; 21. 26.
 cognoscere virum, 6. 133.
 cogere, 'to bid,' 1. 82.
 Colchus (adj.), 16. 348.
 colus: plenas colos, 3. 76.
 coma mota, of a goddess, 20. 20.
 comes, applied to an elder, 3. 28; 'attendant,' 4. 103.
 comminui lacrimis, 3. 134.
 comminus, 16. 361.
 commissus, 'close joined': commissa dextera dextrae, 2. 31; cf. 11. 21: committere oscula linguae (qu. -a), 15. 129.
 compensare, two constructions of, 3. 51.
 compescere, 16. 231.
 conbibere lacrimas, 11. 54.
 concedere, 18. 71-2: 'to pardon,' 7. 71 (possibly 'concidite' should be read).
 concutere, 21. 160.
 condere lumina, 1. 113.
 condicio, 21. 132.
 confundere, of mental distress, 18. 129; 19. 193.
 coniurare, bad Latin for iurare, 21. 133 (note).
 consilium, 'body of advisers,' 17. 268.
 'Consolatio ad Liviam,' author of probably imitated Ovid, 15 init., p. 421.
 consors, 3. 47; 13. 61.
 constare magno, 7. 47.
 consultus iuris, 20. 30.
 consumere, curious meaning of, 6. 161.
 contactus, 'inspired,' 4. 50.
 conubialis, quantity of second syllable, 6. 41.
 convenire, 'to suit,' 5. 77.
 copula regularly omitted after a conditional imperative: see imperative.
 cor, 'wit,' 'taste,' 17. 102.
 coram, adv., 3. 79; 16. 283; prep. 8. 59.
 corneus, 4. 83.
 corniger, 5. 137.
 cornu, of a projecting headland, 2. 132: of Bacchus, 15. 24.
 corona of Ariadne, 6. 115.
 corpus, 'flesh,' 3. 141: corpora, poetic

- for 'corpus,' 3. 145; 6. 130; 8. 113; 13. 148; 17. 253.
corripere, 21. 160.
corrumpere, 'to spoil one's looks,' 20. 117.
Coryciae nymphae, 20. 221.
costis exuta and **costas exuta**, difference, 9. 111.
Cowper, quoted, 6. 162.
credere haec, 6. 15: **timide credere**, *ib.*: **credor mihi** = **videor mihi**, 8. 114.
credulitas, 12. 120.
cremari, 3. 64.
Creon, 12. 54.
Cres: **Cretas**, 16. 348.
crescit cibus, 16. 226: **crescentia moenia**, 7. 11.
Cresia regna, 16. 301.
Cressa, 2. 76; 4. 2: **corona**, 18. 151.
Cretaeus, 10. 106.
Crete, **Jovis insula**, 4. 163: **Crete** (*voc.*), 10. 67: **Creten**, 17. 163.
Creusa, wife of **Aeneas**, 7. 83: daughter of **Creon**, 12. 53, 103.
crimen, 15. 180; 16. 210; 18. 142.
crudus, 'savage,' 9. 67.
cruelty of Roman mistresses to their slaves, 3. 79; 20. 81.
cubare, 'to lie sick,' 20. 164: **molliter ossa cubent**, 7. 162.
cubitus, 21. 16.
culpare, 13. 45; 21. 36.
cultus, of elaborate dress, 5. 66; 9. 69.
cum, with *indic.*, 1. 5; 8. 35; 18. 56; 21. 151: with *subj.*, 6. 6; 13. 4; 15. 6; 16. 223; 17. 1, 24, 117; 21. 7, 129.
cumulare, 'to crown,' 2. 57; 9. 20 (*v.l.*).
cumulus, 9. 20.
cura, 'guardian,' 1. 104.
currere, of swimming, 18. 6: of sailing, 2. 14.
cursus, in *cursu*, 5. 121; of speech, 6. 39.
curvus, applied to grass, 15. 148.
Cydisippe, charmingly conceived by **Ovid**, xxiii, xxiv; 20 *init.*, p. 478 ff.; 20 and 21 *passim*.
Cydro (*nom.*), 15. 17.
Cynthia, 18. 74.
Cyrus, his story similar to that of **Paris**, 16. 51.
Cytherea, 16. 20.
Daedalus, 18. 49.
Danaus (*adj.*): **ignis**, 8. 14: **Danai** (*genit.*), 8. 24: **Danai** (*nom. plur.*), 3. 113, 127; 13. 131: **Danaum** (*gen.*), 13. 94: **Danaïs**, 1. 3; 5. 93, 154; 13. 62: **Danaas opes**, 3. 86.
Danaus (father of **Danaïdes**), 14. 15, 79.
Dante, quoted, 19. 196: appears to have known the **Heroides**, xxvi.
Daphnen (*acc.*), 15. 25.
Dardana sacra, 7. 158.
Dardaniae muros, 16. 57.
Dardanidae, 13. 79: **Dardanides nurus**, 17. 212.
dare: **non dabimus**, 'I cannot show,' 16. 207; cf. 16. 365, 367; 17. 55.
dare lintea, 3. 58: **dare vela**, 2. 100; 6. 57; 17. 163.
dare manus, 4. 14; 21. 240.
dare poenas, used absolutely, 21. 32.
dare verba, 17. 170; 18. 98; 21. 121.
dare vultum, 'to show her face,' 9. 129.
dative, of agent, 1. 60; 2. 115; 9. 46; 10. 69; 14. 20, 58; 21. 61; of fourth declension always in *-ui* in **Ovid**, 7. 31; after such forms as **licet esse**, **dedit esse**, 14. 64; **dative of advantage**, 1. 51; **dative of direction**, 4. 153; 11. 35.
Daulias ales, 15. 154.
de: **laudem de aliqua habere**, 17. 18: **mater de aliquo**, 9. 48; 11. 62; cf. 4. 66: **de**, 'holding on to,' 21. 100.
debere, 16. 105.
debita (or **dedita**) **coniunx**, 7. 103: cf. 20. 8.
decipere noctem, 19. 55.
declension, plural of fourth much affected by Latin poets, 3. 67 (note); 5. 17; 6. 59; 10. 13, 103; 13. 159.
decolor fama, 9. 4; often confused with 'discolor,' *ib.*
deducere, in marriage rites, 16. 315: **deducta mero littera**, 17. 88: **deducta frons**, 21. 165.
defendere, to keep off heat or cold, 5. 16.
deferre, 'to lay to the charge of,' 9. 53.
defixus, 21. 113.
defundere lacrimas (perhaps **diffundere**), 8. 61.
deficior, 5. 150.
dei, of the images of gods on ships, 2. 126.
Deianira—poorly conceived by **Ovid**, xx; the epistle overloaded with catalogues, xxi; 9 *passim*.
Deidamia—Epistle of, to **Achilles** in *leonine verse*, xxvi.
Deiphobus, 5. 94; 16. 360.
Delia (**Diana**), 4. 40; 20. 95.
delinire, 17. 23.

- Delos, 20. 236: its many sights, 21.
64 ff.: candida, 21. 82.
Delphi, 21. 232.
delphina (acc.), 'a dolphin,' 19. 199.
demeruisse, 2. 28; cp. note to 12. 82.
Demeter, 2. 42.
Demophoon, 2. 1, 25, 107.
deprecor, 16. 172.
deprendi, 7. 66; 19. 79.
depuduit, 'I have ceased to feel shame,'
4. 155.
deseruit ends pentameter, 19. 202.
desinō, 18. 203.
destringere, 16. 277.
Deucalion, 15. 167 ff.
devovere, 2. 13; 6. 91.
di facerent, 16. 261.
di melius, 3. 125; 17. 30.
Dia, Naxos, 10 init., 86.
Diana, 4. 87, 91; 12. 69, 79; 20. 5,
173, 211, 217; 21. 7, 63, 105, 149.
dicere—tibi dicimus, calling attention,
20. 153.
Dickens, quoted, 2. 126; 20. 142.
dictare, 20. 29.
Dido—how represented by Ovid, xx:
later epistles of Dido to Aeneas, xx,
note 1: more forgiving in Ovid than
in Virgil, 7. 6: meaning of the name,
7. 102: Didon (acc.), 7. 7, 133, 196.
differre, 'to put off,' 3. 13.
difficilis, 'unkind,' 15. 31.
dignity—belongs often to Ovid's hero-
ines, xvii.
dignus, with inf. pass., 15. 218; 17. 22.
diligere = amare, 4. 56; 17. 195.
diluitur hora, 19. 14.
dimotis aquis, 18. 80; 19. 48.
διωγνής in Planudes (16. 173), prob.
mistake for δυωγνής, liii.
Diomedes, 1. 43.
Diomedes (Thracian king), 9. 67.
dira pabula, 6. 84.
dirigescere, 5. 122.
disicere, to demolish a town, 1. 47:
disiecta comas, 'with hair tumbled,'
12. 63.
dispensare fila (v. l. fata), 12. 3.
disponere, of regular arrangement, 15.
13.
dissimulanda, 'to be ashamed of,' 5.
84; 9. 84.
dissimulanter, 20. 130.
distinere, of geographical separation,
8. 69.
diurnus, 'ephemeral,' fata diurna, 6.
36: 'like that of day,' 18. 78.
diversus, 19. 167: orbis, 13. 151; 15.
11.
divorce, 12. 134, 202.
doctus, doctae Athenae, 2. 83: doctae
notae, 20. 210: 'clerkly,' 21. 182.
Dodonide pinu, 6. 47; li.
dolo (disputed reading), 1. 40.
Dolon, 1. 39.
dolor, sadness due to separation from
the loved one, 13. 104.
domina, 'owner,' 14. 60.
domini iure, 3. 154: sub domino, 8. 8,
cp. 20. 150: dominos deos, 4. 12.
domus, 'the family,' 7. 163: solis
utramque domum = east and west, 9.
16.
dona, 1. 27; 6. 77.
Dorica castra, 16. 370.
dormitante lucerna, 19. 195.
dos loci, 15. 146: dotes formae, 16.
307-8.
dotaes (true reading), 6. 118.
dowered wives considered proud, 5. 92:
dowry restored on divorce, 12. 202.
Drayton, his imitations of the Hero-
ides, xxviii.
dreams in the morning are true, 19. 196.
Dryades, 4. 49.
Dryden, quoted, 15. 24.
dubius, of a sick person 'in a critical
state,' 20. 199; 'staggering,' (of a
drunkard), 14. 29; 'perilous,' 16. 21;
in dubium, 16. 140: dubias vias, 16.
21, 22; 18. 154; cf. 7. 116.
Dulichium, 1. 87.
dum, 'provided that,' dum ne, 3. 81.
dum, 'until,' with indic., 1. 45; with
subj., 3. 123.
dum, 'while,' with present indic., 2. 15;
5. 65; 17. 161; 20. 204, 207.
durae viae, of seafaring, 7. 116: durum
est, 'it is difficult,' 21. 23.
duration, Ovid makes little difference
between acc. and abl., 3. 21.
Dyspari Priamide, 13. 43.
e, 'after,' e somno, 10. 16: saucius e,
5. 152: ex caede, 14. 79.
ecquid ago, 15. 207.
ecquid ut, 15. 1.
edere animam, 'to yield up one's life,'
9. 61.
Editions of the Heroides—the early
ones, xxxvi.
effingere manus, 20. 134, 137.
effugere stronger than fugere, 14. 77.
egredi, 18. 56; 21. 91.
eiectus, 'cast on shore,' 7. 89, 172.
electus, 2. 144.
Elegeia (?), 15. 7.
Eleleides, 4. 47.
Eleo carcere, 18. 166.
Eleusin (nominative), 4. 67.

- elidere, 9. 85; 12. 121.
 elisions, bad, 8. 71; 15. 96; 17. 97;
 20. 178.
 Elissa, 7. 102, 193.
 ellipse of *epistolam* impossible, 1. 1:
 of verb of saying, 10. 37; 14. 67: of
salutem, 13. 1; 14. 1: of *tuus*, 14. 5.
 emendations by Prof. Palmer, 1. 1;
 2. 17, 100; 4. 86, 137; 6. 4, 55, 100,
 131; 7. 77, 152; 8. 34, 45; 9. 95;
 11. 61, 76, 127, 128; 12. 123, 149,
 170; 13. 110; 14. 42, 103; 15. 7;
 16. 38, 45, 97, 113, 303, 322; 17. 9,
 114, 260; 18. 3, 74, 160, 203; 19. 62;
 20. 13, 48, 76, 178; 21. 24, 55, 62,
 135: by Prof. Housman, *Introd.* chap.
 iv. pp. liv–lix: by Bentley, *Appendix*
 ii. pp. 510–520: by Madvig, see
 ‘Madvig’s suggestions.’
 emeruitque virum, 6. 138.
 eminus, 16. 39.
 emissus of a river, 14. 107.
 Endymion, 18. 63.
 enim, affirmative, 5. 69.
 enixa est, 4. 58.
 Ennea Hodoi—legendary origin of the
 name, 2. 146; cf. xvi, note 2.
 Enyo, furialis, 15. 139; lvii.
 Eos, 3. 57; cp. Aurora.
 epanalepsis, 3. 3 ff.; 13. 140; 15. 155:
 one of the favourite handles of the
 interpolator, 8. 73.
 Ephyre bimarior, 12. 27.
 Erechthida (acc.), 16. 345; i.e. Ori-
 thyia.
 ergō, 5. 59.
 Erinys, 6. 45; Erinyes, 11. 103.
 errat (ἐξοπίσται) in annos nostros (fa-
 tum), 8. 65.
 erro (noun), 15. 53.
 error, 16. 29.
 eruere, of ploughing or digging, 5. 54.
 -erunt, in perfect: praeberunt, 2. 142:
 steterunt, 7. 166: exciderunt, 12. 71:
 expulerunt, 14. 72.
 Erymanthus, 9. 87.
 esse, ‘to really be,’ 14. 36.
 est aliquid, 3. 131; 4. 29; 11. 11.
 et repeated gives force, 2. 65; ‘also,’
 20. 155, 182.
 etiam, ‘actually,’ 2. 45.
 etiam tunc, 8. 79.
 Eumenides, 7. 96.
 Euri (plu.), 11. 9; 15. 9.
 Euripides, quoted, 4 passim; 6. 161;
 8. 65; 21. 135: his *Aeolus*, 11. 101:
 wrote a *Protesilaus*, 13 init.: refers to
 story of Hypermnestra, 14 init.
 Europen (acc.), 4. 55.
 Eurybates, 3. 9, 10.
 Eurymachus, 1. 92.
 Eurystheus, 9. 7, 25, 45.
 evenire, ‘to succeed,’ 7. 21.
 Evenos, 9. 141.
 eventus, 2. 86.
 eversas aquas, 7. 42.
 evicta aequora, 19. 155.
 evoluisse for evolvisse, 12. 4.
 ex: ex aequo, 16. 87; 20. 123: ex toto,
 16. 158: ex tuto, 20. 167.
 exacta voluntas, 17. 177.
 exagitare, 3. 77.
 excidere, ‘to be forgotten,’ 2. 105; 12.
 71; 20. 188.
 excipere, ‘to catch a person falling,’
 2. 130.
 excreare, 21. 24.
 excusare, ‘to make excuses for’: quod
 solum excusat, 2. 77.
 excutior somno, 13. 111: excussere
 metum, 14. 43: excussa brachia, 19.
 189: excusso lacerto, 4. 43.
 exercere ignem, 15. 9.
 exhibendum, actio ad, 10. 52 (note).
 exhibere: exhibiturus erat, 10. 52: non
 exhibitis toris, 17. 194.
 exigere opus, 11. 8: exigere aquas, ‘to
 pour forth its waters,’ of a river, 2.
 114: exacto tempore, 4. 26: exigere
 ferrum (per praecordia), 9. 157.
 exigue, 18. 171.
 exiguus sonus, 14. 52.
 eximius, not used by Ovid, 9. 83 (note).
 exire, ‘to be uttered,’ 8. 116.
 exitus in dis est, 20. 44.
 expandere, 15. 159.
 expellere, ‘to cast up’ (of the sea), 10.
 87; 18. 197.
 exprobrare, 12. 21.
 externus amor, 5. 102; 17. 96.
 exuere, 13. 147; 14. 108.
 face: face expectes, 2. 98: facito dicas,
 13. 69: referas fac, 13. 144: 20.
 203: fac ipsa legat, 20. 152.
 facere, with dative, ‘to suit,’ 2. 39:
 hac facere, ‘to be on our side,’ 1.
 103: Quid facis? 5. 115; 8. 5.
 facere ad, 6. 128; 14. 56, 94; 15. 8;
 16. 190.
 facere, ‘to commit a crime,’ 2. 27; 14.
 63; 20. 175.
 faciles, di, 12. 84; 18. 3, 5.
 facinus, per facinus, 10. 6.
 factus sanguis, ‘bloodshed,’ 14. 82.
 fagus, incisae fagi, 5. 21.
 falcatus, 2. 131.
 family fate, 4. 53; 8. 65; 9. 153; 14.
 85: cp. Ἄρτη.
 fas omne, 4. 134.

- fatum dicere, 5. 33: fata vocant, 6. 28; 7. 1: fata trahebant, 6. 51; 12. 35: fato generis, 4. 53; 8. 65.
 Faunus, 4. 49; 5. 138.
 favere: se favet adscribi (condemned reading), 6. 100.
 fax, 2. 40; 6. 42, 46; 11. 101; 13. 160; 14. 10; 16. 50; 21. 172.
 fecundo vulnere, 9. 95.
 feri for ferae, 9. 114.
 ferox (voc.), 9. 141: ferox lacertus, 4. 82.
 ferre, 'to endure,' 5. 12: ferri, 'to be called,' 6. 114: 'to come rushing along,' 4. 47; 14. 31; 15. 140: 'ferre' cannot mean 'to consider,' 12. 110: ferre male, 14. 81: venti ferentes, 16. 127: ferre dicta, 'to attend to what is said,' 20. 20: ferre praemia, 1. 27; 12. 110; 16. 263.
 ferreus, 'hard-hearted,' 1. 58; 3. 138; 4. 14; 17. 136, 137.
 fervor (for terror), 16. 351 (note).
 festa exta, 21. 94.
 fibrae, 9. 39.
 fides, 'lyre,' 5. 139.
 fides, 'troth,' 2. 31; 10. 78, 116: fides veri, 'trust in the truth,' 16. 60: fides vera, 19. 68; cf. 200.
 fiducia nostri, 16. 323: coepti, 17. 19.
 fila, threads of fate, 12. 3.
 findere vias, of a swimmer, 19. 208.
 first and second person of verbs used instead of third, 1. 84; 12. 5, 9, 25; 15. 183.
 flamina, 10. 114.
 flavi crines, much admired by southern nations, 20. 57.
 flebile carmen, 15. 7.
 flectere ratem, 10. 36, 149.
 focus, 14. 26.
 foedus = pactum, 20. 188.
 foris (gen. sing.), 12. 150.
 forma, the 'look' of a thing, 21. 218.
 formosus dies, 15. 124.
 formula pacti, 20. 151.
 forsan (with subj.), 17. 264.
 forsitan, with indic., 2. 14, 104; 9. 131; 19. 57: with subj., 1. 77; 4. 53; 7. 133; 10. 85; 12. 175; 15. 5; 19. 123.
 fortior, with abl., 'able to bear up against,' 19. 188.
 fovere, 'to warm,' 4. 15.
 frangere litus, of a storm, 7. 169.
 frangi precibus, 1. 86: fractae undae, 'the wearied waves,' 19. 207.
 frater, 'first cousin,' 8. 28, 29; 14. 1.
 fraxina virga (condemned reading), 11. 76.
 frequenter, 12. 143.
 frit, note to 5. 111.
 frons, double meaning of, 17. 102 (note).
 fruges, 'ears of corn,' 11. 67.
 frui, 'to reap the fruits of,' 6. 75; 'to enjoy sleep,' 6. 96.
 fruticosa litora, 2. 121.
 fuga = perfugium, 6. 158.
 fugax, 'swift,' 4. 46; cf. note to 19. 12.
 fugio, with abl., 11. 27: 'to refuse,' 9. 75: 'fugere ab,' only with places or things, 13. 4.
 fugitiva, Tyndaris, 5. 91.
 fuit, 'is no more,' 17. 192; cf. perhaps 9. 156; Introd. lvi, note 5.
 fulgere, of the gleam of purple, 5. 65.
 fundare, a ship-builder's word, 16. 111.
 funeral torch, 2. 120; trump (tuba), 12. 140.
 fungi, strange meaning of, 8. 109.
 funus: strata funere digna, 14. 32.
 furialis, Enyo, 15. 139.
 furtivus rogus, 14. 126.
 furtum, 6. 43; 16. 291, 300; 17. 141; 18. 54, 64.
 future, used to express what will be found to be the case, 8. 47; 16. 188, 368; 17. 60.
 Gaetulo Iarbae, 7. 125.
 Galli, votaries of Cybele, 4. 48 (note).
 Gargara, 16. 109.
 gaudia, 'sweetheart,' 15. 109; 18. 43; 19. 41.
 Gelanor, 14. 23.
 gemellus, 13. 61; 20. 155.
 gemente, possible reading for 'tegente,' in 9. 126; xxx, note.
 genae, 'eyes,' 10. 44; 20. 206.
 geniale rus, 19. 9.
 genitive of participle joined with possessive pronoun: meos flentis ocellos, 5. 45; partitive, 3. 142; 9. 145; 20. 202.
 geographical order of names not preserved, 21. 81.
 gerundive and gerund construction blended, 20. 74.
 Geryones, 9. 92.
 Glauce, 12. 53.
 Glaucus, 18. 160.
 glosses, suspected, 8. 2; 10. 86; 11. 76; 12. 149; 14. 42.
 Gnosia humus, 4. 68.
 Gnosis (Ariadne), 15. 25.
 Gorge, 9. 165.
 Gower, his obligations to the Heroides, xxvi.
 gracilis, 'thin,' 21. 15.
 Graecia, 3. 84; 16. 340.

Graius: *Graia iuvenca*, 5. 118, 124: *nurus*, 8. 12: *turba*, 12. 10: *corpora*, 12. 30: *iuventus*, 12. 203.

gravis auctor, 8. 31.

Gray, quoted, 3. 106; 5. 86.

Gudeman, Prof. A., obligations to, *Introd.* chap. iii, *passim*.

Gyrinno, 15. 17 (note).

habere, 'to dwell,' never in Ovid, 12. 170; with passive part., 21. 201, 234.

hac, 10. 89: *hac facere*, 1. 103: *hac ire*, 1. 33.

hactenus, used elliptically, 6. 63; 15. 156; 17. 265.

Haemonis, 13. 2.

Haemonius, 6. 23; 12. 127; 13. 2; 17. 249.

Haemus, 2. 113.

haerere, 'to hesitate,' 6. 26: 'to fasten on to' (of dogs), 9. 38: 'to be seated on,' 10. 136: of a disease 'sticking to one,' 21. 13; cf. 4. 70.

hair carried to tombs, 11. 116.

hara, 1. 104.

harenae semina mandas, 5. 115; cf. 17. 139.

Hebrus, 2. 15, 114.

Hecate, 12. 79 (note); 12. 168.

Hecataeone (?) *nata*, 19. 133.

Hector, 1. 15, 36; 3. 86; 5. 93; 7. 144; 13. 63, 65; 17. 255: *Hectoras* (generic), 13. 68.

Hectoreus, 1. 14; 3. 126.

Hecuba, 5. 84.

Helene, 5. 75: *Helenen*, 8. 99: *Helene* (voc.), 16. 285: regarded as an adulteress, 13. 133: her suitors, 17. 104 (note): Ovid's commonplace conception of, xxi.

Helicen (acc.), 18. 149.

Helle, 18. 141; 19. 123, 128, 163.

Hellespont always cruel to women, 19. 127.

Hellespontiacus, 18. 108; 19. 32.

Hercules, *Ep.* 9 *passim*: *Hercules Pacifer*, 9. 15 (note).

Hermione, how described by Ovid, xviii; *Ep.* 8 *passim*; 16. 254.

Hero, Ovid's conception of her character, xxii; *Ep.* 18, 19 *passim*: 'Tower of Hero,' p. 455.

Herodotus, quoted, 13. 85; 16. 331.

Heroides—date of, ix: title of, x: a new form of art, xi: the epistolary setting sometimes overlooked, xi, xii: an offshoot of the drama and of the *suasoriae* of the schools, xiii: materials of, derived especially from Greek tragedy, xv: other sources,

xvi: are genuinely Ovidian productions, xvi: similarity of arguments and expressions is due to the influence of the schools, xxiv: tolerable success of, xxvi: in the Middle Ages, xxvi: questions as to the authenticity of several of the, xxix ff.; cf. *Introd.* to 16, p. 436 f.: MSS. of *Introd.* chap. ii: early editions of, xxxvi.

Herrick, quoted, 1. 77; 20. 55.

Hesionen (acc.), 20. 69.

hiatus, *Appendix i*, pp. 509–510: *Maenalia Atalanta*, 4. 99: *Amyclaeo et*, 8. 71 (?): *cupressifero Erymantho*, 9. 87: *pulsa Aetolide* (?), 9. 131: *insani* (?) *Alcidae*, 9. 133: *lotifero Eveno*, 9. 141: *Sithonio Aquiloni*, 11. 13.

Hiberus, 9. 91.

hiemps, of a storm, 5. 34; 16. 29; 18. 184.

Hippodamia, 8. 70; 16. 266; 17. 248.

Hippolyta (abl.), 21. 120.

Hippolytus, 4 *passim*; 21. 10.

Hippomenes, 16. 263; 21. 122.

Hippotades, 18. 46.

hoc animae, 3. 142.

hoc est quod, 20. 109.

Homer, quoted, 1 and 3 *passim*; 4. 104; 7. 37; 10. 60; 13. 2, 43.

honor, opposed to *onus*, 9. 31.

Hood, quoted, 9. 42.

Horace, Ovid vainly attempts to imitate, 14 *init.*: copied by Ovid, 14. 128; 15. 30.

horse-breaking, 4. 79, 80.

hortari, 'to halloo' to dogs, 4. 42.

hospita, 2. 1.

hospitus (adj.): *hospita castra*, 6. 52.

hostis, feminine, 6. 82: *hostis* opposed to *hospes*, 13. 44; 17. 10.

Housman, Prof. A. E., 16. 177: his *Emendations*, *Introd.* chap. iv.

Hubertinus Crescentinas, considers the *Heroides* have a moral purpose, xxvii.

hydros, 9. 85.

Hyllus, 9. 44, 168.

Hymen, 6. 44, 45; 9. 134; 12. 137, 143; 14. 27.

Hymenaeus, 2. 33; 11. 101; 12. 143; 14. 27; 21. 157.

hyperbata, in *Heroides*, lviii.

Hypermnestra, 14 *passim*: *Hypermetra*, Latin form, 14. 1: her story a favourite one with Greek and Latin authors, 14 *init.*: how represented by Ovid, xvii.

Hypsipyle, fine delineation of by Ovid, xix; 6 *passim*; 11. 69 (note); 17. 193.

- i, can it be elided in Greek dative Castori? 8. 71; cf. *Introd.* xxx.
- i nunc, 3. 26; 4. 127; 9. 105; 12. 204; 16. 57.
- iacere, of a fallen town, 1. 3.
- iactare pectora, 'to heave the breast,' 3. 50: te iactare, 'to show yourself off,' 12. 175; 21. 62: iactare brachia, 18. 96; 19. 48.
- iactari, of restlessness in bed, 9. 38: of the tossing of a ship, 17. 235; 21. 41.
- iactura, 14. 81.
- iaculatrix, 20. 229.
- iam, 12. 118; 13. 98.
- iamdudum, with imperative: pecca, 19. 118: iube, 20. 80.
- Iarbae (dat.), 7. 125.
- Iardanis (Omphale), 9. 103.
- Iason, 6. 77, 119, 139; 12. 151.
- Icarium litus, 18. 50.
- Icarius, 1. 81.
- Ida, 5. 138; 17. 115.
- Idaeus, 4. 48; 8. 73; 16. 204, 303.
- Idæ, 13. 53; Iden, 5. 73.
- idem, of inconsistency, 17. 219: in idem, 15. 121.
- idoneus auctor, 7. 105.
- Idyia, 12. 112; 17. 232.
- igitur, *āpa*, 12. 163.
- ignotus, 'foreign,' 9. 155.
- Iliacus, 13. 38; 17. 215, 221; 21. 116.
- Iliades, 16. 338.
- Ilion (nom.), 13. 53; acc., 7. 151; 16. 49, 181; 17. 240.
- Ilioneus, 16. 362.
- Ilios, 1. 48.
- illa, 'the famous,' 14. 95.
- illa ego, 12. 105.
- illac, 10. 83.
- imagine = ad exemplum, 8. 1: 'phantom,' 19. 193.
- imber aequoris, 'the spray,' 18. 104.
- immemor, 'thoughtless,' 12. 16.
- immunis, 14. 8.
- impensa brevi, 7. 188.
- imperative, preceding future without copula, 7. 110; 15. 23, 24, 205; 18. 193, 194: follows future, 19. 8.
- imperfect of neglected duty, 1. 108, 112; 12. 116; 19. 130; 20. 228.
- imperfect subjunctive and pluperfect subjunctive interchanged, 1. 8, 10.
- impetus, 4. 38; 5. 64.
- implere, 'to accompany' with music, 6. 58; cf. 10. 37: 'to fully accomplish,' 8. 53: implere annos, 3. 135: fata, 6. 36: vultus, 6. 149: arva, 12. 95: Iden, 5. 73: domum, 9. 16: terras probris, 17. 208.
- imputare, 'to charge to the account of,' 6. 102.
- in, with accusative of end attained or object aimed at, 1. 96; 2. 33; 4. 16; 5. 26, 58; 10. 114; 15. 197; 16. 282; 18. 60.
- in, with abl., 'at the mention of,' 1. 14.
- Inachiae rates, 13. 134.
- Inachis, 14. 23.
- inadustus, 12. 93.
- inaequalis, 9. 29.
- incertus, of a shifting wind, 6. 109: incertum vigilans, 10. 9: with genit., 21. 31.
- incinctus, 4. 87.
- incubare, 'to make its lair,' 9. 88.
- inde, 15. 181.
- indignus, 'shameful,' 11. 94.
- inducere, 'to coat a thing over,' 7. 23.
- induere: induit illa (arma) pater, 8. 50.
- iners, 16. 160, 314; 18. 110.
- inexpertus, 12. 23.
- infamis ab, 18. 141.
- infans (adj.), 9. 86.
- infinite of purpose, 1. 37, 109: after 'rogare,' 6. 144.
- infirmare, 17. 127.
- infitianda (fama), 9. 4.
- infusa oleo lumina, 21. 159.
- ingeniosus: Amor, 20. 28: Phyllis, 2. 22: terra, 6. 117.
- ingens regina, 16. 333.
- iniectio manus, 8. 7 (note), 16; 12. 158.
- Ino, 18. 159; 19. 126.
- instar, instar habet, 2. 30; 16. 368: with genitive, 7. 19; 8. 62; 15. 142.
- instare, 8. 30, 105.
- instruere, 'to furnish,' 7. 188; 16. 366.
- internas ad aras, 7. 113.
- Interpolations—generally, xl; of introductory couplets, xli; cf. li.
- inultus = impunitus, 12. 182.
- inutilis, 'helpless,' 1. 105; 2. 129; 4. 7.
- invenire sese, 'to know where one is,' 15. 113; cf. p. 424.
- inversae aquae, 'the tumbling waves,' 18. 36.
- invidia, 20. 67.
- invidiosa causa, 2. 145: moenia, 7. 120: arma, 8. 49.
- invitus focus, 14. 26.
- io! prohibe, 5. 118.
- Io, her story, 14. 83: first syllable never short in Ovid, 14. 103 (crit. note).
- Iole, 9. 6, 133.

- Ioniacas puellas, 9. 73.
 ipse = ultro, 'unasked,' 5. 145.
 ipse suas (vires), &c., 1. 86; 5. 4; 9. 96; 11. 54; 13. 116.
 ire: dies, 1. 8: ire in aliquem, 1. 13:
 ire equo, 1. 46: with 'lacrimae,' 2. 52.
 Irus egens, 1. 95.
 -is in future perfect: steteris, 10. 126:
 vitaris, 13. 67.
 Ismariis equis, 1. 46: Ismarium Ityn, 15. 154.
 iste, 'this,' 'yon,' 10. 85; 14. 74; 17. 226.
 Isthmos, 8. 69; 12. 104: Isthmon, 4. 105.
 isto = istuc, 18. 205.
 -it: rediit, 6. 31; 13. 29: abiit, 15. 173: occubuit, 9. 141; Introd. xxx.
 Itala regna, 7. 10.
 Itys, 15. 154, 155.
 iudicium, 21. 138.
 Iugarius vicus, 2. 41 (note).
 Iulus, 7. 75, 83, 137.
 Iuno, 2. 41, 117; 4. 35; 6. 43, 45;
 9. 5, 11, 26, 45; 12. 87; 17. 133.
 Iunonia ira, 14. 85.
 Iupiter ille, 6. 152: Iupiter redux, 13. 50.
 iura, almost 'oaths,' 2. 31: quo iure, 9. 106.
 iurare, with simple accusative, 16. 321; 20. 1.
 iuratus, passive: iurata numina, 2. 23:
 active, 3. 53.
 iussa, 'prescriptions' of a physician, 20. 133.
 iusti senes, 1. 29.
 iuvare portu, 2. 55: urbe, 6. 55.
 Juvenal perhaps imitates Ovid, 9. 118; 16. 228.
 iuvenalis, νέος, 'young': iuvenilis, νεανικός, having the strength of youth, 12. 7; 18. 35.
 iuvenea Graia, i.e. Helen, 5. 117, 118.
 labes, 9. 8.
 labi, of Delos, 21. 84.
 labores, regular word for the ἀθλοὶ of Hercules, 9. 5.
 labra, 'baths,' 21. 176.
 labyrinth, 4. 60; 10. 71, 128.
 Lacaena, 5. 99.
 Lacedaemona (acc.), 1. 5: Lacedaemone, 8. 11; 16. 131; 19. 177.
 lacer, of tempest-torn ships, 2. 45.
 Lachmann condemns several Epistles, xxix.
 lacrimam for lacrimas, 13. 113.
 laedere, 4. 21: 'to dint,' 9. 88.
 Laertes, 1. 98, 105: Laerten, 1. 113:
 Laerta (abl.), 3. 29.
 lampas, of marriage, 12. 138; 14. 25.
 Lamus, 9. 54.
 lana, 1. 78; 3. 70.
 laniare capillos, 12. 157; 14. 51.
 lanugo, 15. 85.
 Laodamia, xviii; 13 init.: celebrated by Catullus, id.: Laodamia or Laudamia, 13. 2.
 Laodice or Laudice, 19. 135.
 laqueus, 19. 13.
 late, 'pompously,' 17. 57.
 latebrosus, 4. 103.
 latens = 'obscurus,' adj., 13. 110.
 Latium, reference to its derivation from latere, 7. 147.
 Latmos, 18. 62.
 Latois, 21. 153.
 latro, 12. 111.
 Laumedontis (gen.), 17. 206.
 laxatur humus, 'is thawed,' 2. 123.
 Leander, 18 and 19 passim: origin of his story, 18 init., p. 454 ff.: his swimming, 18. 95: his character as drawn by Ovid, xxii.
 Leda, 8. 78; 16. 85, 294; 17. 55. Did Ovid use that form? xxix.
 Ledaëa, 13. 61; 16. 1.
 legal metaphors, 3. 154; 6. 100; 7. 15; 8. 7, 8, 16; 9. 109; 10. 52; 12. 134, 158; 13. 61; 16. 116; 17. 107, 194; 20. 149-151; 21. 146 ff.
 legitimus amor, 13. 30: legitimos viros, 5. 78: toros, 16. 286: legitima fides, 17. 4.
 legare, 3. 127.
 lego: lecta est, 8. 52: legere aliquem, 'to read an author,' 15. 41.
 Lehrs, K.—his views as to 'so-called' Ovidian Heroides, xxix.
 Λήμνια ἔργα, 6. 53.
 Lemniades, 6. 53, 139.
 Lemnos, 6. 50, 117, 136.
 lentus, 1. 1, 66; 3. 22; 8. 18; 19. 81 (note): 'stout,' hostile, 4. 81: perhaps means 'wiry,' 18. 58; 19. 48.
 Lernaëis venenis, 9. 115.
 Lesbi puella, 15. 100: Lesbides, 3. 36; 15. 199, 200, 201.
 Lesbiadum (gen. plur.), 15. 16.
 Lesbos, 15. 52; previously called Pelasgis, 15. 217.
 letters, fastenings of, 18. 18.
 Leucada (acc.), 15. 172.
 Leucadia unda, 15. 187: aquae, 15. 220.
 Leucadius (Phoebus), 15. 166.
 Leucippidas (acc. plur.), 16. 329.
 leviter, 'in a low voice,' 3. 80.

- lex, 'ordeal,' 12. 39 : leges, 5. 134; 6. 154; 16. 269.
 libamina, 4. 27.
 libare, 2. 115; 16. 161.
 Liber, 18. 153.
 liber revertendi, 1. 80.
 licebit, 20. 71.
 licet, followed by a personal verb, 4. 9; 16. 237.
 limes, 18. 133.
 linquor, 'I faint,' 2. 130.
 lintea, 2. 125; 3. 58; 5. 53.
 liquidus parens, 14. 89.
 littera, 'writing,' 3. 1; 5. 2; 6. 9; 10. 140; 12. 114; 15. 1; 17. 266; 18. 9, 15. [In all the foregoing passages I think *littera* means 'epistle,' cf. A. A. 1. 455; Am. 2. 18. 33; Trist. 3. 1. 15; 4. 7. 23; Pont. 1. 9. 4; 4. 11. 15; Met. 9. 517.]
 litura, 3. 3; 11. 1; 15. 98.
 longe, of time, 21. 246.
 longe esse, 'to be useless,' 12. 53.
 lotifer Evenos, 9. 141.
 lotos, 15. 159.
 Lovers' leap at the Leucadian promontory, 15. 171.
 Lucifer, 18. 112.
 luciferas manus, 20. 192.
 Lucina, 6. 122; 11. 55.
 Lucretius refers to story of Hypermnestra, 14 init.
 ludere, 'to flirt,' 17. 17, 153.
 lumen, 'the eye,' 16. 37; 18. 74; 21. 199.
 luxuriare, 1. 54.
 Lycia hasta, 1. 19.
 Lycophron, his *Alexandra* perhaps used by Ovid in Ep. 5 intr., 113, 117.
 Lycurgus, king of Thrace, 2. 111.
 Lydus, 9. 54.
 Lynceus, 14 passim; 123.
 Lyrnesia moenia, 3. 45.
 Macareus, 11 passim.
 Macaulay, quoted, 13. 146.
 Macer not the author of Ep. 16, 17; see 13 init., p. 402.
 maceror, 20. 125.
 mactare, 10. 77.
 maculae, 'meshes' of a net, 5. 19.
 Madvig's suggestions, 2. 105, 109 ff.; 3. 19, 136; 4. 137; 5. 3; 6. 100, 140, 156; 7. 33, 45, 71, 85, 159, 172; 9. 106, 141; 10. 31; 12. 17, 85; 13. 100, 110, 121; 14. 14, 86.
 Maeandros, 9. 55; Maeandri, 7. 2.
 Maenalia (Atalanta), 4. 99.
 Maeonia zona, 9. 65.
 maeror (noun), 15. 117.
 Magnetida Argon (acc.), 12. 9.
 magnus, ironical, 19. 90; 21. 110.
 male, 'reluctantly,' 4. 95: male perdere, 7. 6: male credere, 7. 54; 9. 99; 10. 2: male conscia, 7. 191: male saucia, 12. 57: male esse, 12. 144.
 malignus, 'niggard,' 16. 146.
 mandata, 'last instructions,' 11. 127.
 manus ultima, 'the finishing touch,' 16. 117: tendere manus, 20. 78.
 Manuscripts of the *Heroides*, Introd. chap. ii: the Parisinus (P), xxxiii f.: the Guelferbytanus (G), xxxiv: the Etonensis (E), xxxv: the Schedae Vindobonenses (V), xxxv: the Francofurtanus, xxxvi, xxxix: the Harleianus (K), xxxvi: the Gissensis (σ), xxxviii: the 'mixed' class generally, xxxviii, xxxix: the different Recensions of the *Heroides*, xxxvii: in some MSS. the *Epistles* are divided into books, xlii.
 maritus (adj.), toris maritis, 2. 41: fratre marita, 4. 134: sacris maritis, 12. 87.
 Marlow and Chapman, their 'Hero and Leander,' p. 457.
 marmorea in aede, 7. 99; 12. 88.
 marriage: nube pari, 9. 32: marriage flute, 12. 139.
 Mars, 3. 88; 7. 160; 17. 253: Marte tuo, 3. 45.
 mater, 'a lady,' 3. 71; 8. 66.
 materia, 4. 86 (note).
 Matthew Paris quotes the *Heroides*, 3. 11 (*Chronica Maiora*, iii. 381: v. 305); 1. 30 (*ib.* iv. 167); 17. 166 (*ib.* iv. 356).
 maturus, 2. 143.
 Medea, 6. 75, 127, 150; 12 passim: Medae Medea forem, 6. 151. A favourite subject with Roman poets, 12 init.: Ovid's play of, *ib.*
 medicatus somnus, 12. 107.
 medii avi, 16. 176.
 Medonta dirum, 1. 91.
 Medusa, 19. 134.
 Melanthius, 1. 95.
 Meleäger, 9. 151; 20. 101 (note).
 meminī, with perf. inf., 6. 64.
 Menelaus, 8. 37; 13. 73; 16. 203, 355; 17. 154: Menelaon, 5. 105: Menelae, 13. 47. He fought creditably at Troy, 8. 44: his journey to Crete, 17. 156.
 Menoetiades, 1. 17; 3. 23.
 mens, a favourite word of Ovid's, 6. 71.
 mensura rerum, 9. 109.
 meos deos, 'gods favourable to me,' 12. 84: 'pelagus meum,' not a possible Ovidian expression, 2. 100:

meus est, 'he belongs to me,' 12. 158;
20. 145.
mergere differs from mittere, 12. 123.
merita, 'kind deeds,' 7. 5.
merui, of one who confesses his guilt,
7. 71: 'I won by service,' 12. 197.
messis in herba est, 17. 263.
Methymniades puellae, 15. 15.
metior, not used by Ovid in the sense
of surveying, 10. 28.
metrical discussions, 8. 71; 13. 126;
15. 23, 96; 16. init., p. 436; 17. 97;
18. 121, 203; 19. 148.
micare with sinus, 1. 45; 5. 37.
Middle Ages, Ovid in, xxvi ff.
miles (fem.), nova miles, 11. 48.
militare, of love, 7. 32.
militia, 4. 86: collective for 'milites,'
8. 46.
mille rates sailed to Troy, 8. 23; 13.
97.
Milton, quoted, 13. 4.
minister (adj.), 21. 114.
Minoia, 4. 61; 17. 193.
Minoida (= Ariadnen), 16. 349.
Minoo Thoante, 6. 114.
minor, 'too mean for,' 19. 146.
minore tempore, 'at a worse time,'
19. 78.
Minos, 4. 157; 10. 61, 91; 16. 348.
Minotaur, 2. 70; 4. 115; 10. 77.
Minyis, 6. 47; 12. 65.
miscere, Ovid uses all constructions of,
5. 14.
mitra, 9. 63.
mittere, used absolutely, 1. 64: missum
fulmen, 'the hurled bolt,' 3. 64:
mittor, 'I fling myself,' 4. 37.
moles, 'a crag,' 2. 132; 5. 61.
mollire, of spinning, 3. 70.
mollis, of water, 'buoyant,' 18. 88; cp.
15. 179: molles anni, 1. 111.
molliter ossa cubent, 7. 162.
monilia, 9. 57.
Mopsopia urbs (Athens), 8. 72.
mora, with genit., 'delay caused by,'
18. 28: 'pastime,' 19. 10.
morari vota, often of gods, 7. 21; 18. 5.
morator, 19. 70.
Morris, William, quoted, 20. init.,
p. 483.
move: movimus ista, 7. 3: movetur
opus, 15. 4; cf. 20. 176: of waving a
torch, 2. 120: loco movere, 6. 88:
movere iram, 3. 89.
mulcere, *κηλεῖν*, 'to charm wild beasts,'
6. 98.
munus, in double sense of 'function'
and 'gift,' 15. 181.
murex, 13. 37.

Musaeus, 18. init., p. 455: frequently
quoted throughout, 18 and 19. His
narrative differs from that of Ovid,
pp. 456-7.
mutor in artes, 4. 37 (v. 1.).
Mycenaeum, 3. 109: Mycenaea manu,
5. 2.
Mycenis magnis, 7. 165.
Myconon (acc.), 21. 81.
Mygdonius, 15. 142; 20. 106.
Myrtilus, 8. 70 (note).
Myrtoas aquas, 16. 208.
Naia una, 15. 162.
natate, of shipwrecked persons, 19. 185.
natator, 19. 90.
nativa moles, 5. 61.
natus ad, 20. 119.
-ndö, e. g. tegendö, impossible, 9. 126.
ne . . . quidem, 4. 121.
nec . . . et, 20. 177.
nec . . . quidem, 10. 143.
negare cuncta, 18. 53.
Neleia arva, 1. 63.
Nemeaea pestis, 9. 61.
nempe, 6. 144; 9. 61.
Neoptolemus, 8. 115.
Nephele, 19. 123 (note).
neptis, 8. 32.
Neptunius heros, 4. 109; 17. 21:
Neptunia Pergama, 3. 151; cf. 13.
129.
Neptunus, 13. 129; 19. 129, 137.
nequitia, 4. 17.
Nereus, 3. 74; 9. 14.
nescioquis, nescioquo, and the like,
best written as one word, 3. 78; 13.
93; 17. 226; 20. 209; 21. 126,
233.
nescire: sinescis, 16. 244; 18. 39; 20.
150.
Nesseo veneno, 9. 163.
Nessus, 9. 142, 161.
Nestor, 1. 38, 63.
neuter (quod), of unknown child, 6.
61.
neve, 'and lest,' 16. 71.
Nilus, 14. 107.
Niobe, 20. 105 (note); 21. 180 (note).
nisi si, 4. 111; 17. 151; 21. 247.
Nisiades, 15. 54.
nisus, 'labour pains,' 4. 126.
nitida palaestra, 16. 151.
nocens, 12. 132.
nodi, of the law, 20. 39.
nomina, 'your proud names,' 2. 50:
nomine femineo regi, 2. 112.
non with imperatives, 17. 164.
non quia with subj., 7. 3.
non quo, 17. 37.

non satis = parum, 5. 69.
 non tamen ut = οὐχ ὅτι, 'not that,' 5. 83.
 noster, objective, 6. 40.
 noster, used to express dignity, 9. 1.
 nota, *χαρακτήρ*, 4. 5.
 notata, 'written in,' 1. 62; 3. 2; 5. 22.
 nothus, 4. 122.
 Noti: procellosi, 2. 12: nubiferi, 3. 58.
 notitia, 'notoriety,' 9. 19.
 novare, 4. 90; 15. 4 (note): novata, a false reading in 1. 62.
 novi, with inf., fallere non norunt, 6. 124.
 novissima vitae, 7. 111; lux, 9. 167.
 novus, 'strange,' 12. 13.
 nubere: si qua voles apte nubere nube pari, 9. 32.
 nullus erat, 10. 11.
 numerare, 'to pay down,' 12. 199.
 numeri: numeros suos, 4. 88: numeros militis, 8. 24: numerum, 'complement,' *πλήρωμα*, 10. 36: numero, 'all told,' 1. 97.
 num minus, 11. 19.
 numen, 3. 53, 105; 7. 87; 13. 159; 18. 74.
 nunc, 'at other times,' 4. 47.
 nurus, 3. 20; 5. 84; 6. 80; 8. 12; 16. 194; 17. 212: nurui, 7. 31. [*Nurus* pro quibuscumque nuptis et latiore significatione pro quibuscumque feminis, Ovidio inprimis solennis vox, Loers.]
 nutrix, the confidante of Alexandrine romances, 19. 19.
 nympheae, perhaps means 'wives,' 1. 27.
 -ō in verbs: peto, 12. 197: rogo, 11. 127: rependo (?), 15. 32: desino, 18. 203: puto, 21. 3.
 obicere, used absolutely, 8. 59.
 obliquo dente, of a boar, 4. 104: obliqua flumina, 6. 87.
 obmurmurare, 18. 47.
 obortae tenebrae, 13. 23: saxum, 20. 105: lacrimis obortis, 8. 109; 15. 97.
 obrepere, 19. 46.
 obscenus, 'ill-omened,' 5. 119.
 obsequium, 6. 18.
 obumbrare, 17. 48.
 obvertor, 19. 191.
 oculus: in oculis, 'before my eyes,' 21. 82.
 Oebali nymphea (Helen), 16. 128.
 Oechalia, 9. 1.
 Oeneus, 9. 154; 21. 179 (note).
 Oenides (Meleager), 3. 92; 4. 99.
 Oenone, a distinct character in Ovid,

xix; 5. 3, 22, 80, 133: abl. 5. 29: voc. 5. 115: Oenonen, 5. 32; 17. 196: allowed title of uxor by all writers, 5. 80: possessed medical skill, 5. 145: and prophetic skill, 5. 156 (note): depicted by Lycophron as vengeful, ib.
 Oeta, 9. 147.
 offendere limen, 13. 88.
 officiosus, 10. 114; 18. 60.
 officium differs from obsequium, 6. 17.
 Ogygius deus (Bacchus), 10. 48.
 Olenium pecus (Capella), 18. 188.
 olive, 11. 67.
 olor, 7. 2.
 omens, ill, 2. 120; 13. 88, 135; 20. 99: lucky, 19. 151.
 omne, 4. 134; 15. 121 (note): vitro omni, 15. 157: omnia, 'one's all,' 12. 162.
 Omphale, 9. 54-118.
 -on, accusatives ending in, from Greek nouns of second decl., Menelaon, 5. 105; 17. 249: Arcton, 18. 149: Abydon, 19. 30: Myconon, Tenon, Andron, 21. 79.
 -on, Aeolic accusative in, from Greek nouns in -ών: Argon, 6. 65; 12. 9: Didon, 7. 7, 133.
 operae (plur.), 'exertions,' 17. 256.
 operari, of performance of religious rites, 9. 35.
 operosum aes, 3. 31.
 oppositus, 'opposite,' 6. 26: opposuisse (not apposuisse), 9. 60: oppositas fores, 17. 8.
 oppugnare, of the sea, 4. 105.
 ops, medicine, 5. 147, 151; 21. 14, 36, 174.
 opus, 'result,' 16. 270.
 ordine euntibus fatiis, 1. 101: ordine, 'from first to last,' 20. 203.
 Orestes, declension of the name, 8. 9: Oreste (voc.), 8. 15: his descent from Zeus, 8. 47.
 Orithyia, 16. 345; 18. 42.
 Ormeni nymphea (Astydamia), 9. 50.
 -os in termination of nominative of Greek nouns: Agrios, 9. 153: Lemnos, 6. 50: Maeandros, 9. 55: lotos, 15. 159: Delos, 20. 236; 21. 64.
 os (oris): in ore esse, 10. 126 (note): os, 'modesty' (?), 17. 102.
 os (ossis): ossa dura, 5. 38: ossa dextrae, 14. 18.
 Ovid—character of his style, xiii-xv: his great command of language and power of varying his theme, xiv: attended the school of Arellius Fuscus, xiv: a born poet but not a

- profound one, xiv: was quite aware of his faults, xv: Seneca's criticisms on him, xv, note: the soft and gentle nature of his mind, xvi: his treatment of his heroines examined in detail, xvii ff.: contrasted with Catullus, xvii: his epistle of Dido to Aeneas a good example of his merits and defects, xx: treats his male and female characters differently, xxii: his consummate power of describing picturesque scenes, xxiii; cf. xxv: has caught the spirit of the Greek dramas, xxiv f.; 8. 50, 65: he or his imitators severely criticized by Persius, xxxi f.: shows bad taste, 4. 115; 10. 115; 19. 154: is best corrected from his own writings, 4. 147.
- pacare, 9. 13.
 pacta est, 'was due,' 2. 4.
 pacta nota, 21. 24.
 Pacuvius, translated the *Hermione* of Sophocles, 8 init.
 paene: hoc 'paene,' 18. 180.
 paenitet hospitii, 16. 221.
 Pagasaëus, 16. 347; 19. 175.
 Palaemon, 18. 159.
 palla, 'a train,' 21. 162, 168.
 Palladios honores, 17. 133.
 Pallas, 16. 168: 'oil,' 19. 44.
 pallia, 'coverlets,' 21. 170.
 pampineus, 13. 33.
 panda iuga, 6. 10.
 Panes, 4. 171.
 par, of equal marriage, 9. 32; 19. 99.
 parata classis, 5. 41.
 paratactic structure with *an*, 8. 18; 9. 147; 17. 247.
 paratus, 16. 193.
 parcere, 'to have a thought for,' 4. 162; 7. 163; 13. 70; 19. 205.
 parenthesis, effectively introduced, 12. 133; 14. 47.
 Paris, how conceived by Ovid, xxi; 5. 29, 32; 16. 83, 163, 358; 17. 33, 100: skilled in playing the lyre and in archery, 16. 257, 363: origin of his name Alexander, 16. 360: his descent from Jupiter, 17. 60: judgement of, 5. 35; 16. 65: violates the laws of hospitality, 8. 73.
 pariter, 'at the same time,' 21. 44: pariter cum, 8. 57.
 paronomasia, 9. 31; 10. 38, 82; 13. 44; 17. 10; 18. 178; 21. 116.
 Parrhasis Ursa (Callisto), 18. 152.
 pars, of a single individual, 8. 46.
 partes, 'faction,' 6. 101.
 Partheniae valles, 9. 49.
 participles, used as adjectives or nouns at end of a pentameter, 13. 110 (note).
 parturire, 12. 208.
 parum est, 3. 25; 9. 47.
 Pasiphaë, 4. 57; 10. 91.
 patienter amo, 19. 4; 20. 88: ferre, 19. 101.
 peccare, of conjugal infidelity, 4. 137; 16. 297; 77. 41, 47, 91; 19. 118.
 pectere, 13. 31.
 pectus: sine pectore = excors, 16. 307; 21. 141.
 Pegasis Oenone, 5. 3: Pegasides, 15. 27.
 peius amat, 4. 26.
 Pelasgiadas urbes, 9. 3: Pelasgida Sapphon, 15. 217.
 Pelasgus (king), 14. 23.
 Pelasgus (adj.), 12. 29, 83.
 Peleus, 3. 73, 135.
 Pelias (subst.), 6. 101; 12. 129.
 Pelias (adj.), hasta, 3. 126: Pelias arbor, 12. 8.
 Pelopeiūs Atreus, 8. 27: Pelopeia, 8. 81.
 Pelops, 8. 7, 47; 16. 209; 17. 54.
 peltatus, 21. 117.
 pendens, 'arched,' 15. 141.
 pendere ab ore, 1. 30.
 pendere, of swimmers, 18. 52; 19. 150.
 Penelope, 1 passim. Ovid makes little use of the story of her web, 1. 10: and Laodamia compared, xviii.
 pensum trahere, 3. 75; 10. 90: pensa rependere, 9. 78.
 pentameters whose members correspond metrically, 13. 104, 166; 15. 40, 184; 16. 27; 17. 108; 18. 128: whose members are identical, 15. 40: short syllables at end of, see note on, 3. 30: adjectives at end of, 10. 138: see polysyllables and elisions.
 Pentheseia, 21. 116.
 per, separated from the words it governs, 10. 73.
 per me, 6. 147.
 peragere freta, 15. 65: causam, 21. 152.
 perdendas feras, 4. 170.
 peregrinos amores, 9. 47; cp. 1. 76.
 perennis, 14. 74: perenne, abl., 8. 64; cp. caeleste, 16. 279.
 perfect, frequentative, 8. 112; 10. 93; 15. 147; 17. 190.
 perfruo malo, 8. 106.
 Pergama, 1. 32, 51; Neptunia, 3. 151.
 perlucidus, 15. 157.
 Persephone, 21. 46.
 Perseus, 18. 153: Perseo, disyllable, 15. 35.

- Persius—on Ovid or his imitators, xxxi f.
 persoluenda, with diaeresis, 6. 74.
 Petrus de Lunesana, xxvii.
 Phaedra, 4 passim, xxi.
 Phaon, 15 init., and passim: his beauty, 15. 24.
 pharetrata dea, 20. 204.
 Phasiacam aquam, 12. 10.
 Phasias, 6. 103.
 Phasis (river), 6. 108.
 Phasis, i. q. Phasias (Medea), 16. 347; 19. 176.
 Phegeus (not to be read in 9. 87).
 Pheraeas vaccas, 5. 151.
 Phereclea puppe, 16. 22.
 Pheres, 12. 149.
 phocas, 10. 87.
 Phoebe (Diana), 15. 89; 20. 229.
 Phoebe, sister of Helen, 8. 77.
 Phoebeae lyrae, 16. 180.
 Phoebus, 1. 67; 10. 91; 11. 45; 13. 103; 15. 25, 123, 165, 181, 183, 188.
 Phoenix, 3. 129.
 Phrixeae ovis, 6. 104.
 Phrixus, 18. 143.
 Phrygius, 1. 54; 8. 14; 9. 128; 16. 186; 17. 57.
 Phryx, 16. 198, 199, 201, 203; 17. 200.
 Phthias (nom.), 7. 165.
 Phthiis remis, 3. 65.
 Phylleides (or Phylaceides) matres, 13. 35.
 Phyllis, Ovid's sketch of, xviii; 2 passim: Phyllida, 2. 105, 147: Phylli (voc.), 2. 98, 138.
 piare, 19. 194.
 pice nigrius, 18. 7.
 picea (= picea arbor), 12. 67; 16. 54.
 pictus torus, 12. 30: picti dei, 16. 114.
 pietas, of a wife towards a husband, 1. 85; 14. 49: of a mother towards her daughter, 19. 123.
 piger: pigra manus, 21. 159.
 Pirithous, 4. 110, 112.
 Pisandrum, 1. 91.
 Pittheia regna, 4. 107.
 Pittheidos Aethrae, 10. 131.
 pius, 13. 78; 14. 64.
 placita, 'loved-one,' 11. 127.
 placitis bonis, 17. 98.
 plangi, beating of breast, 10. 37:
 planxit humum, 10. 106.
 Planudes—his date, xlvi: his translations from Latin, xlvii: his translation of the *Heroides*, Introd. chap. iii, pp. xlvii–liii; pp. 159–274: his imperfect knowledge of Latin, xlvii: his errors as to the Latin participles, xlviii: as to quantity, ib.: as to the names of trees, xlix: shows knowledge of Greek myths, xlix: errors in his text, 1: Prof. Gudeman's conclusions as to the manuscript used by Planudes, 1: agrees with P. against the other MSS., 1: sometimes is better than P., 1, li: passages in which the MS. of Plan. contained readings apparently guaranteed by no other MSS. and which seem right, li: uses Homeric words occasionally, lii.
 Plato, quoted, 3. 134.
 plecti, to be punished for another's fault, 7. 82; 11. 110; 21. 52.
 plectra, 3. 113.
 Pleiones nepos (Mercury), 16. 62.
 Plias, 18. 188: Pliada, 16. 175.
 ploughing the sand, 5. 116; 17. 139.
 pluperfect (poetic for perfect), 1. 34, 38; 3. 40, 150; 4. 32; 6. 4; 8. 41; 12. 4; 13. 5, 56, 57.
 pluperfect subjunctive and imperfect interchanged, 1. 7.
 plural after a noun of multitude, 15. 16.
 plurimus in ore, 2. 32: quae plurima mecum est, 4. 162.
 poetria Sappho, 15. 183.
 pollex, 9. 77; 17. 266; 19. 26; 20. 139.
 pollicitus (passive), 6. 110; 21. 140.
 Pollux, 8. 71.
 Polybus, 1. 91.
 Polydamanta (acc.), 5. 94.
 polysyllables, ending pentameter, generis (false reading), 14. 62: pudicitiae, 16. 290: superciliis, 17. 16: deseruit, 19. 202.
 pondus, 'importance,' 7. 65: pondus (pondera) habere, 2. 30; 3. 4.
 ponere, of dedications, 1. 26; 15. 183; 20. 237: of dressing the hair, 4. 77: of birth, 11. 64 (more usually deponere): ponere mensam, 1. 31: pone metum, 16. 68; 20. 1: ponere tempus, 19. 10: ponere, of winds falling, 7. 49: positus, of reclining, 4. 98; 10. 122: differs from compositus, 10. 122.
 Ponti plaga, 12. 28; ultima, 18. 157.
 Pope, quoted, 10. 121: his *Eloisa* to *Abelard* an imitation of the *Heroides*, xxvii f.
 poplar, sacred to Hercules, 9. 64.
 porticus, at Delos, 21. 97.
 portus et ara, 1. 110: portus (or portas), 14. 107.
 posse: Quod potui, 8. 5; cf. 10. 53;

11. 86: posse, 'to bring oneself to,' 17. 97.
 posteritas, 16. 376.
 potens, 'a magnate,' 5. 85; 12. 205: potens ad opem, 'mighty for healing,' 5. 147.
 potiri, Ovid always uses potitur, never potit, xxxi; 14. 113 (note).
 praebuit ipsa rapi, 5. 132: praebere braccia, 7. 126.
 praeceps Notus, 10. 30; cf. 13. 9.
 praecinctus, 5. 137; 14. 25.
 praeconia, 16. 141; 17. 207.
 praemedicatus, 12. 15.
 praemori, 8. 121.
 praepedire, 14. 18.
 praeradiare, 6. 116.
 praesens numen, 21. 150.
 praestare, 15. 213; 18. 90.
 praetendere, 12. 43.
 praevisus Aurorae, 18. 112.
 premere, 'to drive pell-mell,' 3. 88: 'to keep down,' 9. 30: of night, 10. 112: 'to lie on,' 10. 56; 12. 30.
 present tense, in sense of 'intend to,' 15. 211.
 Priamides, 5. 11; 16. 1.
 Priamus, 1. 4, 34; 3. 20; 5. 82, 95; 16. 207; 17. 211.
 primus, 'chief,' 4. 39, 117; 16. 259: prima aqua, 'the edge of the water,' 18. 100.
 privigna, 19. 125.
 privignus, 4. 129.
 pro coniuge, 3. 99; pro nullo pondere, 3. 98.
 procedit mensura rerum, 9. 109.
 Procrustes, 2. 69.
 procus, 20. 215 (note): proci, 1. 88: 7. 123; 17. 104.
 prodire, 'to go out to meet,' 8. 97.
 producere, προπέμειν, 13. 143.
 prohibere, in appeals to the gods, 5. 118.
 proicere, to cast forth unburied, 2. 135.
 promptus, of fluent speech, 13. 122.
 pronuba Iuno, 2. 117; 6. 43: Tisiphone, 2. 117.
 pronurus, 17. 206.
 propellere, of ships, 6. 67; 21. 42.
 Propertius, imitated, 8. 70; 15. 23; 17. 81, 82, 113; 19. 197: refers to story of Hypermnestra, 14 init.: his epistle of Arethusa, xii.
 proscindere litus, 17. 139.
 prosequi, 5. 55; 11. 119; 12. 55.
 prosocer, 3. 74.
 prospectus, not used by Ovid, 10. 28.
 protervus, 11. 14.
 Protesilaus, 13 init.; 16. 84, 156: slain by Hector, 13. 65: derivation of name, 13. 93.
 provenire, of the produce of fields, 15. 14.
 Proverbial sayings: 2. 9 tarde, quae credita laedunt, Credimus; 2. 85 Exitus acta probat; 5. 116 litus arare; 9. 31 Non honor est sed onus; 9. 32 Siqua voles apte nubere, nube pari; 15. 83 abeunt studia in mores; 16. 232 ebrietas ignis in igne fuit; 16. 290 Lis est cum forma magna pudicitiae; 17. 139 bibulum curvo proscindere litus aratro, cf. 5. 115; 17. 166 An nescis longas regibus esse manus; 17. 234 Fallitur augurio spes bona saepe suo; 20. 41 clivo sudamus in imo.
 pudendus erat, 9. 70.
 pudicitiae ends pentameter, 16. 290.
 puellae, of married women, 1. 3, 115; 4. 2.
 pugnare, with inf., 'to struggle to,' 13. 77: with dative, 17. 189.
 pulcherrime rerum, 4. 125.
 pulsare, 'to knock at a door,' 2. 72; 21. 46.
 pulsus pedum, 16. 59.
 pulvinus, 19. 198.
 pulvis, 'exercising ground,' 4. 45.
 Punica humus, 7. 140.
 purpureus, applied to what is royal, 5. 88; 14. 51.
 putō, 16. 203.
 prout, not a poetical word, 21. 227.
 Pygmalionis opes, 7. 150; cf. 127.
 Pylon (acc.), 1. 63, 100: Pylo, 1. 65.
 Pyrrhiades puellae, 15. 15.
 Pyrrhus, 3. 136; 8 passim.
 qua = usque eo qua, 9. 14.
 qua licet, 4. 9; 16. 237.
 qua possum, 13. 41.
 quaesio, 16. 296.
 quamvis, with indic., 3. 8; 9. 92; 19. 194.
 quanto malle, 18. 21.
 quantus erat, 3. 49: quanta fuit (nox), 12. 58: quanta forem, 6. 16.
 -que, coupling disjunctive sentences, 2. 90; 7. 82.
 queri, of birds, 10. 8; 18. 82.
 qui potius, 17. 213.
 quia, 9. 27.
 quid = utrum, 21. 63.
 quid agit, 6. 25.
 quid esses, different from quis esses, 12. 31.
 quid est aliud, 18. 181.
 quid faceres, 8. 50; 18. 40.

quid mentis, 7. 66: quid animi, 11. 87.
 quid mihi (tibi) cum, 6. 47; 14. 65; 15. 52.
 quid quod, 8. 27.
 quid refert, 6. 137; 16. 213.
 quid si, 7. 53.
 quidquid vitae, 12. 6.
 Quintilian imitated Ovid, 5. 55 (note).
 quis = quibus, 5. 96.
 quisque, for 'uterque,' 19. 169.
 quo, 'to what end,' always followed by accus., 2. 53.
 quod, 'as for the fact that,' 4. 157; 17. 251; 18. 41.
 quod cannot be used for acc. of space traversed, 7. 40.
 quod, epistolary use, 17. 43, 251.
 quod amas, 16. 85; 18. 179; 19. 179; 20. 32; 21. 57.
 quota pars, 12. 89; 13. 60.
 rapere viam, 19. 74.
 rapidae ferae, 10. 96; 11. 111: rapidum fretum, 7. 142.
 rapina, ῥάπῆμα, 8. 66; 15. 88; 16. 150.
 rasilis, 9. 76.
 ratus, 'fulfilled,' 16. 15, 90.
 rebellare, 'to come back to the fight,' 9. 95 (note).
 recedere, 'to be separated from,' 16. 155.
 receptus in parte, 6. 20: 'admitted,' 16. 13.
 rēcidit (or 'reccidit'), 14. 46.
 recipere, of hauling in a rope, 10. 104.
 recitare, 20. 151.
 recludere, a strong word, 8. 17.
 recolere, 5. 113.
 recordor, of future events, 10. 79.
 recurvus, of the labyrinth, 10. 71.
 redimere, 17. 49.
 reditus (plural), 3. 67; 10. 103; 13. 159.
 redux Iupiter, 13. 50.
 referre, reading of MSS. in 13. 122: referre vultus, 13. 152.
 reficere, 'to reanimate,' 'to recruit,' 13. 122; cf. 7. 176.
 refrains in Ovid, 9. 146.
 refugere, 14. 50.
 regia, a troublesome word to Planudes, xlvii.
 regina, 'princess,' 12. 1.
 relabi, 'to sail back,' 15. 95.
 remex: 'remige,' collective, 3. 153.
 remi corporis, 18. 215.
 remigium = remiges, 2. 47.
 remoque . . . veloque, 13. 101.

rependō, probably false reading, 15. 32.
 repercussus, 'reflected,' 18. 77.
 replere, to accompany (as in music), 10. 37; cf. 6. 58.
 reportare, 7. 159.
 reprehendere, 11. 53.
 repugnare, 17. 137.
 repulsa, 20. 167.
 res, 'the state,' 7. 152: Res est, 1. 12; 6. 21: pulcherrime rerum, 4. 125: maxime rerum, 9. 107: nescia rerum, 'ignorant of the world,' 17. 145: resque domusque, 17. 159: 'res' opposed to 'spes,' 18. 178: applied to a person, 20. 150.
 resistere, 'to pause in speech,' 13. 121.
 respicere, 'to have a thought for,' 1. 113; 12. 187: literally 'to look back,' 13. 146.
 retia tendere, 20. 45; 21. 206.
 revellere, 6. 104.
 revertendi liber, 1. 80.
 revocamen, 13. 135.
 Rhesus, 1. 39.
 Rhodope, 2. 113.
 Rhodopeia Phyllis, 2. 1.
 Rhodopis, 15. 63 (note).
 rigere, 15. 208.
 rigidus, of a man, 7. 3.
 rogantia verba, 20. 33; cf. 11. 69.
 rorari, 15. 97; 19. 124.
 rubor, 20. 120; 21. 168.
 rudimentum, 'first essay,' 5. 97.
 rudis, 'novice,' 11. 48: rude pectus, 4. 23: rudes lanae, 1. 78.
 ruinosas domos, 1. 56.
 rumpere, applied to tearing one's hair, 3. 15; 5. 141; 10. 16.
 rusticitas, 17. 186; 20. 59.
 rusticus, 'clownish,' 16. 222: rustica coniux, 'a homely wife,' 1. 77: silva, 4. 102: pietas, 4. 132: Helene, 16. 287; cf. 17. 12, 13.
 rutilus ignis, 3. 64.

Sabinus, author of the extant Epistles, not the friend of Ovid, xxvii.
 sacra facere, 11. 69; 20. 204.
 sacrifice alone not sufficient for the gods, 20. 181.
 salebrosa saxa, 4. 103.
 salire, 'to throb,' 20. 139.
 Samē = Cephallenia, 1. 87.
 sand, sowing the, 5. 115; cf. 17. 139.
 sapere, not used of the eyes by Ovid but always of persons, 17. 100.
 sapiens, 'knowing,' 4. 96: non sapienter, 'not wisely but too well,' 2. 27.

- Sappho**, 15 *passim* : Ovid's conception of, xxii : Lunak's defence of, xxii, note. In the Epistle of Sappho Ovid was perhaps indebted to Callimachus, *ib.* : the Epistle of Sappho proved Ovidian by De Vries, xxxi; cf. p. 420 ff.: attacked in the New Comedy, 15. 19: was small and dark, 15. 33, 35: exiled to Sicily, 15. 52: her relatives, 15. 61.
- sarcina**, 'freight,' 3. 68; 7. 107; 8. 94.
- sat**, for *satis*, 12. 75; cf. 7. 85, *Introd.* lv.
- saturare**, 13. 37.
- Satyri**, 4. 171; 5. 135.
- saucius** *o*, 5. 152.
- saxea tecta**, 10. 128.
- scape-goats** thrown into sea, 15. 179.
- sceptra**, 'dominions,' 16. 177; 17. 61.
- Schoeneis** (Atalanta), 16. 265; 21. 123.
- scilicet**, sarcastic, 13. 37.
- scindere capillos**, 3. 79; 8. 79.
- Sciron**, 2. 69.
- Scott**, quoted, 4. 80; 5. 63; 13. 4; 14. 74; 16. 48.
- Scylla**, 12. 123, 124.
- Scyria membra**, 8. 112.
- Scythiae udae**, 6. 107 : *Scythia nivosa*, 12. 28.
- sea** punishes the guilty, 7. 57; 12. 118.
- secretum**, 'retirement,' 21. 21.
- securigeras puellas** (Amazons), 4. 117.
- sedeo**, of a strict matron, 17. 16 : *sedit*, 'is fixed in the memory,' 2. 76 : of a well-arranged load, 4. 24.
- seducere**, 'to separate,' 19. 142.
- sedulus**, 21. 95.
- semirefecta classis**, 7. 176.
- semisepulta ossa**, 1. 55.
- semisupina**, 10. 10.
- Seneca** (poet) has some reminiscences of Ep. 4, see notes on 4. 12, 72; also imitates Ep. 9 in his *Hercules Oetaeus*, 15. 23; 16 *init.*, p. 437.
- Seneca** (rhetor), his criticisms on Ovid, xv note.
- senectus** for *senes*, 14. 109.
- senex**, 'an old seer,' 5. 40.
- sentire**, 'to feel to one's cost' (*γινώσκειν*), 6. 154; 9. 46 : 'to notice,' 11. 85; 12. 37; 16. 239; 21. 193.
- seps**, 20. 144 (note).
- sepulcra**, of birds of prey, 'our monuments shall be the maws of kites,' 10. 124.
- sequax** : *equus*, 4. 46; 19. 12.
- sequi**, 'to make for,' 7. 10; 10. 64 : 'sequitur' not impersonal, 4. 9.
- sermo**, by means of letters, 17. 181.
- servo** = *obseruo*, 18. 167.
- servus** (adjective), 10. 90.
- Sesti puella** (voc.), probably right reading for 'Sesta puella,' 18. 2.
- Shakspeare**, quoted, 2. 31, 35, 52; 4. 105; 5. 26; 6. 84; 7. 103; 10. 1; 11. 119; 12. 37; 13. 68, 143; 16. 38; 17. 191; 18 *init.*; 18. 74, 95, 115; 21. 205.
- si** = 'whether' in indirect questions, 5. 93; 6. 37 : 'inasmuch as,' 7. 131.
- si iam**, 'even supposing,' 3. 67; 17. 63, 67.
- sic**, in adjurations, 3. 135; 4. 148; 20. 3.
- sic**, *οὕτως*, 'just as I was,' 12. 157; cf. 13. 137 : referring to a previous current of thought, 7. 1; cf. 12. 1 (note).
- sic** . . . *ne*, 19. 87, 88.
- sic** . . . *ut*, 17. 165; 19. 182; 20. 101.
- Sicelis**, 15. 52 : *Sicelides puellae*, 15. 51.
- sicut erant**, 20. 19 (note); 21. 25.
- Sidonio amictu**, 9. 101.
- Sigeia tellus**, 1. 33.
- Sigeo litore**, 16. 21 : *Sigeos portus*, 16. 273.
- signa dare**, 7. 96; 20. 235.
- signare**, 'to mark,' 2. 73.
- Simoenta** (acc.), 7. 145.
- simplicitas**, 2. 64; cf. 12. 90; 21. 104.
- simulacra deorum**, 'phantoms,' 10. 95; 13. 111.
- sine me**, '(to leave) behind me,' 12. 113.
- Sinis**, 2. 70.
- sinus**, 'the bosom of a dress,' 5. 71 : a flowing robe, 13. 36.
- Sisyphias opes**, 12. 204.
- Sithonis unda**, 2. 6 : *Sithonio Aquiloni*, 11. 13.
- socialia foedera**, 4. 17 : *carmina*, 12. 139 : *sacra*, 21. 155.
- socios annos**, 2. 33 : *socias leges*, 4. 62 : *socios deos*, 5. 126 : *socio sepulcro*, 'a common tomb,' 11. 123.
- solitus**, with *dat.*, 21. 55, 127.
- somni**, force of plur., 20. 132, 229.
- sonare**, 'to sing,' 15. 30.
- Sophocles**—his *Hermione*, 8 *init.* : the *Trachiniae* used by Ovid for Ep. 9.
- sopita brachia**, 14. 69.
- sors**, 'oracle,' 13. 93.
- Southey**, quoted, 1. 55.
- Sparte**, 1. 65; 16. 191; 17. 211 : *Sparten*, 1. 65; 16. 189.
- spatiosus**, 1. 9.
- species**, 'state,' 'display,' 9. 31.
- specula** : in *speculis esse*, 'to be on the watch,' 18. 12.

Spenser, quoted, 5. 26.
 speratus, 11. 121; 21. 59.
 spes, of a son, 3. 94: spes bona, 11. 61; 13. 124: spes tua, 'what you hope for,' 17. 74; cf. 20. 144 (note); 21. 127: opposed to 'res,' 18. 178.
 spinning, 1. 78; 3. 70; 9. 77 ff., 116; 12. 4; 19. 19, 37, 49.
 spoliū ferae, 4. 100: pecudis, 6. 13: leonis, 9. 113.
 spondaic hexameters (i.e. those which have the first four feet spondees), 2. 75, 77, 99; 3. 115; 5. 43, 45; 7. 49; 10. 39, 117; 11. 23; 14. 107: those whose fifth foot is a spondee, 6. 103; 8. 71; 9. 133; 12. 121.
 sponsalia, 20. 29.
 sponsor, 2. 34; 16. 116.
 squalor, 13. 41.
 squamae, 12. 101.
 stamen: see spinning.
 stare, 'to be laid up,' of a ship, 18. 208: stat, 'I am resolved,' 2. 143: to have one's statue stand, 2. 68; 12. 70: stare cum, 10. 105.
 statues move their bodies, 20. 20.
 statui, 'to have one's statue set up,' 2. 67.
 stature, an element in the Greek idea of beauty, 16. 333.
 sternuit en lumen! 19. 151.
 stertisset, a barbarous form, 8. 19.
 steteris, 10. 126.
 Stheneleius hostis, 9. 25.
 stock-themes reproduced by Ovid, xxiv ff.
 stringi aura, 11. 75: inter se strictas manus, 12. 100.
 studeo (for timeo), 20. 13.
 studiosus, 'studious,' 15. 1.
 sub has not idea of agency like ὑπό, 13. 71: sub Auroram, 19. 195.
 subducitur unda, 6. 67: subduxi lumina, 'I lowered his eyes in sleep,' 12. 107.
 subire, 'to carry a burden,' 4. 23: 'to occur to one's mind,' 13. 51, 123.
 subitum sepulcrum, 5. 103: subiti viri, 12. 98: subiti casus, 13. 132.
 subjunctive of a reason believed by the speaker to be true, but which may be false, 2. 13: of astonished repetition, 2. 99: concessive, 3. 21; 4. 139: virtual oblique, 9. 27: descriptive, 9. 106; 13. 9, 10, 58, 81; 16. 208: jussive, 10. 77; 20. 227: meditative, 13. 37.
 sublimis gradibus, 21. 105.
 subnuba, 6. 153.
 subsistere, of a river's flow being checked, 15. 196.

successu carere, 1. 18: careat successibus, 2. 85.
 succiduus, 13. 24.
 sudare in imo clivo, 19. 41.
 sumere bellum, 16. 373 (note).
 summa, 'sum,' 2. 56, 66; 14. 80: summa (rerum), 7. 12.
 summovere, 19. 15; 21. 54.
 suspicere, 'to look up to,' 17. 59: suspectus, διαβεβλημένος, 20. 173.
 superciliis ends pentameter, 17. 16.
 sustinere, 1. 114.
 suus, 'appropriate,' 12. 133; 14. 67, 90; 20. 76: his relative, 19. 42.
 Sychaeus, 7. 97, 99.
 Symplegades, 12. 121.
 synizesis, 12. 201; 15. 35.
 tabes, 9. 144; 21. 60.
 tables, small and low, 12. 52.
 taeda, 'marriage,' 8. 35; 14. 25 (note).
 taedifera dea (Ceres), 2. 42.
 Taenariae maritae, 13. 45: Taenaria humo, 16. 274.
 Taenaris soror, 8. 72, 73: Taenaris terra, 16. 30: ora, 17. 6.
 Talthybius, 3. 9, 10.
 tamen, 2. 121; 4. 31; 8. 105; 11. 1; 19. 57.
 Tanaus, 6. 107.
 tangere, 'to move' (mentally), 2. 89; 5. 81; 6. 113; 7. 11; 12. 189.
 tangere litora, 6. 1.
 tangere, 'to penetrate to,' 1. 42.
 Tantalides (sing.), 8. 45.
 Tantalus, 8. 122: Tantalides (plur.), 8. 66: their race accursed, 4. 53.
 Tantalus, 16. 211.
 tanti esse, 1. 4; 7. 45; 9. 10; 17. 9 (!).
 tantus, 'non tanta nox' cannot = 'non satis longa nox,' 9. 10.
 Taylor, Jeremy, quoted, 3. 103.
 Tegeaeus aper, 9. 87.
 tela pendula, 1. 10.
 Telamon, 20. 69: Telamone natus, 3. 27.
 Telemachus, 1. 98.
 temerare, 14. 17; 17. 3.
 temerarius, 18. 189.
 temperat vires, 1. 86.
 tempore, 'opportune,' 4. 109.
 tendere, 'to pitch a tent,' 1. 35.
 Tenedos, 13. 53.
 tener somnus, 12. 170.
 tenere causam, 17. 244: tenere, 'to maintain,' 17. 69: tenere deos, 'to have on your side,' 21. 239: 'tenere' perhaps = 'to command' in 8. 45; cp. lv.

- Tennyson, quoted, 5. 10, 26, 156, 157;
 10. 12, 14; 12. 63; 16. 54.
 Tenon (acc.), 21. 81.
 tenor, 7. 112; 17. 14.
 tepidi rogi, 6. 90.
 ter used where fruitless attempts are
 made, 4. 7; 14. 45.
 terga = tergora, 6. 104.
 terrigenae fratres, 12. 99.
 Teucris, 7. 140.
 Teuthrantia turba, 9. 51.
 texere, of ship-building, 16. 112; 21.
 70.
 thalamos, sua busta, 14. 31.
 Thalia, 15. 84.
 Thebae, 2. 71.
 Theocritus, quoted, 6. 91; 9. 64.
 theophaniae, introduced by Ovid, 15.
 162; 16. 61.
 Therapnaeo rure, 16. 198.
 Theseus, 4. 65, 119; 5. 127, 128; 10.
 passim; 16. 149, 329; 17. 33.
 Thesides, 4. 65.
 Thespius, 9. 51 (note).
 Thessala pinus, 18. 158.
 Thessalia, 6. 1.
 Thessalicis iugis, 9. 100.
 Thessalis ara, 13. 112.
 Thetidis (gen.), 20. 60.
 third person of verb without nomi-
 native: referunt, 'they tell me,' 4. 51.
 Thoantias, 6. 163.
 Thoas, 6. 114.
 Thracen armiferam, 2. 84.
 Thraces, 2. 82; 16. 345.
 Thracia castra, 1. 42.
 Threiciam lyram, 3. 118: Threicius
 portus, 2. 108: Threiciis penatibus,
 9. 89.
 threshold, stumbling against, 13. 88.
 Thressa puella, 19. 100.
 Thybridis undas, 7. 145.
 tibia, at weddings, 12. 139.
 tigres: in capistratis tigribus, 2. 80:
 declension of the word, 10. 86.
 tinguntur, possibly right reading for
 'funguntur' in 8. 109; Introd. p. li.
 Tiphys (voc.), 6. 48.
 Titan, 'the sun,' 8. 105; 15. 135.
 Pithoni coniux, 18. 111; cp. 16. 201.
 titulus, 21. 176.
 Tlepolemus, 1. 20.
 tofus, 15. 141.
 tollere, of rearing children, 4. 124.
 tori, 'muscles,' 9. 60.
 torpere, 10. 44; 11. 82.
 torrere, of cold, 19. 62.
 tortilis ansa, 16. 254.
 tractabilis, 19. 71.
 tradere habendam, 7. 15, 163; cp.
 8. 32.
 trahere, of spinning, 3. 75.
 Trinacriae aquae, 12. 126.
 trinodis, 4. 115.
 tristis, 'severe,' 17. 15.
 Triton, 7. 50.
 Tritonide pinu, false reading for 'Do-
 donide pinu' in 6. 47.
 Troas (subst. acc. plur.), 1. 13.
 Troas (adj.): Troada humum, 13. 94
 Troasin, 13. 137.
 Troezen, its harbours, 4. 105: Troezena
 (acc.), 4. 107.
 Troia, 1. 3, 24, 49; 5. 53, 139; 8. 104;
 13. 87, 123; 16. 295; 16. 338; 17.
 210: Troiam, 13. 87.
 Troia fata, 1. 28: Troia classis, 16.
 331.
 Troicus ensis, 7. 184.
 tuba, at funerals, 12. 140.
 tumere, of mountains, 5. 138: of wars,
 7. 121.
 turba in apposition with a plural noun,
 an elegance of the Latin poets, 1. 88;
 9. 51; 15. 202.
 turba luxuriosa, 1. 88.
 turbato pede, 11. 102.
 turbida coma, 'tossed hair,' 10. 16.
 turpis, 'base,' 4. 34.
 tus, 13. 113: offered at the tomb, 11.
 127: pia tura, 7. 24; 21. 7: impia,
 14. 26: flava, 21. 92.
 Tuscus, the poet, wrote a *Phyllis*, xvi,
 note 2.
 tuus, 'your own' (a lover's word), 1.
 1; 5. 6; 6. 18: objective, 9. 114.
 Tydeus, 9. 155.
 Tyndareus, 8. 31; 17. 54, 250.
 Tyndaris, 5. 91: Tyndari (voc.), 16.
 100, 308: Tyndaridis (gen.), 17. 118.
 Typhoides Aetnae, 15. 11.
 Tyria urbs (Carthage), 7. 151: Tyrio
 ostro, 12. 179.
 Tyro (nom.), 19. 132.
 ubi est, 'what has become of,' 2. 31;
 3. 12; 4. 150; 7. 83; 12. 103, 119;
 19. 90.
 Ulixes, 1. 35, 84; 3. 129: Ulix (voc.),
 1. 1: abl., 19. 148.
 ulta, possibly a subst. = vindicta, 17.
 249.
 ultima, 'things long gone by,' 14. 109.
 ultus, in passive sense, not Ovidian, 8.
 120.
 ululare, 2. 117; 7. 95.
 umbra (or unda), 14. 93.
 una nemus, 15. 160.
 uncta palaestra, 19. 11.

unde, with accusative, 12. 84; = a quo, 15. 4.
 urere, 'to break one's heart,' 7. 86 :
 uri, 'to be consumed by love,' 15. 9.
 urgere, of sleep, 16. 45.
 usquam, with genit., 16. 143.
 ut, 7. 147; 11. 9: not = utinam in Ovid,
 notes to 13. 161; 19. 101: = velut,
 9. 129: 'since,' 2. 105; 18. 26.
 ut, 'even supposing,' 1. 116; 2. 137;
 3. 134; 7. 15, 21, 55, 146; 10. 65,
 66, 108; 12. 131; 16. 3; 17. 53,
 109, 121, 199; 18. 142 (?); 19. 75;
 20. 45, 52, 219, 226.
 ut erat, 10. 16; 16. 121; 20. 19.
 ut facis, 3. 141.
 ut nunc est, 16. 50; 17. 169; 19. 127.
 ut qui, 1. 105.
 ut . . . sic, 17. 71, 110, 241, 243.
 ut . . . ut, 12. 33 (note).
 utilis = sensus compos, 2. 129; cf. in-
 utilis, 4. 7: aetas, 15. 93: aura, 19. 52.
 uxor, omitted in epitaphs, 7. 193.
 vacare, with dat., 12. 1.
 vacuus, 20. 149.
 vae, 3. 82; 21. 167.
 vafer, 20. 30.
 Vahlen, his treatise on introductory
 couplets, xli.
 valere, 'to hold good,' 21. 146.
 vallatus, 4. 159.
 vanescere, 1. 79; 12. 85.
 vastus, applied to Hellespont, 19. 164.
 vates, 'seers,' 16. 48.
 vector, 18. 148.
 vel . . . vel, 14. 125.
 velle (auxiliary), 3. 58; 13. 87; 16.
 122; 21. 58, 86, 175.
 velo verso, 10. 149.
 vena, 'pulse,' 20. 139.
 venabulum, 4. 83.
 venefica, 6. 19.
 veneficium, 6. 150; 21. 52.
 venenatus dens, 12. 95.
 venire, of a woman ready to grant her
 favours, 4. 26.
 ventus: ventis ferentibus, 16. 127: the
 wind used by Aeolus to calm the sea,
 2. 38; 18. 48: ventos habere, 6. 6.
 Venus, sprung from the sea, 7. 60; 15.
 213; 16. 24; 19. 160.
 verba and vela often conjoined, 2. 25;
 15. 209: verbis Iovis, 'in Jupiter's
 name,' 16. 71.
 verba dare, 2. 25; 17. 170; 18. 98;
 21. 119.
 verbera, of the strokes of rowers, 18.
 23.
 versare pectus, 12. 211.

vertero vela, 10. 149: dare, legere
 vela, 'to spread, shorten sail,' 15. 216.
 vester, addressed to opposite sex; vestra
 libido, 1. 75: verba vestra, 17. 40:
 ore vestro, 17. 168: never used by
 Ovid for 'tuus,' 3. 12.
 vestigia, 'impressions left on a bed,'
 10. 53.
 vibrare, 3. 125.
 vices colloquii, 21. 18.
 videor, 'I think,' 4. 36.
 viderit, 12. 211: 'videre,' of mental
 vision, 16. 37: videre somnum, 18. 27.
 viduus, of a thing, 1. 10.
 vigilare, 15. 132; 16. 101; 18. 31;
 19. 35.
 vilis, 3. 41; 7. 48; 12. 187; 15. 17,
 75, 146.
 villus, 6. 49.
 Vincent of Beauvais quotes the He-
 roides, xxvi; cf. p. 422.
 vincere causam, 16. 76: victa sopore,
 16. 102.
 vinculum, fastening of a letter, 18. 18.
 vindex, 8. 7: vindicibus viribus, 9. 13.
 vindicare, 20. 149; 21. 9.
 violabilis, 15. 79.
 vir, taken in twofold sense, 20. 50.
 Virgil, imitated in the 7th epistle, 7.
 95; cf. 3. 45: misunderstood by
 Ovid, 7. 187: copied by Ovid, 11. 7.
 virgo, 'a young girl,' 6. 133; 14. 55.
 viridis avis, the parrot, 15. 38.
 viscera, 'child,' 1. 90; 11. 118.
 visere, 'to visit a sick person,' 21. 207.
 vitaris, 13. 67.
 vitrum, 15. 157.
 vitta, 11. 68.
 vitvite, almost a curse, 6. 164.
 vivus, applied to rocks, 6. 88.
 vix bene, 6. 24; 7. 90; 11. 108; 12. 37.
 vocare vela, of the wind, 13. 9.
 vocative, attraction of, 5. 59; 10. 6.
 volucris Fama, 17. 207.
 votivus sanguis, 20. 236; 21. 93:
 munera, 15. 211.
 vulnus, of the wound of love, 16. 38.
 vultus, 'quo vultu?' for 'quo ore?' 6.
 145.
 waxen image of Protesilaus, 13. 152.
 weaving, 1. 10.
 wine, pictures drawn in, 1. 32; cf.
 xxviii; 17. 87: poured on dying
 flame restores it, 19. 153.
 witchcraft, 6. 83.
 Xanthus, 5. 30, 31; 13. 53.
 Zacynthos alta, 1. 87.
 Zephyrus, 11. 13.

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